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CHURCH OF THE BRETHREN
JANUARY 1979

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BVS Orientation: A journey of exploration

THE HECKMAN BINDERY, INC. N. MANCHESTER, INDIANA

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letters

MAINTAINING A STRICT LINE

I am a 24-year-old Brethren Christian who is deeply upset by your publishing "gay" articles. To me, you are attracting sympathy to a cause that is an abomination to our Lord Jesus Christ.

Granted, there may be psychiatric or medical reasons for a person being "gay," but we should set up some kind of help for these unfortunates, not promote their deterioration by an article such as "Gays Belong in the Covenant" (Opinions, October).

I enjoy many articles in the Messenger, but this kind saddens me. Our church has always maintained a strict line in the laws of our Lord, when some other churches have not. I would hate to ever see this change.

Cinda Schut

Prairie City, Iowa

(We hope that reading both pro and con opinions will help Brethren better understand a complex issue which we are having to deal with as a church.—Ed.)

I FEAR FOR THE CHURCH

If the opinions (September) of Martin Rock and Mary Jo Bowman represent the thoughts and feelings of the majority, then the Church of the Brethren is in sad shape indeed. If we allow ourselves to be swayed by gays and their sympathizers then we will be a church compromised with the world.

I love the church with all my heart. If these things that are contrary to Christ's teachings come up at Conference and are passed, then I fear for the Church of the Brethren.

C. B. Stevens

Roanoke, Va.

WHAT GOD SAYS ABOUT GAYS

"You shall not lie with a male as with a woman; it is an abomination" (Lev. 18:22). Martin Rock (Opinions, September), that tells us what God has to say about homosexuality. It's a sin, Brethren, but, praise God, the blood of Jesus has been shed for us and you can be delivered, through Jesus Christ, of that sin.

Question is, will you invite Him into your life?

Terry Fleck

York, Pa.

WHAT ABOUT THE OTHER "SINS"?

At first I was angry to read in Messenger of homosexuals calling themselves Christians. Then I read Galatians 5, which tells us to walk by the Spirit, not by the flesh (See also Gal. 5:19, 20-21, and 2 Cor. 12:20-21, which lists other sins besides homosexuality).

I did not see my anger, jealousy and gossiping as sin until I studied the Scriptures. Whether we as a church accept homosexuals means nothing; whether Christ accepts anyone who sins and is proud of it is all important.

I do not understand all that the Bible says, but I do know that whatever it originally meant has not changed. God's word still stands.

Sylvia Poore

Anderson, Ind.

NOT ENOUGH PREACHING ON SIN

We cannot believe what we have been reading in MESSENGER—our church magazine—especially in the September issue. How can anyone claim to love the Lord, be committed to Christ, adhere to the basic beliefs of the Church of the Brethren and still be "gay" people?

We do not have to go to college to understand very plainly what the Bible says about it. Homosexuality is listed right along with fornication and adultery (Rom 1:18-33). *Sin is sin,* and the wages of sin is death, but the gift of God is eternal life through Jesus Christ, our Lord (Rom. 6:23). The Bible is *God's* word. We cannot pick out just what we want to believe. We must accept all of it. God loves everyone, but unless sinners repent and *change* their way of living, God will let them go to hell. It is *our* choice.

We think the Church of the Brethren has preached too much peace and love and not enough about the consequences of sinful living—hell. Most people love and want peace.

God will not tolerate us or bless us as a nation or denomination if we try to change his word or let worldly or sinful living be part of our guidelines for our lives. That is the way we understand God's word and we are not alone, judging from the sermons we hear on tv, and from talking with other born again Christians.

MR. AND MRS. KENNETH RYMAN
Akron, Ind.

GRATEFUL FOR MARTIN ROCK

I am grateful for Martin Rock's statement on homosexuality (Opinions, September). I heard Martin speak at the human sexuality hearing at Indianapolis during Annual Conference and was impressed by his courage, sincerity and dedication. I am grateful, too, for the Brethren/Mennonite Council he represents. May it continue to speak through him, and may we have ears that hear and hearts that respond.

ALBERT HERBST
La Verne, Calif.

AN ATTITUDE THAT DESTROYS

Concerning the statement (Opinions, September) by Pastor John F. Groth of Goshen, Ind.: For being a born-again Christian, his words certainly are filled with hate. I believe he had better read 1 Corinthians 13 to discover some of the love that Jesus taught us about. It is Groth's kind of feelings that can destroy a church. I have seen it happen in my own district.

SUE VANDERVEER
Woodbridge, Va.

NIELS BENDSEN REMEMBERED

Our father, Niels P. Bendsen, died quietly, as he had lived, on October 10, 1978, after one week of illness in Wabash Hospital.

At age 91, he was still quick in his movements and sharp in his thinking. He was interested in current events and many other things and was always a staunch Christian.

His favorite magazine was MESSENGER and he remarked often about its quality. Once he observed, "I guess some people don't think MESSENGER is very Christian anymore." After quite a pause, "I guess that's mostly the *old* people."

When we asked if he wasn't glad that he was not old, he got the point, chuckled and slyly said, "Yes." We'll miss him.

OLGA BENDSEN
North Manchester, Ind.

'OLD ORDERS'—CAUTIOUS SUPPORT

As one of a few Old German Baptist Brethren interested in the proposed Brethren Encyclopedia, I must attempt to correct misinformation in your October editorial titled "A Sign of Reconciliation" (in itself misleading). Two statements are frankly incorrect: "The encyclopedia project, while not initiated by the governing bodies of the five denominations, has since gained their approval" and "The other Brethren groups have all endorsed the project with official pronouncements or informal agreements."

The informal agreements as they apply to the Old German Baptist Brethren are so tenuous for my part that they should in no way be represented as an agreement between the fraternity of the Old German Baptist Brethren and the encyclopedia board.

My own misgivings are rekindled from time to time by other entries in the MESSENGER in the vein of "Gays belong in the covenant," signed "A gay Brethren" (Opinions, October). In the secular, scientific, and religious literature which crosses my desk most deal with this subject in an a-religious or anti-religious manner. The MESSENGER, however, presents it as consistent with the teachings of Jesus Christ and the apostolic writings which makes such literature infinitely more dangerous.

Furthermore, the writer (name withheld) has kept his works secret—unlike the children of the light. "For it is a shame even to speak of the things that they do in secret" (Eph. 5:12)—or even done of them in public in our day! Also, he has tried to silence such as me by presuming to lay at my feet the responsibility for his agony, his pain, his persecution and his guilt. As so many in this time, he wishes to be saved not *from* his sins but *in* his sins. Might the "gay Brethren" like to see an entry for their kind in the proposed encyclopedia?

Please inform your readers that the Old German Baptist Brethren have not endorsed the encyclopedia officially nor given it more than the most cautious support and that for various reasons we are probably further from a "reconciliation" than we have ever been before.

MARCUS MILLER
Covington, Ohio

(The October editorial was approved by leaders of Brethren Encyclopedia, Inc., before it was published. Further, "Opinions" do not speak for MESSENGER *or the denomination. In every case they represent only one person's opinion, as do letters to the editor.—Ed.)*

page one

One year ago we jubilantly crowed in this column over our having attained our goal of 30,000 MESSENGER subscriptions. A year later we are still just above that mark. Like Lewis Carroll's Red Queen in *Through the Looking-Glass,* it seems to take all the running we can do, to keep in the same place. "If you want to get somewhere else," the queen said, "you must run at least twice as fast as that."

While we are gaining one congregation that goes on the "church group plan," another one is deciding that to trim its budget, MESSENGER has to go. Since we want to "get somewhere else" (35,000 subscriptions, maybe?), we propose to run twice as fast. In 1979 we'll try twice as hard to make MESSENGER quality reading and we'll try twice as hard to convince Brethren to receive their denominational magazine. We hope by January 1980, to be "somewhere else."

Pat Helman

A new feature begins this month in MESSENGER. On page 37 appears Pilgrim's Pen, a potpourri of collected quotes, personal observations and bits of wisdom by Patricia Kennedy Helman. Persons who have read her book, *In League With the Stones,* or heard her address Annual Conference last summer, need no introduction to this columnist.

The wife of Manchester College's president, Blair Helman, Pat is a leader in spiritual growth retreats and serves as a Brethren representative to the National Council of Churches.

Pat's column will appear monthly in MESSENGER. It will poke a little gentle fun at all of us, sooner or later, and make us stop and think in places we never slowed down in before.

November 15 was a great day for us. For four issues, problems in meeting our deadlines had thrown MESSENGER far behind its normal mailing schedule. On November 15 the December MESSENGER rolled off the press—ahead of time. It felt good to be caught up again. With a full-time BVSer helping us now, while our editor is on special assignment we expect to get MESSENGER into your mailboxes on time again.—THE EDITORS

in touch

Jackie Driver: Affirming life's worth

"Older people are the only group we discriminate against that we are going to join. 'Senility' does not exist anymore; we can find the same characteristics in children from deprived homes. Some of our brightest people are senior citizens if they have kept their skills active."

The holder of these firm beliefs is Dr. Jackie Driver, psychologist and professor at James Madison University in Harrisonburg, Va., where she teaches psychology, gerontology, thanatology, sexuality of the elderly and is coordinator of college community services. In addition she is currently coordinating a counseling service, entitled "Make Today Count," for patients and families of the terminally ill. Her service and counsel extends to senior citizens' centers and nursing homes and she has been researching children's attitudes toward death. She has shared the professional leadership of workshops and conferences with both anthropologist Margaret Mead and one of America's foremost authorities on death and dying, Elizabeth Kubler-Ross.

Having earned a Ph.D. in Human Growth Development from the University of Maryland, Jackie was drawn into gerontology and thanatology because of her interest in women of middle age. "Women are valued primarily when they are young, but it's a relief not to be part of the Pepsi generation. During middle age, one can turn inward toward oneself—a fantastic journey, but how quickly it makes people senile! We do not educate for leisure time and introspection; our education is to produce."

Recently the recipient of the outstanding faculty member award, her formal service to the church has been as a member and a consultant to Shenandoah District Board, conducting workshops for local churches and crisis counseling.

Her interests range from Jungian theory, dream analysis and Yoga, to flying, hiking, swimming and farming. She enjoys recalling their family's project of building their house together and finds satisfaction in the fact that all of her children are in the service professions.

"Death is simply a change of form in which we move into a new relation with Christ. The church has a fantastic opportunity to counsel with dying people and help them see what good they have done. We have put so much emphasis on sinning that we have lost sight of what we have done that was Christlike. The church should be affirming our goodness and gifts, in the elderly as in all others. The church has so many resources for serving that we really miss."—EVELYN M. FRANTZ

Evelyn M. Frantz is a free-lance writer and member of the Ridgeway Community Church of the Brethren, Harrisburg, Pa.

Laird & Sarah Bowman:

Far from the down-on-the-farm parochial stereotypes, Laird and Sarah Ann Bowman are managing a dairy farm nestled in the hills of Franklin County, Va., with an enlightened and conscientious global perspective.

Sarah Ann Hoover Bowman entered BVS in July 1972 as the result of an interest in peace fostered by her home church, Modesto, Calif., and participation in a meaningful service of communion and reconciliation at a church youth camp. She was assigned to a project in the oldest part of Berlin in which 90 percent of the inhabitants were elderly war widows. She helped organize activities and services for the women, many of whom had no families in Berlin. Then the second year of her service, Sarah Ann worked with an ecumenical woman whose task was to facilitate communications between Eastern and Western countries.

Laird Bowman, a native Virginian, was reared on the farm that is now entrusted to the fifth generation of Bowmans. "I have fed calves since I was old enough to crawl to the barn," he fondly boasts. Laird also was being drawn toward BVS through participation in church camp, district youth activities and the unimposing witness of his conscientious objector father and minister, J. Willard Bowman, when as a high school senior he received an invitation from Elgin to fill a project opening in Greece.

In spite of his tender age and lack of any tutoring in Greek, Laird successfully helped the local farmers to improve the quality of milk production and preservation.

Laird and Sarah Ann were attracted to one another at a BVS conference for European workers and were subsequently married in 1975.

he world on their doorstep

In addition to their common experience abroad, they share many common goals for helping people at home gain an awareness of the global family. Already Laird has sent a prized Bowmont Farm heifer to the Greek farming school and has encouraged fellow farmers in his church district to provide 10 more for Heifer Project International.

The Bowmans have opened their daily operation to school tour groups, at no charge, to help create an awareness of the source and value of food. Sarah Ann, in addition to helping with the farm operations, is a kindergarten teacher. Because of her overseas experience, she is designated to relate to the foreign students of her school.

At the Bethlehem Church, Laird is assistant Sunday school superintendent as well as a church school teacher. Sarah Ann directs the children's choir. Meanwhile, the Bowmans are averaging three congregational meetings a month as Virlina District representatives for BVS and PVS.—F.W.S.

Geoff Brumbaugh: A silent servant of sound

With a twinkle in his eye and a much wiser smile upon his face, Geoff Brumbaugh recalls the spark that ignited his interest in electronics. The memorable event occurred when he was five years old and discovered a lamp cord with bare wires. Fortunately, the shock was not enough to hurt him, but the tingling sensation kindled his curiosity in electricity.

By junior high school, Geoff had a knowledge of circuits and electrons. As he advanced to senior high level he was commissioned to help with the official tape recordings at Annual Conference; then was employed part-time by the marketing department of the General Board to edit and record cassette tapes for *Agenda* and the *Guide for Biblical Studies.*

Following his graduation from high school, Geoff chose to enter Brethren Volunteer Service. To no one's surprise he was assigned to fill an opening at Bethany Theological Seminary, where an audio-visual studio technician was needed. Taking his task with eager seriousness, Geoff rebuilt much of the seminary's audio equipment to make the system more versatile and productive in its recording and playback capacity.

Geoff readily acknowledges that he inherited some of his technical skill and creativity. His father, Wilbur Brumbaugh, was a member of the General Board staff for 15 years as an editor, artist, musician and worship consultant. One of the elder Brumbaugh's most appreciated talents was his ability to assemble inspirational worship experiences using slide transparencies. His help for the sound tracks was close at hand, and Geoff's ability was frequently sought.

When Geoff's year of Brethren Volunteer Service ended he worked as a repair technician for an Elgin electronics store until he could earn enough to invest in sound recording equipment of his own and set up his own recording business. Upon his father's untimely and tragic death in October 1977, Geoff inherited valuable photography equipment, along with a number of unfinished audio-visual projects his father had begun. Geoff plans to carry those projects to completion.

Now, along with two other creative people, Joyce Miller and Ken Morse, Geoff is excitedly organizing a business venture to be know as "Day Star." With Geoff's experience at the technical end, combined with the writing and designing skills of Morse and Miller, Day Star will offer workshops in creativity, sound tracks for slide programs, photography, graphics, cards, posters, slide programs and technical design.

A caring, dependable and sincere friend, Geoff is the silent servant behind much that Brethren see and hear.—BARBARA P. MCFADDEN

Barbara P. McFadden is a member of the Highland Avenue Church of the Brethren, Elgin, Ill.

BVSers, Navajos share during orientation unit

The 14 members of the 137th Brethren Volunteer Service orientation unit put up fences, made caskets, tended cattle with two Navajo herders, took instruction in the Native American art of weaving and lived, worked and learned in the Navajo culture for four weeks in October and November.

According to BVS staff, the unit was the first to spend its entire orientation period in another cultural setting and, indeed, the emphasis of the unit was on cross-cultural experience. "Everyone we've related to during the unit is Navajo," explains Jan Mason, coordinator of volunteer training, who arranged the unit.

The unit was planned in cooperation with SHARE which helps sponsor ministries to Native Americans in Ganado, Ariz., and Lybrook, N.M. With the help of personnel in both places, the training unit was designed to expose the volunteers as thoroughly as possible to the Navajo culture. The unit also involved SHARE II which focuses on sensitizing Brethren to other US cultures.

After a first week at Lybrook, during which the group members learned to know each other, the unit moved to Ganado where Allen Yashie Hill, director of the Ganado Alcoholism Program which SHARE helps fund, was the unit's guest director. A Navajo himself and an ordained Presbyterian minister, Hill and other resource persons helped the group examine all facets of Navajo culture—its history, religion, music, philosophy and traditions.

The volunteers worked alongside the Navajos and joined them for noon and evening meals. (One task, the casket-building, is part of Ganado's rehabilitation project for alcoholics.) The Navajos and volunteers even did some celebrating together with a Halloween party. "A lot of things happened between us," Mason reports. "The groups grew attached to each other."

A final week at Lybrook was given over to studying how media affects cultures and preparing for BVS assignments.

Half the volunteers will be going to other cultures, including three who will work at the Ganado project and two who will work with Navajos at Solid Rock in Utah.

Mason and Joanne Nesler Davis, BVS director, are enthusiastic about exposing volunteers to another culture. "I want volunteers to learn that we do *not* have all the answers to other people's concerns and problems," stresses Davis. "We need to learn to listen to others."

Mason underscores the importance of learning to relate, as members of the dominant (white) culture to other cultures. "They (the volunteers) have learned that the Native American culture is beautiful," she says. "Now they can look and listen better to other cultures—black, Appalachian, whatever—wherever their BVS project is."

Linda Tucker, a BVSer from Warren, Ill., and a certified teacher, helped Navajos with their reading skills at the public school in Ganado, Ariz., while her Brethren Volunteer Service orientation unit was living and working on the reservation there.

National Council delays action on energy policy

The Governing Board of the National Council of Churches refused to vote on the merits of a proposed policy statement on energy, acting instead to issue it for church study. Meeting during November in New York, the board asked the committee that drafted the policy to propose a "concise" policy statement at the board's May 1979 meeting.

The 43-page document presented to the board was the product of two years of work by a committee of the council's Division of Church and Society headed by Joel K. Thompson, executive secretary of the Church of the Brethren's General Services Commission. (See the May 1978 MESSENGER.)

The statement proposed that society employ only those energy technologies that foster such ethical goals as preservation of the biosphere, equitable distribution of resources, and participatory decision-making. It advocated "stringent conservation by the affluent" and a "strong commitment to the development of renewable energy resources, especially solar energy." The statement called the risks involved in the use of plutonium technologies "unacceptable."

In other action, the Governing Board approved a resolution commending recent Middle East peace talks. Largely following the pattern of a statement passed by the Church of the Brethren General Board in October, the resolution was proposed by Brethren representative Vernon Miller at the direction of the General Board.

A significant addition to the Brethren resolution was an expression of concern that the continued fighting in Lebanon hinders hopes for peace.

A boycott of Nestlé products was also endorsed by the Governing Board. The resolution contends that research has shown that substituting commercial infant formula for breast milk in areas of the world where poverty, illiteracy, impure water and inadequate sanitation prevail has resulted in infant malnutrition, illness, brain damage and death. The resolution continues that despite this evidence, Nestlé "attempts to shift mothers in the developing world from breast feeding to the use of the corporation's infant formula."

Another action taken by the Governing Board makes NCC the first religious body in the United States to adopt a comprehensive open-meeting rule. The council's open-meeting rule provides public access to almost all official meetings and provides for several important exceptions.

Maryland's Broadfording leaves the denomination

In two congregational votes in late August and early September, the 1,784-member Broadfording Church of the Brethren near Hagerstown, Md., changed its name to the Broadfording Bible Brethren Church and voted to disassociate itself from the Church of the Brethren.

The action followed a dozen years of conversations between representatives of the congregation and its pastor, Bill Freed, representatives of the Mid-Atlantic District and, more recently, a reconciliation team appointed by the Standing Committee of Annual Conference.

Although Freed and other representatives of the Broadfording congregation, the denomination's largest, had expressed growing unhappiness with the denomination's "liberalism" for a number of years, the final break occurred over two matters of polity: the ordination of ministers and the right of the congregation to hold its own property. Although denominational polity has assigned both responsibilities to the district, the Broadfording church had ordained its own clergy for several years and had changed its charter to assure that, should the congregation dissolve, the property would not revert to the district.

Attempts at reconciliation between the congregation and the district were made at several levels with no success. In explaining the decision to become an independent church, Freed wrote in the Broadfording newsletter, "The time has come to stop appointing committees and talking and talking. Let us simply depart in peace."

The Mid-Atlantic District Conference in October granted the request of the congregation to withdraw from the denomination and agreed to release the church property, with its indebtedness of $600,000, to the Broadfording Bible Brethren Church with the exception of the cemetery property. The official statement cautions that this action shall not be taken as precedent for any future situations.

In a series of eight recommendations for resolving the remaining issues, the district also recognizes the continued existence of the Broadfording Church of the Brethren. The district intends to assign a pastor/elder to give leadership to this group and to support these members in a continuing ministry. An elected steering committee is coordinating plans for this local group.

Bob Neff, general secretary of the Church of the Brethren, commented on the loss of this congregation, "We are always grieved when brothers and sisters separate . . . I do believe that representatives of Standing Committee, the district, and the reconciliation team have tried to follow the directives of Scripture. That seems to have failed in the present. But it is clear that in God's time, we will all be one."

Leadership development goal of area seminars

Forty-six Southern Ohio District pastors and laypersons joined General Board and seminary staff for a weekend seminar in October, the second in a series of area seminars which will eventually touch every district of the denomination.

The Stewardship Enrichment Seminars, planned by district stewards commissions and the General Board's Stewardship Enlistment Team, focus on the development of congregational stewardship leaders who can influence the congregation's thinking about the total stewardship of its resources.

To help the participants come to grips with their own understandings of good stewardship, Grady Snyder, dean of Bethany Seminary, dealt with biblical and theological understandings of Stewardship. SET staffers Don Stern and Ron Petry led planning for back-home application.

Each of 10 congregations was represented at the seminar by its pastor and several laypersons who were given opportunities in small groups to relate the concepts being shared with the goals of their own congregations. For some participants, the seminar opened their eyes to their congregation's need to set clear goals. Each congregational group committed itself to carrying out two specific goals in its church during the next two months. These goals ranged from launching the Congregational Goals Discovery Plan to initiating group study of Christian financial planning to starting a unit of study for youth on stewardship.

The pilot area seminar was held in Southern Ohio in early spring and met with such enthusiasm that the district provided a second opportunity for churches who had missed the first session. At least five other districts have seminars scheduled for 1979 and 1980.

The Stewardship Enlistment Team intends that every district should have opportunity to schedule a similar seminar in the future. They hope the experience will be as positive for other participants as it was for the Southern Ohio man who expressed to Petry that his initial reluctance about attending had been overcome and that the seminar had been one of the "high points of his life."

Brethren, Mennonites produce radio series

A seventh series of 90-second radio messages is nearing completion for release this month. Named *Choice VII*, the series of 65 programs is a cooperative production of the Church of the Brethren, Mennonite Brethren, General Conference Mennonites, and the Mennonite churches. The programs invite listeners to take the Jesus way to resolve relational problems and to build Christian community.

The short, fast-paced series speaks pointedly to urban concerns and social justice issues, such as prejudice, poverty, crime and abuse of power. Each *Choice* program pulls into focus a true-to-life situation requiring a moral choice. The narrator, David Augsburger, then presents possible alternatives—including a Christian response—permitting the listener to make the final decision. Listeners are invited to write for a book containing additional insights on the themes presented.

Congregations, businesses, or other groups that sponsor the programs can place their identification at the end of the programs to make their services available to listeners. Pastors and outreach leaders are urged to consider *Choice VII*—or one of the earlier series—as a part of their congregational outreach plan.

"*Choice VII* offers congregations an excellent opportunity to inform their communities that they care about local needs," says Diane Umble, project director for Inter-Mennonite Media Group. Umble says she also believes weekday radio is an effective way to invite non-Christians to consider faith in Christ as a viable resource for living today.

Persons interested in sponsoring *Choice* may write to Mennonite Media Services, Box 1252, Harrisonburg, VA 22801.

BVS television special taped in Pennsylvania

Brethren Volunteer Service was the subject of a half-hour television special taped in York, Pa., in September. Through staff contacts in York, arrangements were made for the show to be made at minimal cost to BVS for showing on the York area cable television.

The program was hosted by Joanne Davis, BVS director, and directed by Merv Keeney, then coordinator of volunteer recruitment. Camera work and editing were done by Mike Statler, a member of the First Church of the Brethren, York.

The show looked at BVS past and present by interviewing two volunteers. Eugene Hartman, a member of the Codorus, Pa., church and a social worker for the state of Pennsylvania, told how his BVS experience 19 years ago not only affected his life at the time but also affected his direction for the future. Also interviewed was Wendy Oberdick, a current BVSer who is assigned to a day care program in Hutchinson, Kan. Oberdick, a member of the Pine Grove United Methodist Church in York was interviewed at her York home.

In addition to the two interviews, Davis offered a history of BVS and conducted a visit to a BVS project. The "sound and sight" went on-location to First Church of the Brethren in Harrisburg, Pa., where Davis talked with John Nantz, director of community services, a program to which BVSers have been assigned.

The production was aired in the York area in October. Both Davis and Keeney express enthusiasm about the project and Davis notes they have had a request to show the tape in Hutchinson where Oberdick is assigned.

Special Fund to Combat Racism aids 29 groups

The South-West African People's Organization (SWAPO) received the largest single amount of $125,000 from the Special Fund to Combat Racism in a new list of allocations approved by the 25-member executive committee of the World Council of Churches. SWAPO is recognized by the United Nations and the Organization of African Unity as representative of the people of Namibia in their struggle against South Africa's illegal occupation of the country.

A total of 29 groups in 12 countries received grants in this eighth allocation since the Special Fund was created in 1969 by the World Council's policy-making Central Committee. Controversy recently surrounded the grant of $85,000 from this fund to the Patriotic Front of Zimbabwe.

All those receiving grants have agreed that the money, which this year totals $434,500, will be used for humanitarian purposes as specified in the criteria governing the allocations made from the fund.

Six organizations received grants for the first time. These included the Aboriginal Community Organization Course and the Kimberley Aboriginal Land Council in Australia, the Hunters and Trappers Association in Canada, the Indian Law Resource Center and the National Conference of Black Lawyers, both in the US.

The Special Fund, to which the Brethren do not contribute, derives its income solely from designated gifts from churches, groups and individuals. The recent allocations bring the total amount disbursed over the period of eight years beyond $3 million.

Young Georgia minister elected NCC president

A black Baptist minister was elected president of the National Council of Churches during the November meetings of the Governing Board in New York City.

M. William Howard Jr., 32, of Princeton, N.J., is the youngest president in the history of the organization and the second black. As an executive with the Reformed Church of America, he administers a program of leadership development for some 3,000 black ministers and lay people in the 250,000-member denomination.

Since joining the staff of the Reformed Church in 1972, he has held a variety of National Council and World Council of Churches posts and has traveled widely thoughout the US, Africa, Europe and the Caribbean. He is considered a specialist in racial justice.

Howard grew up in Americus, Ga., and was educated at Morehouse College in Atlanta and Princeton Theological Seminary. Prior to accepting his position with the Reformed Church, he had served as associate pastor of the First Baptist Church in Princeton and as campus minister at Livingston College, part of Rutgers University.

Howard expressed hope that during his three-year term as president, the NCC can establish closer relationships with councils of churches throughout the world. He also says that he hopes all those involved with the council will more diligently study the Bible, particularly "the scriptural mandate for one church." In an Associated Press story released following his election, he was quoted as saying, "Our ecumenical journey is a journey which leads to unity but not to sameness."

As the new president of the NCC, which comprises 32 denominations and about 40 million members, Howard succeeds William H. Thompson, chief executive of the United Presbyterian Church who has held the position for the past three years.

Executive's dismissal: overspending blamed

A high-ranking executive of the National Council of Churches was dismissed in November by the council's executive committee because of two years of deficit spending in the division he administered. He is Lucius Walker Jr., a black American Baptist minister who has headed the council's Division of Church and Society since 1973.

In accordance with the NCC personnel procedures, the executive committee, which has final authority on personnel matters, acted at the recommendation of Claire Randall, general secretary. William P. Thompson, then Council president, said the action was taken because "programs were implemented when funding was not assured, and this tendency has increased over a period of time." The division's deficit for 1977 and 1978 is estimated at $228,000.

The action was taken at the end of an

executive session that lasted more than three hours. According to Thompson, the action was supported by a wide margin.

Thompson stressed that by this action, "the council does not retreat from its commitment to justice and human rights" and expressed appreciation to Walker for "significant leadership in these fields."

The policy-making committee of the division, including three Brethren staff members, met the day before the executive committee took its action and recommended that attempts at reconciliation between Walker and Randall be made.

"Baby beer" withdrawn in face of opposition

Anheuser-Busch brewery has suspended its test market promotion of "Chelsea," a low alcohol soft drink beer (often tagged a baby beer) because of criticism that it could turn youths into beer drinkers.

Because of its low alcohol content (one-half of one percent), Chelsea could be sold to persons of any age and was stocked in the test area on grocery shelves alongside the soft drinks. The amber-colored drink was packaged to look like the brewery's premium beer and had a malt-flavored base with a fruit flavor.

In the Virginia test market, nurses, educators and clergy were among the most adamant opponents of the new drink. Brethren in the Shenandoah Valley were vocal in their opposition to the beverage. One congregation placed an ad opposing Chelsea in the local newspaper. The Shenandoah District board passed a resolution in opposition to the product and urged persons so desiring to boycott nearby Busch Gardens, an amusement park operated by Anheuser-Busch, in protest.

Acting in support of the concern expressed by several Virginia General Board members during the October Board meetings, Board media advocate Stewart Hoover also joined the protest, writing to Anheuser-Busch to suggest that the company use more responsible marketing procedures in the future.

In announcing the suspension of test marketing of the product, Anheuser-Busch representatives said the company "believes strongly that the concept behind the new soft drink Chelsea is socially responsible and that it fulfills a real need in the adult beverage market." They denied the beverage was intended to condition youngsters to drink beer.

underlines

HONORING ... individuals who have contributed to the people of Pennsylvania, the Greater Philadelphia Chamber of Commerce named Brethren educator *A. G. Breidenstine* of Lancaster one of 50 "Distinguished Pennsylvanians". . . . *Oswald H. Goering,* member of the Mount Morris, Ill., church, received the Julian Smith Award in October, the highest award in the field of outdoor education. He is chairperson of the faculty of outdoor teacher education at Northern Illinois University. . . . *Harvey S. Kline,* administrator of the Brethren Home, New Oxford, Pa., was one of three Elizabethtown College alumni honored at Homecoming. He received the Educate for Service to Humanity Award. . . . *Monroe C. Good,* pastor of the Dundalk church, Baltimore, was one of 11 Baltimore-area persons honored by the Swartz Foundation for service to the community. . . . *Janice Bowman,* a member of the Oakton, Va., church, has been named Virginia's Outstanding Young Woman of the Year for 1978.

CELEBRATING ... her years of service to the denomination, women of the Nokesville, Va., church in October presented *Anna Mow* with a quilt whose squares symbolize important events in Dr. Mow's life. . . . *Medford* and *Ada Neher* were saluted by the Morning Star church, Pompano Beach, Fla., on "Medford and Ada Day" in October. He was the congregation's first pastor and the couple, who have been married 59 years, continue as staunch members.

PROVIDING LEADERSHIP ... for this year's Southeastern Youth Roundtable will be *Andy* and *Terry Murray* of Huntingdon, Pa., where he is campus minister at Juniata College and she teaches organ and piano. The April 28-29 event at Bridgewater College is open to all high school age youth. For more information contact the Interdistrict Youth Cabinet, Box 75, Bridgewater College, Bridgewater, VA 22812.

CHANGING JOBS ... is *Ben F. Wade,* a Bridgewater College graduate. He had been president of Westmar College, LeMar, Iowa, until assuming the position of executive assistant to the president of Bridgewater effective Feb. 1. . . . *Ronald G. Shafer,* member of the Center Hill church, Kittanning, Pa., has taken a year's leave of absence from the faculty of Indiana University of Pennsylvania to teach English at Ain Shams University in Cairo, Egypt, on a Fulbright-Hays Fellowship.

MEETING ... with *UN Ambassador Andrew Young* and others in November for the first formal meeting of the executive council of the National Peace Academy Campaign was *M. R. Zigler,* veteran Brethren peace activist.

REMEMBERED ... is *Ernest M. Wampler,* 93, pioneer missionary to China who died Nov. 16 in Bridgewater, Va. He served in China 1918-22 and 1928-50, mainly in Shansi Province. His wife, *Elizabeth* survives. . . . *David K. Hanawalt,* 68, of Everett, Pa., died Nov. 23. During his 50 years of ministry he had been active in district and camp work. His wife, *Eloise,* survives.

update

AT THE HOMES AND HOSPITALS ... The *Hospital Castañer* board has voted to discontinue receiving grants for its budget from the Church of the Brethren General Board for the first time in the hospital's history. The Puerto Rican administration will be seeking increased assistance in the immediate future through personnel recruited by the Brethren. . . . When Kansas Governor Robert Bennett was in McPherson in September, he paid surprise visits to two nursing homes, including *The Cedars*. After a complete tour by William Hobbs, the home's administrator, the governor, in a newspaper interview, had nothing but praise for the Western Plains District's home. . . . A groundbreaking ceremony Sept. 19 signaled the start of a new residential/apartment complex at Atlantic Northeast District's *Peter Becker Community*.

ON THE CONFERENCE CIRCUIT ... *A regional camp leaders' training workshop* is planned for March 15-18 at Camp Mack in Milford, Ind. Sponsored by the Outdoor Ministries Association of the Church of the Brethren, it is for anyone involved in camp leadership. Write Arden Ball, P.O. Box 158, Milford, IN 46542, for details. . . . The *1979 Holy Spirit Conference* is scheduled Aug. 8-11 at Manchester College . . . The *Michigan District Holy Spirit "Revival" Retreat* is planned for April 27-28 at Camp Brethren Heights.

IN EMPTY STOMACHS ... Meat canned last February by the *Mid-Atlantic District* in its joint canning project with the *Southern Pennsylvania District* has found its way to the hungry children fed by Aide aux Enfants in Port-au-Prince, Haiti. A recent visitor noted the bright yellow labels on the jars of meat being used to feed more than 500 children daily.

ACROSS THE OCEAN ... Members of the *Bridgewater*, Va., church hosted 15 youths and two adult leaders from Cuxhaven, Germany, for three weeks last summer. The group had spent a year preparing for the trip and now Bridgewater is planning to send a group of youth on a return visit in 1980.

FOR CHRISTMAS ... The *Prince of Peace* church, Denver, shared its 1977 Chrismon tree in the form of a Christmas card for members to use as their 1978 Christmas greeting . . . To remind Elginites to buy SERRV items for Christmas gifts, volunteers from the *Highland Avenue* church stuffed 11,000 maps to the gift shop at the General Offices into SERRV catalogs to be distributed in Elgin's daily newspaper.

AT MILESTONES ... The *Williamson Road* church, Roanoke, Va., marked its 30th anniversary the weekend of Oct. 28-29 with four special events. . . . *First Church*, Glendale, Calif., will celebrate its 50th anniversary with a special morning service Feb. 4. . . . Homecoming activities Oct. 22 marked the 80th anniversary of the *Rocky Ford*, Colo., church . . . . The *Fairview* church, Udell, Iowa, celebrated its 125th anniversary with a weekend of special services Dec. 1-3. . . . To celebrate its 125th anniversary, *Brandt's* church, St. Thomas, Pa., dedicated Nov. 12 a memorial constructed of stones from the original church building.

outlook

Major personnel shifts announced at offices

Personnel additions and shifts have been making news recently at the General Offices.

James S. Replogle assumed the position of production manager in December, filling the vacancy left by the resignation of R. Dean Wenrich. Replogle had managed the print shop of Berea College in Kentucky the past eight years. He has 20 years of printing experience including his BVS assignment at New Windsor and work at Manchester College, of which he is a graduate.

James Replogle

Married to Becky Eller Replogle, he is the father of two children, Shawn, eight, and Heather, two.

The creation of the office of personnel administration in the General Services Commission, announced at Annual Conference, has necessitated a number of personnel shifts. Serving in this cluster, headed by Bentley Peters, are Anne Booth, Hazel Peters, Mervin Keeney, Jan Mason, Lois Baumgartner and a ministry consultant yet to be employed.

Booth, formerly coordinator of yearbook and office services, has assumed management responsibility for all group insurance programs of the denomination and for the General Board employee pension plan while continuing her management responsibilities with the Church of the Brethren Pension Plan.

Hazel Peters continues many of her past responsibilities in the broad area of denominational personnel and deployment with particular emphasis on personnel relations within the General Offices.

Keeney has handled interpretation and recruitment for Brethren Volunteer Service. In the shift to the personnel cluster, this position has been broadened to include recruitment for all volunteer and professional positions related to the General Board with specific continued emphasis on BVS.

Mason, who has handled BVS training, now carries an orientation/staff development portfolio. She has continued responsibilities for BVS orientation and responsibilities for developing orientation procedures for Board employees and a strategy for staff development.

Baumgartner will continue to assist in the pastoral placement process and will interview persons for hourly positions at the General Offices.

The ministry consultant will assume the responsibilities formerly carried by Bentley Peters for pastoral placement, pastor/church relationships, continuing education and other issues related to ministry.

In a related development, Galen Heisey, formerly manager of computer services, has been named coordinator of the office of informational services, also lodged in the General Services Commission. This office will combine computer operations and general offices services including publication of the Church of the Brethren *Directory* and *Statistical Book*. The secretarial needs of several staff persons and a number of office services such as telephone service, and equipment purchasing and maintenance, will also be handled by Heisey's office.

Brethren Encyclopedia editorial board meets

The Brethren Encyclopedia to be published in 1983 will include at least a brief entry on each congregation of the five participating Brethren bodies. That was among the decisions made by the encyclopedia's editorial board at its first meeting this fall.

Convened at the Covington, Ohio, Church of the Brethren, the board met for two days to begin work on the details of the project. Participating were Kenneth Morse and David Eller from the Church of the Brethren; St. Clair Benshoff and Brad Weidenhamer for the Brethren Church; Howard Surbey and Jacob Ness, Dunkard Brethren; Charles Turner and Robert Clouse, Fellowship of Grace Brethren Churches; Fred Benedict, who is president of the board of directors, and Marcus Miller, Old German Baptist Brethren; and Donald Durnbaugh, editor.

The board's major work during this meeting involved setting policies for the creation of a manuscript, including establishing a style guide for the writers.

Between meetings of the editorial board Burnbaugh, Joyce Cassell, editorial assistant, and researcher Cathy Simmons, a Brethren Volunteer Service worker, carry on the daily work of researching and assembling the encyclopedia from their offices at Bethany Seminary.

Congress approves study of peace academy idea

The US Congress has approved the establishment of a commission to study proposals for a National Peace Academy, an idea first proposed by George Washington in 1773.

A citizens group called the National Peace Academy Campaign (N-PAC) has led efforts to establish a national center for training and research in non-violent methods of conflict resolution.

Peace academy supporters tried in 1975 to stimulate interest in it as a Bicentennial project. When it became evident that the public wasn't ready to establish such a group, N-PAC was formed in July 1976 to lead a two-phase campaign. The first step would be to establish a commission to study the proposed academy, the second phase would be to press for establishment of the academy.

The peace academy legislation passed by the 95th Congress provides for a one-year, nine-member panel to study how conflict resolution techniques are used to peacefully resolve school, community, environmental and international disputes.

The commission will determine whether to establish a US academy of peace and conflict resolution to train people to use these techniques.

Communicators consider future satellite usage

"We must consider *first* the human needs that must be met, and *then* decide on technology to meet them—and it may be satellites." So concluded William F. Fore, head of communications for the National Council of Churches, in summing up the recent consultation on Satellite Communications and the Church. The consultation, sponsored by the NCC, was held at Columbia University, and attracted nearly 100 religious and secular communications experts.

Conferees considered a number of issues involving emerging satellite technologies, including applications for broadcasting, regulation, the recent rise in satellite utilization by independent religious broadcasters, and the needs of the less-developed countries for access to satellite technologies.

During the discussion of regulation of satellites, Federal Communications Commissioner Abbot Washburn and Fore disagreed on the need for public service satellites. The NCC emerging technologies committee has advocated the provision of non-profit satellite usages, whereas Washburn opposes such an idea. The regulation discussions also extended to the upcoming UN-mandated World Administrative Radio Conference (WARC), which will determine international satellite policy for the next 20 years.

James E. Miller, associate district executive of Shenandoah District, and one of two Brethren representatives to the conference, was particularly interested in WARC. "The most important implication of WARC will be the challenge it puts before the United States to allow the less-developed countries some space to use for their own communications needs. Dialogue is needed east to west *and* north to south on these issues," he noted.

Miller and Stewart Hoover, General Board media consultant who also represented the Brethren, will be working on proposals to the General Board regarding Brethren use of satellite technologies.

Enrollment increases at most Brethren schools

The 1978-79 school year brings increased enrollments to six of the seven Brethren institutions of higher learning.

Bridgewater College in Virginia boasts 894 students, up from 829 in 1977-78, with 21 percent of the students being Brethren.

Pennsylvania's Elizabethtown College is down to 1,422 students, a decline of 19 from 1977-78.

Juniata College, Huntingdon, Pa., has a total enrollment of 1,141, up 11 students from last year with five percent of the student body being Brethren.

The University of La Verne, La Verne, Calif., shows a total enrollment of 1,166, up 170 students, with five percent of the students being Brethren.

Manchester College in Indiana has 52 more students than last year for a total of 1,152. Brethren account for 27 percent of the students.

McPherson College in Kansas has 15 more students for a total of 484 with about 40 percent being Brethren.

Bethany Theological Seminary, Oak Brook, Ill., has 100 students enrolled in masters degree programs and 27 in the doctor of ministry program, an increase of 39 over last year.

International Year of the Child

by Darrell Turner

Children's rights are getting attention and action from churches in preparation for observing the United Nations-sponsored International Year of the Child in 1979.

The observance was formally announced in 1976 by The United Nations International Children's Fund (UNICEF) to commemorate the 20th anniversary of the UN Declaration of the Rights of the Child. That document calls, among other things, for "opportunities and facilities" to help the child develop "physically, mentally, morally, spiritually and socially . . . in conditions of freedom and dignity."

In the United States, the National Council of Churches (NCC) has taken the lead both in coordinating programs of its member denominations and sponsoring projects in communities to promote child welfare. A working group on "the needs and rights of children" has been organized within the NCC's Division for Church and Society to organize this work.

The Rev. Eileen W. Lindner, a United Presbyterian minister and staff associate for youth concerns with the NCC, has been named by President Carter to a 25-member panel that will promote projects in connection with the International Year of the Child.

She and James A. Hamilton, director of the NCC's Washington office, declared in an article they co-authored for *Christianity and Crisis* magazine last year that "if there is to be a national policy toward the needs and rights of children and youth, we Christians have something to offer.

"The core of the problem being addressed is not only to be defined in the terms of economics, politics or sociology. It has to do with attitudes, emotions, self-understanding, the meaning of life and community. The Christian church has something to say about these things."

The NCC's 27-month Child and Family Justice Project which Lindner is directing, is designed to encourage the development of public policies that support children and families. It has been given a $250,000 grant by the Carnegie Corporation of New York for its work, which is based on ideas advocated in a report issued in 1977 by the Carnegie Council on Children.

Titled "All Our Children: The American Family Under Pressure," the report contended that the central goal of public policy on the family should be "to give parents more authority and responsibility in bringing up their children." Under the Child and Family Justice Project, NCC staff will help to organize committees in 200 communities. Each committee will survey at least 300 people to ascertain the problems of local children and families, launch public-education campaigns to illustrate the relationships of the problems and the public policy and to aid local projects that address the problems.

International Year of the Child was given a strong endorsement by the late Pope Paul VI during a special audience he held in June for Henry R. Labouisse, the American executive director of UNICEF, and John Grun, director of the IYC Secretariat in New York.

The Pope noted that the general objectives of the UN observance include "enhancing the awareness of the special needs of children in the part of decision-makers and the public," and promoting "sustained activities for the benefit of children."

Commenting on problems children face in the modern world, Pope Paul said that "despite technological progress, children still suffer and die from lack of basic nourishment, or as victims of violence and armed conflicts that they do not even understand.

"Others are victims of emotional neglect. There are people who poison the minds of the young by passing on to them prejudices and empty ideologies. And today, children are exploited even to the point of being used to satisfy the lowest depravities of adults."

Child advocacy projects are being started in several US denominations to focus on these and other problems of children which have not received major attention in public policy planning.

In a study paper entitled "On Being a Child," the program agency board of the United Presbyterian Church has pointed to what it describes as crises in "the health-care system which discriminates against the children of the poor especially, in the education system whose failure to help all children learn has led to widespread disillusionment with schooling, in the justice system whose critics charge that juveniles are denied basic rights and are not rehabilitated and in the religious system whose traditional attention to children is being obscured by other preoccupations while other groups have become concerned with value education and deliberately ignore the faith dimension."

Franna Diamond, program specialist for the Children's Defense Fund of Washington, D.C., says that "children are the poorest age group in our population; they constitute an even larger group than the elderly poor." Federal government statistics also indicate that 10 million children in the US have never received any medical care, half the nation's children have never seen a dentist and one million children were physically abused by their parents in 1975.

In reporting such information to a recent task force meeting of the United Methodist Church's Women's Division, Diamond cautioned, "The temptation will be to debate the issues rather than doing something about them. We know what children need. We don't need a study on hungry children. We need to do something about feeding them."

The United Methodist agency is coordinating a variety of programs for International Year of the Child, including distribution of resource materials, sponsorship of several regional consultations, and a human rights seminar focusing on children, to be held in New York City next February.

In addition to developing their own programs, most churches that are involved in IYC efforts have also expressed interest in helping to develop a more broad-based approach, along the lines of the programming being implemented by the National Council of Churches.

Mr. Hamilton of the NCC's Washington Office says that denominational statements and programs "reflect a piecemeal approach" to the needs of children. What is needed now, he feels, is "to develop a more systematic and comprehensive view of the needs and rights of children that encompasses . . . concerns. . . such as juvenile justice, youth employment, health and nutrition."

While serving as a spur to programs designed to meet the needs of children, the International Year of the Child may also lead churches to develop a "theology of childhood." The Rev. John Pridmore, Anglican chaplain at King Edward's School in Surrey, England, has made a tentative approach to this question in an article in *Third Way,* a British evangelical magazine.

"Our theology of childhood," he writes, "must concentrate on the 'continuous now' of the young child's life. The norm of that child's humanity, and of his relationship to God, is given in the childhood of Jesus, what he is to be now, not what one day he might be. A child at any age may be wholly human and wholly God's. Theologically, this is an inescapable consequence of our faith in the incarnation."

Urging the churches to accept children as whole beings rather than as "developing adults," Pridmore declares that "the childhood of Jesus does not allow the church any understanding of childhood that measures the child by what, not yet being an adult, he lacks. Jesus was a child."

International Year of the Child provides an opportunity for action from all groups in society, but particularly from churches. As Alan Pifer, president of the Carnegie Corporation of New York, says, "Churches continue to reach deep into the lives of a large proportion of families and children in communities across the nation. They should have a natural interest in playing a greater role in the development of public policies that affect family welfare." ☐

Darrell Turner is a writer for Religous News Service in New York.

UN Declaration of the Rights Of The Child

THE RIGHT

- to affection, love and understanding.
- to adequate nutrition and medical care.
- to free education.
- to full opportunity for play and recreation.
- to a name and nationality.
- to special care, if handicapped.
- to be among the first to receive relief in times of disaster.
- to learn to be a useful member of society and to develop individual abilities.
- to be brought up in a spirit of peace and universal brotherhood.
- to enjoy these rights, regardless of race, color, sex, religion, national or social origin.

For further information on IYC contact:
Shantilal Bhagat
1451 Dundee Ave.
Elgin, IL 60120

The view from below

by Robert McAfee Brown

When I first began teaching theology, my theme was "theology as an act of gratitude," gratitude for our belief that a gracious God has visited us in our distress and is continually creating new situations.

Part of our theological response, I suggested then, was that our theology must be confessional, emerging from the community of faith, with a sense of modesty that recognizes how tentative and pretentious our claims really are. I urged that, in carrying out this task, we listen carefully to the Bible, the church and the world.

Over the years I have put more and more emphasis on the listening, not so exclusively to what our own Protestant heritage has to say, but to many other voices as well. Roman Catholics, Jews, revolutionaries and humanists tell us some important things about the world in which we live today. These are things we should hear before we sing our own song.

There are many different songs being sung in the world today, in many different keys. They are songs of frustration, awareness of self, bitterness, hope, monumental defeats and modest victories. As we listen to those songs, we are forced to re-examine how we sing our Christian song.

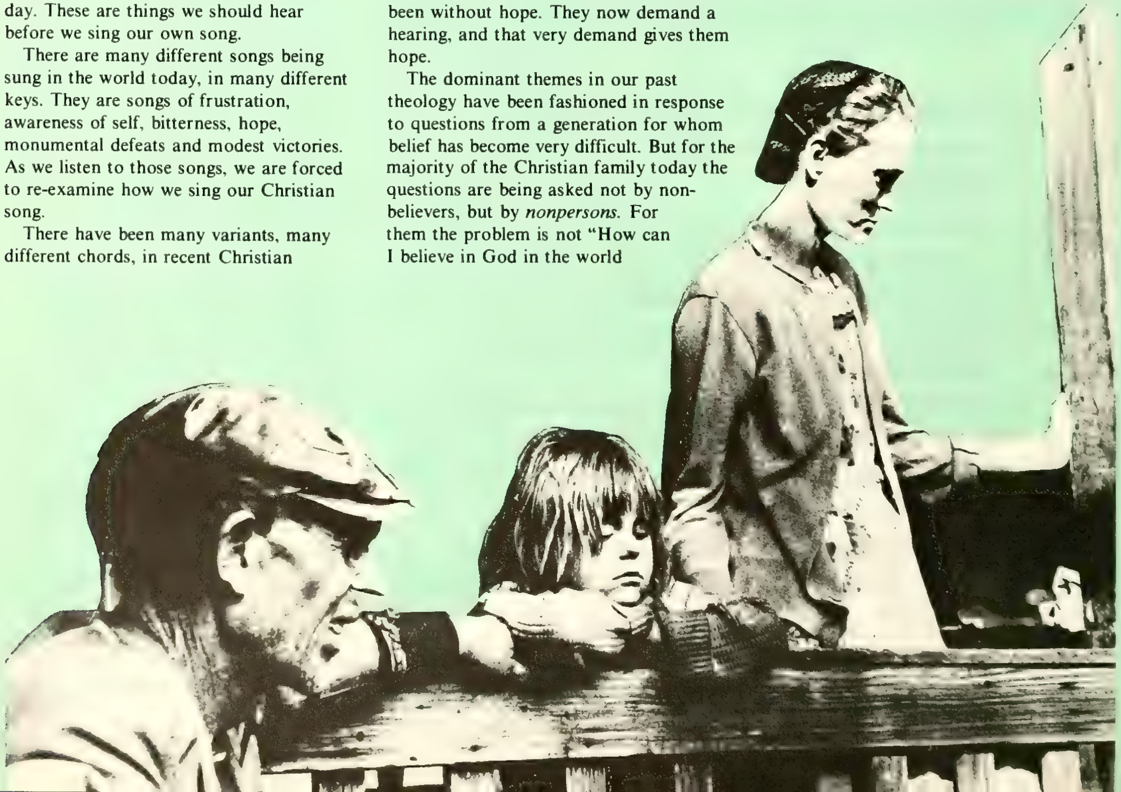
There have been many variants, many different chords, in recent Christian theology. We do not know exactly how our future theological harmonies will be reached. The resolution may be unexpected, perhaps even harsh at first hearing for those who are not prepared. The resolution, I believe, will be into a key in which those who have had no voice in the past will be heard for the first time, where those who have been silent can now burst forth into song, where those whose selfhood has been denied can now affirm themselves.

The articulators of this theology in a new key are described in many ways—the poor, the "wretched of the earth," the oppressed, the voiceless, the exploited, the victims. They are women, blacks, handicapped, homosexuals, Asians, Latin Americans. The thing they have in common is that they have been denied a hearing and they have been without hope. They now demand a hearing, and that very demand gives them hope.

The dominant themes in our past theology have been fashioned in response to questions from a generation for whom belief has become very difficult. But for the majority of the Christian family today the questions are being asked not by nonbelievers, but by *nonpersons.* For them the problem is not "How can I believe in God in the world of modern science?" Rather it is "How can I believe in God when my children are starving and my family is being tortured and the system under which I live doesn't care whether I exist or not?"

We must try to understand why those who ask these questions—and they are the majority of the human family—cannot accept the world as it is, why they must opt for radical change, why they will fight if necessary for that change, and why they cannot understand why those of us who "have it made" are complacent in the face of what happens to them.

Small wonder that they seek not only to understand the world—but to change it, or that they see theology and most church life lined up with the status quo and against them. Small wonder that, when others tell them to quit complaining and get to work



We need to explore the necessity of simpler life-styles that exploit neither the earth nor our neighbor. We must live more simply, so that others may simply live. This is not far from Jesus' definition of his mission: "to preach good news to the poor . . . release to the captives . . . to set at liberty those who are oppressed."

to improve their situation, they reply, "We will—as soon as you take your feet off our necks."

In *The Oath,* Elie Weisel writes, "When a Jew says he is suffering, one must believe him." In our world many people are suffering, many people are hurting. That is not only a problem, it is a theological problem as well as a disturbing human problem. When these people not only say that they are hurting but that *we* are the ones who are hurting them, that is not only a theological problem, it is our theological problem. One of the tasks of theology is to take account of those cries and reflect on what we, coming from a different place, can do in response. For those who are hurting are our sisters and brothers.

How are we to respond? There are at least six items that appear on the agenda of such a theological endeavor as I propose.

1) The starting point is not revelation or a set of doctrines or a given tradition. It is what Bonhoeffer called "the view from below." After 10 years of working in the resistance movement against Hitler, he said, "We have learnt for once to see the great events of world history from below, from the perspective of the outcast, the suspects, the maltreated, the powerless, the oppressed, the reviled—from the perspective of those who suffer . . . . We have to learn that personal suffering is a more rewarding principle for exploring the world in thought and action, than personal good fortune" (*Letters and Papers from Prison).*

2) If we were to look at the world "from below" we would see that the world should not be the way it is. Any theology for today's world must have that in the very marrow of its bones.

3) When we recognize that the world should not be the way it is, we must ask ourselves how we were able to look at it for so long and remain morally insulated from the need for drastic change. How can it be, to borrow from Al Carmines, that

Slowly outrage turns to resignation
And comfort makes a truce with indignation.

How have we been able to read the Bible and our own tradition and yet remain complacent or committed only to modest cosmetic changes around the edges of structures that deal monstrously with "the wretched of the earth," with the two-thirds of the human family that goes to bed hungry every night? Shouldn't that raise suspicions about how we have seen and responded to the world and Scriptures?

4) We must reread our world and the Scriptures with what Beatriz Couch, a feminist liberation theologian from Argentina, calls the "hermeneutic of hope," a new way of translating our experiences. We begin to do that by exposing ourselves to the rereading of others. For example, in the 1940s I was forced to reread the world through Jewish eyes, end my pacifism and enter the military. In the late 1950s and early '60s the civil-rights movement forced me to reread the world through the eyes of blacks. In the mid and late '60s the eyes were Vietnamese and this now meant opposing the military. In the '70s I began to see how we look to Third-World nations.

Many of these people have read the Scriptures, but with "the view from below," and I have come to the hard and unsettling conclusion that their readings is in many

cases more accurate than mine. Why? *Because where they are coming from is where scripture has come from.* Scripture is written from their point of view. The Bible was written by oppressed people and for oppressed people with a promise from God that the oppression will be overcome.

5) A rereading of the world and scripture forces a rereading of the entire Christian heritage, being more sensitive to the strains that tell us the world must not remain the way it is. My sisters and brothers in Latin America, for example, are liberating me to reread my own theological tradition and purge it of tendencies to support imperialism, racism, classism and sexism.

The God of the Bible has a clear bias toward the poor. When that God became incarnate it was as one of the poor, who was himself "despised and rejected." We need to remember that the early church was chiefly made up of the so-called lower classes, that Augustine was black, that there were church *mothers* as well as church *fathers,* that there have always been movements in the church that took "the view from below" seriously.

As Karl Barth reminds us, "God always takes his stand unconditionally and passionately on this side and this side alone: against the lofty and on behalf of the lowly; against those who already enjoy right and privilege and on behalf of those who are denied it and deprived of it."

6) To keep all of this from becoming a middle-class theological head trip we need to listen to Gustavo Gutierrez:

"All the political theologies, the theologies of hope, of revolution and of liberation, are not worth one genuine act of solidarity with exploited social classes. They are not worth one act of faith, love and hope committed, in whatever manner, to an active participation to liberate human beings from all that dehumanizes them and prevents them from living according to the will of God" *(Theology of Liberation).*

Those "genuine acts of solidarity" are hard to come by, because they challenge so much that we would like to preserve intact. A beginning might be for our churches to provide a platform, not to speak for the voiceless, but to see that the voiceless gain a voice.

A further step might be to realize that our task is not so much to do things for other people as it is to discover what concerns we all have in common and how we can work together. As a black friend told me recently, "I will trust you more if you have a stake in getting somebody off your back than if you are simply trying to get somebody off my back, because you may find more interesting things to do and leave me in the lurch."

We will need to explore the necessity of simpler life-styles that exploit neither the earth nor our neighbor. We must live more simply, so that others may simply live. We must be willing to explore the charges from Third-World friends that the economic and social system that benefits us is destroying them.

That is a scary notion, but if it is true (as I happen to believe it is), then our "genuine act of solidarity with exploited social classes" will mean a serious look at ways in which we can change that system so that it is no longer exploitative.

That may initially seem a far cry from theology or the gospel, but it is not so far from Jesus' own definition of his mission: "to preach good news to the poor . . . release to the captives . . . to set at liberty those who are oppressed."

None of that can be done individually. It must be done in community. We will need fewer soloists doing theology in a new key and more people who are willing to join a chorus. □

Robert McAfee Brown is professor of ecumenics and world Christianity at Union Seminary in New York. Reprinted, with permission, from A.D., *September 1977.*

column

by L. Wayne Fralin

A partnership venture

Goal-setting is a term heard often these days in the life of the church. What does it really mean? I like to think of it as a partnership venture as we join together to determine what creative ministries we should experience in the name of Christ. We live in urgent times when the call of the gospel needs to be heard on many issues and in many places in our complex world. As one denomination, we cannot be everywhere and do everything. In seeking to be faithful stewards of our resources, it becomes essential that we establish priorities for the use of these resources. It is also essential, from my perspective, that as we set those goals and priorities that we be faithful to who we are.

Goal-setting is not new for our denomination; in the early 1970s concerns were raised about the processes being used. The major concerns asked questions about the respective roles of the districts and the denomination in implementation; whether or not the priorities provided the bases for specific goals of congregations, districts and the denomination. And whether the relationships between districts and the General Board were adequate to achieve such purposes. The Goals and Budget Committee of the General Board heard these concerns and formed a committee to study the issues. After two years of extended study and debate the committee, through the General Board, recommended a process to better work at unifying our efforts across the total church. These policies and procedures were adopted by the 1975 Annual Conference and stand as our mandate for the process in which we are now engaged.

In brief, the policies call for establishing priorities for half a decade and outline procedures for coordinating our efforts through consultations of persons from the various units of the church. In other words, to work toward what the 1975 report quoted as the primary need, "a singleness of purpose, sense of corporate identity, set of common goals, priorities, and objectives to which budget and staff (Brotherhood, district, local) are committed."

It is out of this background and Conference action that our current process is based. We presently stand at the midway point. It began in January 1978 at New Windsor with the annual Brotherhood/district staff consultation to outline the specific process and time frame for the Goals and Budget Committee, which began work in February to finalize that outline and to draft a statement of goals. This work continued until such a statement was hammered out and presented in the General Board for adoption at its June 1978 meeting. With this accomplished, the tentative statement was ready for distribution to the denomination for study and input. From July 1, 1978 through Dec. 31, 1978, a period of six months, this statement was debated. A letter from the General Secretary was sent to each congregation along with suggested formats for Bible study and discussion, inviting and encouraging their participation. Many congregations and districts took the task seriously and provided significant feedback.

The above process just ended. Now comes the task of assimilating the input and making the necessary changes in the goals statement to accurately reflect the concerns and dreams of the church at large. Indeed, it has been and continues to be a partnership venture with all units of the church involved. The process will continue to include all units as we discuss and decide program priorities and implementation procedures.
The goals statement will be presented to the 1979 Annual Conference at Seattle where once again we will work as partners in discussing, debating and amending it until it reflects our corporate goals for the first five years of the 1980s.

If we are to meet the objectives of the 1975 Conference action, it is essential that broad ownership develop for the goals of the '80s. The General Board has worked hard at providing opportunity for everyone to participate and provide input. In addition to the consultations and every church invitation, the Board at its February meeting in Indianapolis met one evening in a local church at a district-wide fellowship; joining with nearly 300 persons representing 42 congregations in discussing what concerns the church should deal with in the next decade. It was a valuable experience. After the goals statement is adopted in Seattle, consultations will continue as specific program priorities are established.

This is an important process as we work together to determine our future ministries. The decade of the '80s will bring important changes in our society and world, and the voice of the church will need to be heard with clarity if we are to help shape a world that must become more peaceful, just and reconciling; and if it is to offer a choice that is predicated on love and community. Goals for the '80s is an attempt to coordinate our program and unite our church's voice in significant ministries that reflect who we are as a community of faith.

Congregational and individual input is very important. It is my hope and prayer that all units of the church will take their share of the responsibilities seriously and will engage in ministries which reflect our corporate goals and our common life together. The goals statment may well be the most important thing we decide in Seattle. ☐

Wayne Fralin is Vice-Chairperson of the General Board. A bank examiner, he is a member of First Church of the Brethren, Orlando, Fla.

Exploring self and world:

After 30 years, BVS orientation still prepares youth for service

by Steve Simmons

Last year Brethren Volunteer Service placed 66 people in 50 service situations. Unit 136 is a part of that figure and the lives of 23 persons.

Since 1948, BVS has encouraged participants "to grow in the development of motivations, values, beliefs and in spiritual resources for life." Thirty years later, orientation unit 136 convened at Reba Place Fellowship to explore our part in Christian community and discipleship.

To relate all the month's experiences in a short article is like stuffing the Sahara in an hour-glass. But the month can be divided into exploration of self and world—the journeys inward and outward. Growth opportunities can also be divided into education gained in lecture/discussion sessions and in free time as we strove to become a loving community of brothers and sisters.

For a unit focusing on Christian discipleship and community, Reba Place in Evanston, Ill., with Elder Bill Faw as director, was a logical setting choice. RPF is an intentional community, with 300 members in 14 extended family households and dozens of nuclear family apartments.

Behind one of these apartments sits the stately guest home (once very stately, now a little less). It was here that the 136th unit was ensconced for one month.

Basic living decisions were easily made. The seven males (counting leadership) occupied the main floor bedrooms, while the 16 females shared floor space in the loft. With two bathrooms—one with a shower—early cooperation and trust became a necessity. When the morning rush for shower and sink time began, visions of privacy were abandoned as one in the shower and a group at the sink set the precedent. If we could work this routine out, true community was not far behind.

As we first assembled, there was a feeling of awkwardness and trepidation. But, comparing feelings, we all realized we were in the same boat. Said one, "I have mixed feelings about this experience, right now they're fear and excitement." But we were ready to grow, in what another termed the "peaceful atmosphere of Reba Place."

We shared initial feelings while outside a man on the sidewalk could be seen through the window juggling oranges—how incredible, but appropriate—many of us felt we too were being juggled, trying to put all the aspects of our lives together and not let one slip to the ground.

Discussion over our first meal in small groups, centered on hopes for the month's process, and reasons for joining BVS. Back in the larger groups ideas aired were:

"I don't have a job, it's now or never."

"We are all very excited. We want to learn what community is and how we affect other communities."

"We want to be open to the program—we'll see what goes—we want to be able to shift emphasis from self to an approach outward after exploring ourselves, to explore the world, and find a niche."

"Some have direction; I don't, I'm trying to find myself."

"I want to go where the spirit leads me and learn to tie in ideals of community within and without the unit community."

An exercise in getting acquainted and breaking the ice followed. Each of us had to interview a group member we had never met before (some of the group were college friends, even roommates), using a Green Goddess salad dressing bottle as a microphone.

We now knew each other as a mixture of American high school and college grads (Manchester, Bridgewater, La Verne and Elizabethtown), and a Swiss couple. That evening began our first songfest. Singing was to become a calling card for the group as there were many guitarists, led by Peter Haynes and singers with harmonic skills, led by Steve Broache.

As we launched into familiar songs that first night, all fears of the unknown dissipated—we were on our way. "Down by the Riverside," all eight verses, was augmented with an extra verse of "Gonna lay down my Neutron bomb" and the evening ended with "Amazing Grace"—the song and the feeling.

Immediately, mundane tasks of cooking and cleaning were handled. Our own "four basic food groups" were formed and made responsible for budgets, buying and preparing the meals. Many of us learned fundamental cooking (don't put whole cinnamon sticks in oatmeal; they don't soften) and how to cook for a clan of 23.

Cementing our feeling of community and closeness was the session of personal growth and faith sharing on the fifth day. It was also the most helpful, yet difficult session. Before a group we knew, but maybe not that well, we had to tell all, the life story. Included was coverage of "What gives your life meaning? Where do you find strength and peace? What do you value? What are your priorities? As Christians, what was Christ's challenge regarding worth?" What events have formed your life journey that make you uniquely you?"

There came a sense of being naked before the group, pouring it all out, while feeling your heart pound.

For some, the session was especially difficult and troubling. Yet the illumination, trust and shared joy of purpose that resulted made the session invaluable. There were tears and laughter as we shared things we had never shared with friends we had had for years.

This event alone is one of the things that gives BVS orientation the unique intensity it has (the number of couples alone formed from BVS is impressive).

The stories included deep personal items that many had not fully reckoned with themselves. The acceptance they found in the group was overwhelming for them and evidence that a group *can* become a community, reveling in both differences and similarities.

Many had drawn pictures, graphs or charts as illustrations which were hung on the wall, like banners. Along with the

Singing became a symbol of the group's unity. The unit entertain in the home of a rights-fighting paraplegic in Gary, Ind., where the group studied prejudice.

butcher-paper question sheets, they fluttered like birds over director Bill Faw's head.

After the sharing we gave backrubs (a community element of all units) and bounced emotions off each other, like rubber balls on pavements.

Another constant of BVS is the practice project which comes during the second week. BVSers have the option of doing work similar to the year's work they are considering or something totally different. The week can give a feel for attractive work or change minds. It can raise concerns about volunteering.

Some of these were shared when Stan Davis of the Chicago YMCA visited the unit. Patti Moser, having worked in a hospital wanted to clarify her stand on abortion. Steve Broach, after working with delinquent boys wanted to clarify his on drug abuse. Some asked, "Where does a volunteer fit in?" We came back with a better picture of volunteering, and a longing to be in our secure, powerful group.

But practice project helps one deal with the most traumatic part of BVS, final project assignment with BVS director Joanne Nesler Davis.

The process involves an interview (interviews, if necessary) with Joanne and staff—Jan Mason, orientation coordinator, and Nick Butler, her assistant. A schedule was established with the most undecided of project choice at the beginning and those of us locked into positions already, batting clean up.

During this period the books of project openings became well-thumbed, as last minute consultations and weighing of choices became the order of the day. Where you could fit in, and where you could use your skills, was a major decision.

In a small turret room of the house the interviews took place. They were formidable, not because of Joanne, but like the naming of a beneficiary on the insurance form, they were final. There was no more chance to back out, and always the chance that the agonizing decision could be wrong. Also with the entire staff present, the interviews have the air of an evaluation. This process changes the group atmosphere from carefree campgoer to student servants arriving at the month's actual purpose—preparation for serious service and commitment.

We felt joy for everyone after having made their decisions and celebrated in our general eagerness to get started on projects. The realization that almost two weeks remained seemed much too long.

That night Joanne Davis presented a few of her own guidelines for volunteers. "A volunteer must have the willingness to be flexible and open to everything. There are many kinds of Christians who spend their lives clarifying the covenant."

Later in the week, Stan Davis echoed some of her concerns. He had the group list its project expectations: 1) to find challenges, 2) new cultures, 3) potential opportunities for personal growth, and 4) independence.

Stan knocked everyone out of their middle-class seats and dragged them into reality.

"You have the luxury of serving a year, you can enjoy a year and write it off as ego massage—and then be wounded when treated hostily.

We were jolted out of any "angel of mercy" roles when Stan made us stare at how we project ourselves, the way we see ourselves, and its sharp contrast with the way others will.

"Now you feel the arrogance of wanting to help—who gives you that authority to butt into someone's life?"

A major issue for the unit came to a head when the Maryknoll Sisters of Des Plaines presented a day-and-a-half session on global concerns. We looked at global division of resources, US and world poverty, unemployment, multi-national corporations, energy, military and the United Nations in simulation games, quizzes and discussion.

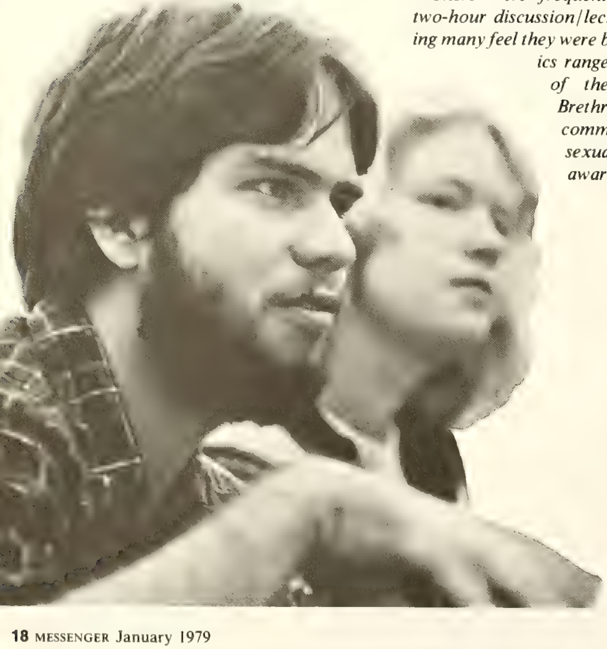
Uleli and Marianne Schwarzmann had been appalled at the Americans' lack of awareness to world concerns and their subsequent apathy. High school and college students who did not know the term "apartheid" or the dominating influence in the world of the US, were lacking in education.

Jackie responded to the accusation by saying she wanted "her own problems reckoned with before she took on the world's."

The form we had filled out during the session had a reflection question of statements most relating to our thinking. One response was "The problem of world poverty is so enormous and complex I don't see how my life or my efforts will really make much difference."

Asked Karen Eckman, "What can I do?—there are so many wrong things?"

She felt oppressed by those who had checked positive affirmations on the form: "The problem of world poverty is my problem, since the future of my life is tied to the lives of all other people on earth." "The problem of world poverty is solvable, and my responsibility is to do everything



Peter Haynes stresses a point while Jackie Reisinger considers the discussion.

There were frequently days of three, two-hour discussion/lecture sessions, making many feel they were back in school. Topics ranged from the history of the Church of the Brethren, meditation and community to human sexuality and global awareness.

possible to get people and governments to practice the solutions." "The problem of world poverty is so urgent that I can't wait to know all I need to know before I take action to combat poverty."

Doug also gently chastized the unit for its lack of knowledge, and several felt unduly criticized.

"We read the newspaper and *Farm Journal* at home," said Shirley. "You can't expect me to know all this."

"I think you must to be sensitive to people and where they are in their lives," said Bonnie. "We all have different backgrounds (Doug from a family that discussed world affairs around the dinner table; Shirley from a farming family that did not) and ideas of what is important."

"Some people treat their own neighbors badly. How can we speak about world neighbors when we can't deal with the ones here?" said Jackie.

This discussion was exciting and neatly tied the major themes of the unit, being at community with yourself and the world.

The Christian challenge had caught up with us. There is room to grow as an individual and a global citizen. Global awareness vs. introspection is not a conflict but a challenge—one that we ended up giving each other, vowing to work on through our volunteer years and our lives.

From a group of 23 semi-strangers we had become a group, able to share in the joy of accepting communication, finally grasping the concept of speaking the "truth in love" as Bill Faw had taught us.

Talking now with people who have traveled through the program, there is a common bond. BVSers share a desire to improve their world and themselves.

The first day of orientation someone had said, "We all have something in common," and we do. It is our constant growth on the aforementioned levels.

This is something we share with all BVSers. Currently there are an average of five scheduled orientation units a year and almost 4,000 BVS graduates.

Our orientation was only one of the 139 BVS units processed so far. Put in perspective, it is only one brick in a foundation of service. Yet units share common goals, discussion topics, practice projects, the agonizing final decision and "opportunities for growth."

Our last night together featured a love feast of fruit and foot-washing. We were told to bring something to share, nothing tangible—just a thought, poem or simply thanks.

Doug said he wanted to remember our month "as a time when 23 diverse people came together and danced for a while." (this dance motif appears on our unit t-shirts).

At the Church of the Brethren General Offices in Elgin, Ill., BVS has a basement workroom. Hanging on the wall is a Robinson Crusoe-esque poster of an exotic parrot overlooking a coastline. The caption reads, "Growth is the only evidence of life" (Newman).

I have grown; and in a month of living fully. ☐

Steve Simmons, a member of the 136th BVS Orientation Unit, is serving his BVS term as an editorial assistant on the MESSENGER *staff. A University of La Verne graduate, his home is in Ventura, Calif.*

Work projects are a part of each BVS unit. Since the major focus of the unit was learning, the work projects took a back seat, but were not forgotten. Karen Tyler's window-woodwork painting (right) was part of the revamping of an apartment at Reba Place. At Plow Creek, Reba Place's farming sister community, unit members picked apples and tomatoes, canned, cleaned, fixed cars, roofed and painted.

Hear the word

Read Philippians 2:6-11 (Good News Bible)

The passage in Philippians 2:6-11 is rich and powerful in meaning. It is a fascinating and unique portrayal of Christ. On the one hand, Christ's sovereignty, power and divinity are proclaimed. His authority over "all beings in heaven, on earth" (10-11) is established. But on the other hand, in verses 7 and 8, Paul, in beautiful poetic language, describes Christ's humility and lowliness—"gave up all he had" ("emptied himself"—RSV); "took the nature of a servant"; "became like man"; "walked the path of obedience . . . to his death on a cross." And then Paul turns around and says that it was because of all this that God "highly exalted him and bestowed on him the name which is above every name" (9-10 RSV). And "every tongue confess that Jesus Christ is Lord" (11 RSV).

The full impact of this passage can be felt only by examining practically every word with the utmost attention. However, there is just one word in verse 8 that I want to focus on. That word is obedience. It does no good to talk about the Lordship of Christ unless we are willing to practice obedience.

If we are honest, most of us have to admit that we are more comfortable talking about Christ in terms other than Lord. It is great to talk about him as Savior, for who *doesn't* want to be saved? We appreciate him as teacher and guide—all of us can use his wisdom and insight! All of us desire his friendship—and surely that has value and importance! But above all else—before all else—*Christ is Lord!* This means we are his subjects, submissive to his authority, obedient to his command. And that is where the rub comes. None of us find it easy to accept authority or to be obedient.

Perhaps by looking at the word *obedience*, we can come to a better understanding of the implications of Christ's Lordship for us. The word most often used for obedience in the Bible brings out the full meaning of the verb "to hear." For instance, Paul refers to Abraham as having "believed God" (Rom. 4:3; Gen. 15:6). But in the words attributed to God himself, Abraham "obeyed" or heard my voice (Gen. 22:18; 26:5). Biblically, to receive an utterance of God in a noncommittal or merely passive fashion is virtually out of the question. "To hear" is to be persuaded and so to obey. The Greek word used by Paul in verse eight is hupēkŏŏs from hupakŏuō, "to *hear under* (as subordinate) to listen attentively" *(Strong's Exhaustive Concordance of the Bible).*

Children exercise what I call "selective hearing." This was a typical exchange between my father and me: "Jimmy," he would say, "I thought I told you not to do that. Why don't you listen?" "But Daddy," I would reply innocently, "I didn't hear you." And he would respond in exasperation, "That's the trouble, Jimmy, you don't listen. You don't want to hear. You're just plain 'hard-headed!'"

He was partly right. Although it was not totally intentional—I was not that sophisticated or courageous—I guess I concluded that as long as I didn't hear, I didn't have to obey. Almost intuitively—without the help of Greek words—my parents recognized the close relationship between hearing and obeying. For my father to ask, "Why don't you listen?" was the same as asking "Why don't you obey?"

We have trouble living under the Lordship of Christ because we do not listen. And if we don't listen, how can we obey? If we don't obey, how can we proclaim that Jesus Christ is Lord? Christians have the same problem I had as a boy. We define and limit Christ's authority by selective hearing. He is allowed to be Lord of that part of our life for which it is convenient, expedient and profitable. We refuse to grasp the central meaning of what Paul is saying in this second chapter of Philippians. We do not listen and there can be no obedience unless we hear. It is only when we hear that obedience is possible, and then Christ is truly Lord of our life.

Christ does not share his Lordship with anyone or anything else. He is either Lord of all our life or he is not Lord at all! It does no good to hear what he has to say about one part of our life and then turn a deaf ear to his demands for another part of our life.

We do a lot of talking at Annual Conference, district conference, workshops and retreats. But it's equally important that we listen. We show that we live under the Lordship of Jesus Christ, not so much by what we say, but by how well we listen and by how well we *hear* what he has to say. We can't be obedient to our Lord's call unless we are able to hear it. ☐

Jimmy R. Ross is pastor of the Codorus congregation, Loganville, Pa.

/by Jimmy R. Ross

Are you ready?

Open your spiritual Christmas Club account now and use the whole year to prepare yourself for the birth of Christ into our lives.

by Mary C. Early

Christmas is over! The children are back in school, and life seems quiet after the mad holiday rush, but the world still won't let us forget Christmas. Banks are advertising Christmas Clubs for next year. Stores are getting rid of Christmas decorations, offering fantastic savings of 25 to 50 percent off the pre-season prices. Bills are rolling in, reminding us that the joy of giving cannot be achieved without the pain of paying.

All through the month of December the prevailing question was "Are you ready for Christmas?" implying, of course, "Have you cleaned and decorated the house, baked the holiday cookies and bought and wrapped all your gifts?" At the dentist's office one year, I heard a woman ask the receptionist, "Are you ready for Christmas?" and immediately follow her question with the suggestion that we cancel Christmas that year. The receptionist's response sounded almost as hopeless: "Maybe by next year this time, I'll have it all together."

Every year we vow that next year we'll start getting ready sooner, but for some reason we never do. We complain that Christmas is too commercial. Merchants always seem to be rushing the season. Craft catalogs feature Christmas kits in their mid-summer sales. The Sears Christmas catalog arrives at the end of August. Stores sell decorations by Hallowe'en, if not sooner. Why is it then, with all this outside push, that no one ever seems "ready" for Christmas? Is it because we're trying to get ready in the wrong way? Has anyone actually asked us, "Are you ready to receive Christ into your heart this Christmas?" Most of us have truly forgotten that Christ is a part of Christ-mas and that preparing for him should be our prime objective in "getting ready."

The first step in preparing ourselves spiritually might be to take the advice of the banks. They tell us to start Christmas Club deposits now, at the beginning of the new year, to avoid the after-Christmas blues of having too many bills to pay at one time. Why not begin now to invest spiritually and follow a schedule of regular "deposits" throughout the year? Spiritual assets are at an all-time high during the holiday season, but by the end of January life tends to slow down. In many places, winter is full upon us, life seems humdrum and we are bored. That special Christmas feeling is gone, a sign that we used up our religion at Christmas and have little left to carry us through the year. Daily prayer time and devotions are a valuable asset and if practiced all year will not leave us spiritually bankrupt when the high times of Christmas have passed.

Making spiritual "deposits" all year long is only one way to begin preparing for Christmas. One basic activity that seems to occur during the holiday season is housecleaning. Everyone knows that a regular cleaning schedule throughout the year means a less difficult chore at Christmas time. Do we, however, follow any schedule of spiritual housecleaning? How often do we take time to remove the cobwebs of involvement with self? How often do we clean the dusty corners of doubt and try to build a stronger faith in God? How often do we wash away the dirt—confess our sins and ask for forgiveness? How often do we sincerely examine our inner selves to discover and deal with our biggest problems and our greatest fears? Regular spiritual housecleaning is an important step in preparing ourselves to receive Christ into our hearts at Christmas.

When the house is cleaned, most persons have the urge to prepare some special foods for the Christmas holidays. The physical side of this habit is, perhaps, a little dangerous, because we tend to overindulge and gain unwanted pounds. Spiritually, however, there is no such risk. As in eating, a regular diet of spiritual food is the best policy to follow throughout the year. Reading the Bible and inspirational works by C.S. Lewis, J.B. Phillips, Catherine Marshall or Eugenia Price (to name just a few) should give us food for thought that can stimulate and increase our faith.

At Christmas time, special selections such as Norah Lofts' *How Far to Bethlehem?* and Henry van Dyke's *The Other Wiseman* can be an excellent means of helping us get ready for Christmas.

The other major task in preparing for Christmas and the one that is, perhaps, the source of the most difficulty is that of choosing gifts for family and friends. With the coming of the toy catalog in August, we get the idea that late summer is not too soon to think about buying gifts. Children have no trouble at that time of year telling us what they want. Certainly, therefore, it is not too early to think about our gift for Christ at Christmas. Indeed, even August may be too late. Whatever time or talent we may have can grow rusty from December to December if it has not been invested wisely all year through. Our gift to Christ cannot be a mere ornament or gadget that allows us to go through the motions of giving without any creative effort. When we have carefully considered the matter, we will surely realize that the only significant gift of any real value is the gift of ourselves—cleaned of dusty thinking, well-fed on a regular diet of spiritual food, and presented to God in his service throughout the entire year.

Although the response of the receptionist in the dentist's office may have sounded hopeless—"Maybe by this time next year, I'll have it all together"—the thought should not be disregarded. Why not take all year preparing ourselves for the birth of Christ into our lives each Christmas? We need to open our spiritual Christmas Club accounts now so that we will be preparing for His coming. If we can do that, there will be no last minute panic, no frantic question at 11 p.m., next December 24: "Am I ready?" □

Mary C. Early is a free-lance writer and a library assistant in Chester, Va.

A very special Jíbaro

by John Forbes

Don José Francisco has gone to glory.

Of all the members of the Castañer congregation, don José best exemplified the Brethren spirit of laboring for the "glory of God and my neighbor's good." Don José had moved to Castañer in 1950 from Juana Díaz (in south central Puerto Rico) where he had been a civic leader and a leader in the United Evangelical Church. Having studied agronomy at the Polytechnic Institute in San Germán, he bought Hacienda Asunción, a large farm near Castañer, and could have lived the comfortable life of an hacendado. But his coming coincided with the founding of the Castañer Church of the Brethren, and he was one of the founders.

Near his farm was a small community called Cerrote. The people there lived isolated from all the towns. No road led out, there was no school, no health services, no church. Illiteracy, extreme poverty, poor health and high mortality were the order of the day. Don José called on the church to help Cerrote.

Today Cerrote children come in school buses to Castañer, graduate from high school, and can go on to university. Many, probably most, of the people have accepted Christ as Savior because they have seen and lived what it means to be a Christian.

Don José was an enthusiastic member of the church: moderator, elder, treasurer, Sunday school teacher, deacon, trustee and twice delegate to Annual Conference. Near the end of his life he was ordained a minister. He was always interested in Christian social action. The congregation has gone through many trials and tribulations, but don José never lost his equilibrium. His quiet faith told him that things would turn out all right. And they did.

He found time to be a community leader as well. President of the Castañer Community Committee, he helped usher in the tremendous progress in Castañer while making sure that differences in politics and religion would not enter into community work. To this day, Castañer maintains its civic spirit at this high level, and all alike share the struggles, joys and sorrows of the community. Active also in local cooperatives, some of which he helped found, don José served as a member of the boards of directors of the Coffee Growers' Cooperative, Castañer Health Cooperative, Agricultural and Industrial Cooperative of Maricao and others. At one board meeting of the fledgling health co-op, he humbly apologized that he could not give as much effort as he would like due to his many commitments.

Don José Francisco discusses the Puerto Rico church with district executive Merle Crouse (center) and Wayne Fralin (right).

The people who live in the mountains of Puerto Rico are called "Jíbaros," sometimes respectfully, sometimes as a put-down. Basically, the term means a rural person, not much affected by modern ways (much like the Brethren were). Among its connotations are love of the land, hospitality, friendliness, sincerity, and identification with Jíbaro culture, music and poetry. Don José was well educated, but held to these values. He spoke English well, but with a strong Jíbaro accent. Whether in English or Spanish, he impressed everyone with his soft-spoken, well-reasoned, constructive ideas. In him was the best of the Jíbaro, the best of the Brethren.

Don José's farm, in the midst of the decline of Puerto Rican agriculture, was never very profitable. He had a few laborers, but tried to help them to grow their own food on parcels lent to them. On the farm is one notable hill not planted in coffee. There hundreds of Brethren, service workers and visitors, have driven in jeeps and small cars to the very top and looked in awe at the valley spread below them. There we have celebrated many services to the glory of God.

The members of the Castañer Church of the Brethren, together with don José's family, have set up a memorial fund in his name to develop a retreat center on the church property at Cerrote. His dream was to develop a camp for church retreats, agricultural workers and other visitors.

Don José leaves his wife Albara and three children to carry on his work, his dreams and his Christian living. One daughter, Diana, lives in Chicago with her husband Raúl Sólivan and their children. José Jr. and Linda live in Castañer and are active with their mother in the Castañer congregation. José Jr. (Joe) is tending the farm and working on energy alternatives such as solar water heaters. Linda is a teacher in the high school and a cooperative leader.

God has called don José to his side. Maybe there's a Cerrote in heaven.

John Forbes is a former Brethren Service worker at Castañer, who continues to live in Puerto Rico. He is a member of the Castañer congregation.

Look what the profit motive is doing to us doctors!

My goal is to hasten the day when physicians will attempt to define and carry out routine health maintenance in a systematic way, rather than sit in an office waiting for someone in distress to walk through the door.

by John Scoltock

In 1971 I left a rotating internship at Emanuel Hospital in Portland, Ore., to work at the 35-bed Castañer Hospital in the west-central mountains of Puerto Rico. The experiences I had there and my subsequent experiences in private fee-for-service practice back in Oregon have convinced me of the need for a reordering of our profession's economic relations with those we serve. In short, I feel that doctors and patients have fallen victim to the profit motive in medicine and that the system must be changed.

To explain how and why I reached that conclusion, it's necessary to begin with the influence that my work in Puerto Rico had on me. I went there because of an ad I noticed in a medical journal: A small hospital in a poor area desperately needed a family practitioner. The pay was only $400 a month, plus housing, but the opportunity to practice in an exotic tropical setting was appealing. I talked it over with my wife and we decided to go.

Along with our 6-month-old son, we arrived in San Juan at dusk. The administrator of Castañer Hospital greeted us and we drove west along the coast. At Arecibo, we turned south into the humid darkness of the interior. The dense tropical vegetation seemed to crowd the road, and the unfamiliar countryside made me feel uneasy.

Arriving in Castañer, some of my apprehension was relieved. The hospital, founded by the Church of the Brethren in the 1940s was not an impressive structure by itself, but it seemed large and official-looking in comparison to the small wooden shacks we had seen since we turned inland. We were soon made comfortable in a three-room house with a corrugated tin roof.

The next day I met the three physicians who were to be my colleagues for the next year and a half. They seemed excited by the challenges of their work. They talked of preventive medicine, taking medical care to the people and the nonmonetary rewards of rural practice. We quickly hit it off.

Most of our professional time was spent attempting to identify and solve the major health needs in our service area of roughly 25,000 people. High unemployment among an expanding population primarily engaged in agricultural labor was a major problem, so family planning services were given high priority. Another problem was parasites. Ninety percent of the school children we tested were found to carry hookworm, Ascaris or other infestations. We also encouraged the wearing of shoes, an arduous task in a culture where children ran naked most of the time until they started school.

I saw only one or two cases of kwashiorkor, but chronic malnutrition was prevalent. The surplus-commodities program of the US Department of Agriculture helped to some extent, but much of the food was wasted because the people didn't understand how to use it and had to be taught.

Still another problem was the mountainous terrain and lack of transportation to the hospital. To make care more available we set up three clinics in remote areas of high population density. One doctor, two nurses and a secretary visited each clinic at least once a week.

Carrying medicines and diagnostic equipment, I maneuvered a four-wheel-drive Land Rover over incredibly steep and muddy mountain roads. I found that this approach to medical work stimulated thought processes in me that had previously been untapped. I became interested not only in the best methods of closing a machete wound, but also in the larger problem of using limited resources so as to have a maximum impact on the general health of the community.

The people in the clinic areas showed their appreciation for our efforts. I received fresh eggs individually wrapped in newspaper to prevent cracking on the journey to the hospital, as well as gifts of live chickens, avocados, sweet potatoes, bananas and Castañer Valley coffee. These simple expressions of gratitude enhanced my enthusiasm for serving the best interests of our patients.

At Castañer Hospital, RNs worked as practitioners in family planning, counseling, and obstetrics. Most routine deliveries were performed by nurse-midwives. Nurses also did routine follow-ups for diabetes mellitus, hypertension, tuberculosis and well children. Several nurses had been trained to suture minor lacerations. These nurse-practitioners conserved physicians' time, which could then be used on tasks requiring the doctors' level of expertise.

All that helped me to develop close doctor-patient relationships. Free of the economic pressures of rushing 40 or 50 patients a day through my office, I could spend as much or as little time with each patient as the situation required. I could even occasionally visit ill persons in their homes.

One evening at the hospital I met a retired Church of the Brethren physician who had come to visit. His name was Dr. John Blickenstaff. He had been born in the United States but had practiced mostly in medical missionary centers abroad, particularly in India. While describing the devastating effects of parasitic diseases on the Indian people, he said to me unexpectedly, "I would never practice medicine in the United States of America."

I thought that was an odd remark, but I didn't pursue it. My 18-month term at

Castañer Hospital had just about expired, and I was looking forward to establishing a practice back in Oregon. We were a family of four now, my wife having given birth to a girl at the hospital.

We returned to Oregon in chilling weather. The airliner sliced through the gloom of winter, and we disembarked bundled in unaccustomed coats and sweaters. Then began a search for a place to practice. I considered an HMO (Health Maintenance Organization) in Portland, but we decided against living in a large city. I finally set up practice here in McMinnville, a small community in the Willamette Valley. We made several close friendships and began to feel at home.

Money was no problem from the beginning. Fee-for-service put cake as well as bread on the table. I was no longer a low-salaried doctor but a physician-entrepreneur. I began to think about overhead expenses as a percentage of gross income, about collection percentages, about proper aging of my accounts receivable and about retirement plans.

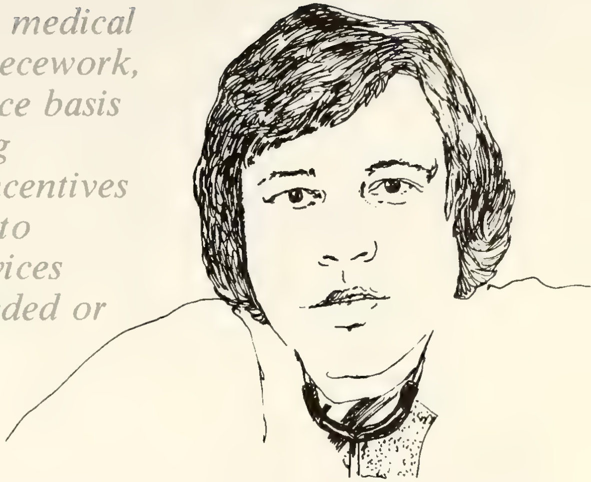
I employed two RNs. Both were bright, and both were soon bored with taking temperatures, blood pressures and weights; pulling down the paper over the examination tables and sterilizing instruments. After several years of this, one told me she wanted to become a pediatric nurse-practitioner.

The idea appealed to me. I continued paying her salary and financed the cost of her tuition and materials for a nine-month course at the University of Oregon. She became a competent practitioner and began caring for nearly all my pediatric cases from well babies to acutely ill children. In addition, she spent time with each of my obstetrical patients prior to delivery, discussing breast feeding, care of the new baby and various intricacies of motherhood.

I admired her skill and devotion. For the first time since leaving Puerto Rico, I was working with a nurse as a professional equal. We charged considerably less than the prevailing doctors' fees for her services. In this way we were able to increase access to a health-care system often closed to the children of the poor.

The barter system also became a means of access. In the manner of the Puerto Ricans, patients variously gave me meat, repairs on my home and legal services in exchange for medical services. I cared for some persons who were unable to obtain and pay for medical care in any other way.

"Dispensing medical care on a piecework, fee-for-service basis offers strong economic incentives for doctors to provide services whether needed or not."



During my first few months of practice, I was amazed at the popularity of injections. Then I realized what a money-maker shots were. Many patients entering my practice were accustomed to getting a periodic vitamin B_{12} or estrogen shot. Penicillin, given by injection, seemed to be a popular method for treating the common cold.

The practice of medicine also seemed to require a large volume of laboratory tests. I guessed the reason when I discovered that I could charge the patients for the cost of the tests, plus a fee for collection, plus another fee for telling them the results. I found that patients weren't aware of the markup because they usually were billed for the total amount without an itemized accounting.

I was told by some doctors that medicolegal considerations were responsible for most over-utilization. But I had difficulty accepting that explanation. I quickly caught on to the numbers game. Some physicians were "seeing" more than 60 patients a day between 9 a.m. and 5 p.m.

As long as physicians' incomes came largely from giving injections, ordering laboratory tests and running a high volume of patients through an office, I could see no economic incentive for our profession to provide effective preventive care or to address community health needs.

The patients were defenseless. Very few, if any, could accurately judge the quality or even the need for the services they received. I often wondered if the physicians involved in these practices realized exactly what they were doing. It became clearer, as I became more familiar with them that their usual rationalization was, "The patients like this sort of medicine. They expect it, even demand it." Perhaps the most damaging aspect of the fee-for-service system was its subconscious effect on medical practitioners.

To what degree had my own judgment been influenced by my desire for profits? How many times, when the question of ordering a laboratory test seemed nearly a 50-50 proposition, had profits tipped the scale? I couldn't be sure, but I began to feel sympathy for doctors caught doing unnecessary surgery. They were depicted as villains, the one or two bad apples in the barrel. Personally, I no longer believed in the bad apple theory. These physicians, as well as their patients, were casualities of the profit system, of fee-for-service practice, and I shared their guilt.

So I began to explore the possibility of starting a local Health Maintenance Organization. This just wasn't economically feasible. I then tried to get the McMinnville area included in an HMO that was being considered in the city of Salem, but that plan later collapsed.

After two years in practice, I was elected president of the county medical society. I had worked my way up from treasurer and vice president, and my election as president was more or less automatic. Medical society meetings were devoted to the usual pursuits: presentation of interesting cases, lectures on various specialized medical problems, even an occasional wine-tasting session. But never did the society attempt to identify or solve health issues faced by our community. No attempt was made to attract physicians into areas of the county where there was a doctor shortage. The light industries in our community produced many job-related injuries, yet no investigation of plant safety conditions was ever suggested.

With passage of the National Health Planning and Resources Development Act of 1974, however, an ad hoc committee was formed to study the act and challenge it on constitutional grounds.

In May 1976, I learned that the Subcommittee on Health of the House Ways and Means Committee was holding hearings in my area. The purpose was to obtain information on how the public felt about national health insurance. I decided to present my views to the subcommittee for three reasons: 1) I felt that serious problems relating to fee-for-service had not previously been brought out. 2) I thought my experience as a physician engaged in fee-for-service practice would enhance the credibility of my testimony. 3) I hoped my testimony would give me a chance to say what I thought and influence the thinking of politicians. If I chose *not* to be heard, how could I complain if politicians—without adequate suggestions from physicians—develop a national health insurance program that would be bad for patients and doctors?

Of course, I had reservations about giving such testimony. I knew I was attacking what to most physicians seemed to be a vital link in the doctor-patient relationship. So I discussed my proposed testimony with my wife and a few nonmedical friends. One friend, a lawyer, urged me to forget the whole thing but my wife and others encouraged me to proceed.

The hearing was held at Willamette University in Salem. The morning of the hearing was sunny and warm—unusual for early spring in Oregon. Inside the hearing room were about 200 people. Most appeared to be senior citizens, blue-collar workers and the poor. In the crowd, however, I recognized three fellow physicians. I knew then that I couldn't escape without some repercussions.

The subcommittee of six was seated in the front of the room, facing the audience. I listened to testimony for several hours. The proceedings droned on with few really new ideas being presented. But I noticed a certain pattern in the audience response. Most nodded favorably when the more comprehensive national health insurance proposals were backed. Nearly everyone seemed suspicious of the testimony of most doctors, hospital administrators and health insurance people.

When my turn came to testify, I suppressed a feeling of stage fright, got up before the subcommittee and said what I felt: "Dispensing medical care on a piecework, fee-for-service basis offers strong economic incentives for physicians to provide services whether needed or not. I don't believe this is a conscious conspiracy of greedy doctors trying to take advantage of the public. Doctors are, after all, human beings. They respond to economic pressures as do other human beings. We must see the system, not the physicians, as the culprit.

"Another major problem is lack of financial incentives to provide early and effective preventive care and to address community health needs. An ideal alternative would be a system that financially rewards a physician for keeping people healthy, productive and out of doctors' offices and hospitals. A nationwide network of regional HMOs could serve as the organizational framework for such a system.

"Increased demand for medical services, inevitable under any national health system, could be met in a cost-effective manner by training more paramedical personnel. I'm asking you to take the medical profession in this country out of the sickness business and put us in the health business where we belong."

At the conclusion of my testimony, the audience applauded—the only applause I had heard all day. As I left the room, several people requested copies of my testimony. One elderly man shook my hand and said he had never heard such views expressed by a member of the medical profession. I felt slightly embarrassed, although I enjoyed the audience's apparent enthusiasm for my views.

The next day, one of the Salem papers carried part of my testimony on the front page. I was happy to see my ideas receive some recognition, but I dreaded making rounds at the hospital the next day. I disliked being the center of controversy and causing disunity in my profession.

There was no immediate response from the House subcommittee about my testimony. However, three weeks later, there was a response of another sort. On returning home from a weekend with my family on the Oregon coast, the phone rang. A Western Union message summoned me to a special meeting of the county medical society. Surprised, I consulted my watch. The meeting had started 30 minutes earlier. I arrived in the same blue jeans I had worn that day at the beach. An angry group of colleagues demanded and received my resignation as president of their society.

As I drove back home, my insides felt frozen. My mind was blank until I became aware of a repetitious phrase: "Never in America—Never in America." The entire sentence formed slowly in my mind: "I would never practice medicine in the United States of America." I thought about Puerto Rico and Dr. Blickenstaff, and I understood what he had meant.

But I won't flee to Puerto Rico. America is my country, and McMinnville is the town where my family and I have our attachments. Here I hope to work toward a better system of medical practice.

One step has been taken in the right direction. A statewide HMO is being formed by the Oregon Physicians' Service, an independent organization. Though fee-for-service will be preserved initially, the organizational framework will eventually allow movement away from that type of payment.

Meanwhile, as a compromise, I try to avoid the pitfalls of fee-for-service practice, I keep patients' costs down, and I don't see more patients than I feel I can effectively treat; it's a rare day when I see more than 35. I'm satisfied with a modest net income, and I don't figure on increasing it much.

I feel that for rural areas the solution of the fee-for-service dilemma must be found at the federal or state level. I hope to continue speaking to people individually and in groups, writing members of Congress, testifying and working with the statewide HMO. My goal is always the same—to hasten the day when physicians will find that their economic interest lies in attempting to define and carry out routine health maintenance in a systematic way, rather than sitting in an office waiting for someone in distress to walk in the door. □

John Scoltock is a family practitioner in McMinnville, Ore. Copyright © 1978 by Litton Industries, Inc. Published by Medical Economics Co., a Litton Divison, at Oradell, N.J. Reprinted by permission.

‘Born-again’ Christians: The only kind?

Are ‘born-again’ Christians the only kind? Christ confronts us in many ways to take seriously the claims of the kingdom and to live our lives faithfully until death.

by Herbert A. Fisher

The phrase “born-again Christian” is currently very much in use. While its fashionability and popularity is enhanced by President Carter’s profession to be one, it is on the lips of countless radio and television preachers as well as lay people.

For many who use it, it is meant to be a synonym for a Christian. For, to them, there is no other kind. Others might not push it that far, but they would question anyone who would not subscribe to the term. In both instances the phrase “born-again” sets the users against others who claim to be Christians.

Sensing this, many are turned off by the phrase and resent those who confront them with it. They see its use as a kind of property term for a brand of Christianity. This is unfortunate since the phrase “born-again” comes from an encounter between Jesus and Nicodemus described in John 3. Nicodemus sought Jesus out and congratulated him: “Rabbi, we know that you are a teacher come from God; for no one can do these signs that you do, unless God is with him.” It is at this juncture that Jesus said: “Truly, truly, I say to you, unless one is born anew (again), he cannot see the kingdom of God.”

Nicodemus didn’t understand this, thinking Jesus meant physical rebirth, so Jesus went on to say: “ . . . unless one is born of water and the Spirit, he cannot enter the kingdom of God. . . . Do not marvel that I said to you, ‘You must be born anew.’ ”

So . . . “born-again” Christians!

Since this was Jesus’ encounter with one person told in a simple and direct manner, it is easy to see how many have made it *the* encounter for everyone and the measure of being “saved.” But there are other encounters with other persons with the requirements for experiencing salvation expressed in other ways.

The most common way Jesus issued the claim of discipleship was simply, “Come, follow me.” The Gospels indicate that this was issued to all of the twelve and openly issued to many who came to hear him. (For instance, see Luke 9:57ff.) Those who responded to his call can rightly be referred to as “follow-me” Christians.

On another occasion (Mark 10:17ff) Jesus was asked by a man of wealth, “Good teacher, what must I do to inherit eternal life?” Jesus found that he observed *all* the commandments. He then looked at him with deep love and said, “You lack one thing; go, sell what you have, and give it to the poor, and you will have treasure in heaven; and come, follow me.”

The man declined. But from this encounter we might well talk about those who have responded to this call (St. Francis of Assisi, for instance) as “give-goods; follow” Christians.

James and John were concerned about their positions in the coming kingdom (Mark 10:35ff). They ask Jesus for assurance that they will have prominent places—right and left of him no less! To this Jesus replied: “You do not know what you are asking. Are you able to drink the cup that I drink, or be baptized with the baptism with which I am baptized?” And they testily answered, “We are able.”

So, those who have been martyrs for the faith might well be called the “I-am-able” Christians.

Once four of the disciples asked Jesus to tell them the signs of the end-time (Mark 13:3ff). He replied, “Take heed that no one leads you astray.” Then he went on talking about the persecution to them as they faithfully witness to the kingdom, saying, “ . . . you will be hated by all for my name’s sake. But he who endures to the end will be saved.”

Here we can appropriately talk about “faithful-to-death” Christians. (That’s what the word “witness” means.)

There are many others I could cite but let me refer to one more. It is the familiar parable of the last judgment (Matt. 25:31ff). Here is the “ . . . you did it to one of the least of these . . . ” as over against the “ . . . you did it not to one of the least of these”—gave water, welcomed strangers, gave clothing, visited sick persons, visited prisoners. So, we might well refer to those who were blessed and invited to “inherit the kingdom prepared for you from the foundation of the world” as the “I-did-it” Christians.

Here it is instructive to remember Jesus’ words in Matthew 7:21-23: “Not every one who says to me, ‘Lord, Lord,’ shall enter the kingdom of heaven, but he who does the will of my Father who is in heaven.”

But you may say, “All these are but ways of understanding the meaning of being Christian.” Quite so! They are ways Jesus used to help persons understand the claim—and needed response—in order that they might be related, even united, with Christ in the kingdom of God. To one he said, “You must be born anew”; to another, “Follow me”; to another, “Go sell—give, follow me”; to another, “Are you able?” And yet to others, “You did it . . . .”

To me this gives a far wider and deeper meaning of what it means to be Christian. No single word or phrase can fully describe it. No single procedure will accomplish it. No single formula will produce it. Perhaps this is why Jesus called most to be *followers*—disciples. They were to live with him, listen to him, watch him at work and then go out in his name and eventually carry on for him.

Christ confronts us in many ways to take seriously the claims of the kingdom and to live our lives faithfully until death. ☐

Herbert A. Fisher is pastor of the Trinity congregation in Massillon, Ohio.

Making pastoral ministry effective

The Pastoral Ministry, by James N. McCutcheon. Abingdon, Nashville. 144 pages Hardback. $6.95
The Living Reminder, by Henri J. M Nouwen. Seabury, New York. 80 pages Hardback. $5.95

Two new books on the pastoral ministry lift up that vocation as a high and holy calling from God. Both books are a great help for any person looking toward the pastoral ministry and even more help for a pastor of any age who is having a struggle of identity crisis. Pastoral relations committees as well as other lay persons will find them of benefit in understanding the role of the pastor.

In *The Pastoral Ministry* James N. McCutcheon, senior minister of a large Minneapolis congregation, suggests that a calling from God is essential to effective and lasting ministry in our world. Surprising is his statement that most ministers are not convinced of a real calling from God until after seminary and "three to five years in active full-time, ordained parish ministry." If this is the case we may have a clue to the high drop-out rate of seminary students and pastors in their first parish.

The foundation to effective pastoral ministry is a devotional life which connects with God and Christ in direct reflection upon one's public ministry. Both McCutcheon and Nouwen point to constant and planned listening to God as the primary source of effective work in the parish. Their focus is to first find a working relationship with God and then bring to that partnership the concerns of persons.

The Pastoral Ministry gives very helpful suggestions in the manner and routine of a professional devotional life. The first is the understanding that a pastor's professional devotional life is quite different and separate from family and personal devotional life. McCutcheon sees the discouragement and eventual demise of so many ministers to rest squarely upon the failure to develop and maintain this devotional life. He argues that this must become a renewed concern of seminary training and reminds us that it is a pledge of the ordination vows.

Basic guidance gleaned from McCutcheon's long years of experience is given to the fundamental areas of pastoral ministry. Some of it is geared to a multiple staff situation which is the exception rather than the rule among Brethren congregations. Yet the suggestions are very adaptable. The chapter on public worship is very basic and is an excellent study and review for both beginning and the experienced pastor. The definition of liturgy as "the work of the people" should be helpful to Brethren, connecting the praise of the sanctuary to the activity in every place that Christians live and work and play. The history and value of the lectionary and church year is well documented. A workable plan for the development of public worship is given and will be very helpful to those willing to work at improving worship services. Brethren in small churches as well as large, will be much blessed by giving more attention to the balance of worship suggested here.

Pastors without seminary training and our many part-time pastors will find McCutcheon's suggestions helpful and easy to follow. Preparation for preaching is underscored with reference to Fosdick's "one hour of study for each minute in the pulpit." Five basic tools in preparation are given.

Pastoral care is defined and the restrictions and limitations are clearly emphasized. The pastor is seen as a general practitioner. The essential ingredients of successful pastoral counseling are given. One of the problems some will have with McCutcheon is his suggestion that regular pastoral calling in homes is a loss of time. A pastor's time, he contends, should be available to those in special need. Guidance is given on how to regulate a time schedule to do the important counseling, including the ability to refer the more difficult cases to community agencies. Quite important is availability and effectiveness. Two keys to responsible shut-in care are *semiannual* personal calls by the pastor and continuing care by an active board of deacons which the pastor supervises. This can be especially important to small churches with part-time pastors, yet those are the congregations in which we have used deacons, or a like group, most infrequently. A working plan is given for establishing such a system.

Stewardship and financial planning and reporting are often neglected by our churches. Simple instructions are given in *The Pastoral Ministry* which can help any pastor and church to grow in stewardship. Evangelism is treated in the same chapter and they make an interesting combination. Removing "dead wood" from the membership rolls is often painful for a church, but it is a necessary starting point in any program of evangelism. A "Good Neighbor" program is outlined. McCutcheon rejects the idea of a "respectable pledge" or one's "fair share" in giving. His main points hit the need of small rural and town churches.

The team teaching approach is emphasized in Christian Education. Brethren will appreciate that believers baptism is reinforced. McCutcheon places the most importance on church membership classes of at least two years duration under the supervision of the pastor with the pastor directly teaching at least the last six months of the course. Practical guidance on common problems of the Sunday school is given.

Goal setting and administration are designed from the standpoint that the church is an outpost of the kingdom of heaven. Every church, small or large, should have a long-range planning committee. McCutcheon's ideas correspond amiably with the Brethren congregational goals and discovery plan and can be helpful to every church which takes its ministry seriously.

What exactly is a Christian minister? McCutcheon says the answer cannot be found in the New Testament or the early church. His definition is that the minister is a representative Christian person. Yet the minister cannot be stereotyped into a certain format. Further no minister is equal to fulfilling a calling alone. Ministerial ability comes from a power beyond one's own.

The section on relations with neighboring ministers is good and timely. Suggestions for the pastor's family are good but too hurriedly treated. The concluding quotation from Charles Spurgeon is worth the price of the book.

Dr. Henri J. M. Nouwen's writing will be familiar to many readers. His first book *The Wounded Healer* is a classic for insight into the counselor's role. *Reaching Out* is another of his popular works.

The idea of Nouwen's that the minister is "the living reminder" at first was rejected by this reviewer. However, as I read on I got excited about the concept. The minister is a living reminder of Jesus Christ in healing, sustaining and guiding the people of God. It awakened new sermons, new approaches to visitation, new celebrations of the love feast and more.

Seeing our relationship to the past we are better able to live the present and the future. To be a "reminder of Jesus Christ" is not to live in the past but in seeing how God has been in his people in history, we become empowered to receive him now and are thus guided into God's life.

Several recent trends in Christian life and thought are creatively assimilated by Nouwen. Story telling is proposed as the means of translating God's word. The Holy Spirit's gift of discernment can only be received through prayer and meditation.

These books complement each other. McCutcheon calls us to the broad task of ministry and relates know-how tools to specific tasks. Nouwen picks these ideas up and puts them into our lives to bear new fruit in ministry to and for God's people.—SYLVUS D. FLORA

Sylvus D. Flora is Executive Director of the West Marva District of the Church of the Brethren.

Beginning a New Pastorate, by Robert G Kemper, Abingdon, Nashville. 127 pages Paperback. $3.95

What makes this book provocative reading for search committees, members of congregations in the process of pastoral change and pastors is that it is written by a pastor whose parents moved five times to serve new congregations during his youth and who has himself recently moved to begin a new pastorate. As a pastor who also has moved recently, I found many of my feelings and hopes and fears about moving meaningfully expressed and examined: expectations of a new adventure, the good news that "family identity is portable," personal grief, spouse's loss of job, children's resistance to moving.

The book gives a model of beginning which enables a pastor and a congregation to "grow with the passage of time."

The key to a good move is intentionality, in other words, deciding what you hope to gain by the move and then designing ways to accomplish your purpose. Practical suggestions are given to guide the whole moving process so that a congregation's and pastor's best visions can be fulfilled.

A pastor contemplating a move is prodded to share with a trusted friend and the family personal motivations for moving. Search committees and congregations looking for a pastor are counseled to list congregational strengths and weaknesses and to know intimately the interviewing and negotiating procedures. Both pastor and searching congregations are rightly advised to learn all they can about one another. And even then, Kemper says (is it with a smile on his face?), we may know more about the used car we buy than we may know about the new pastor or new congregation.

With the knowledge that a pastor and congregation are "married" at the installation service with only a brief dating relationship, Kemper suggests ways people and pastor can work at loving and trusting one another. He calls for the pastor to be "visible" the first year. "The single most important thing you will do the first year is meet the congregation," Kemper says. Suggestions for meeting the congregation include: inviting the congregation in small groups to the parsonage, meeting the members where they work, visiting people in their homes, having parties for church school children and a tea reception for people who have belonged to the congregation for more than 40 years. Kemper also prods the new pastor to get acquainted with the new community by visiting the school superintendent, police chief, city manager, referral agencies and funeral directors.

There are suggestions for preaching during a pastor's first year in a congregation. Kemper notes the importance of the first sermon, one which the new "congregation will make a special effort to hear." He believes this first sermon could be a very personal statement about the pastor's faith and ministry. But then Kemper is quick to add that "personal sermons are thin until the congregation really knows and trusts the person." He suggests that a sermon series (on basic beliefs of the faith, or on a Christian life-style, or on the ministry of Jesus) "is a good corrective to the overly personal temptations of the first year."

Kemper's suggestions for search committees and congregations on ways to *welcome* a new pastor are heartwarming. He suggests that search committees work hard to communicate the terms of the call as clearly as possible with the congregation. This serves to unite the congregation in the call. He encourages members to personally welcome the new pastor and family. The parsonage should be cleaned and provided with food. Kemper also suggests that pastor and search committee conduct informal annual reviews. He observes, rightly I believe, that there is an open and candid relationship between pastor and search committee that usually continues throughout the pastorate.

I think this is a good book which should be in the hands of all pastors. It should be required reading for all search committees. If the book has one fault, it is in the area of under-emphasizing home visitations which I believe is a high priority in today's impersonal world.

The book doesn't make moving any easier. Nothing takes away the tears of leaving or catches completely the excitement of starting again. What this book does best is to provide a working model for pastor and congregation which enables mutual growth so that this time "you may stay a lifetime."—L. GENE BUCHER

L. Gene Bucher is pastor of Black Rock Church of the Brethren, Brodbecks, Pa.

COVENANT LIVING

All who call themselves Christians have convictions about relationships with God which influence human relationships. Throughout the Bible, God calls persons to faithfulness. When they respond, the covenant with God is again established. Certain kinds of responsibilities rest with those thus bound in covenant.

The resources described below are aids to exploring various dimensions of covenant with God, called Covenant with a big-C in *Promises to Keep,* and ways in which our human relationships and responsibilities are illumined by our understandings of the big-C Covenant.

All of the resources are available from The Brethren Press, 1451 Dundee Ave., Elgin, IL 60120. Prices noted do not include postage and handling.

Covenants Old and New

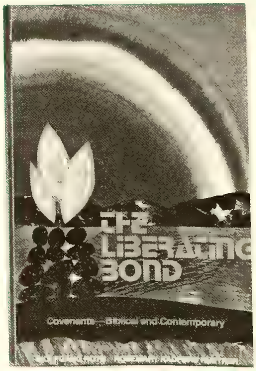
The Liberating Bond: Covenants—Biblical and Contemporary, Wolfgang Roth, Rosemary Radford Ruether, $2.95.

The sections of this book are 1) Covenant—The Biblical Story by Roth, 2) Covenant—The Impact of a Motif by Ruether, and 3) a Use Guide by Elizabeth McWhorter which also makes cross references to *Promises to Keep.*

In Part One, Roth traces the growth of the covenant concept through the experience of the Hebrew people until it is reshaped in an upstairs room in which the cup of the new covenant is shared.

Ruether, in Part Two, deals with the impact of the motif of covenant on our lives. Her analysis of marriage as a sign of the covenant suggests that it might mirror our understanding of the divine/human covenant. Other chapters show how the self-understanding of the American people and the manner in which Jews and Christians view each other are shaped by our images of covenant.

In her description about the extent to which the church as we know it can be understood as community-in-covenant, she discusses the Anabaptist (that which the Brethren share with other faith groups like the Mennonites) use of the word "covenant" in relation to the church. "The essence of the Anabaptist concept of the church is that of a voluntary community gathered, through adult or believers' conversion, into an intimate fellowship of shared faith and commitment. There is no place for passive Christians in this scheme. All who enter the church do so as a personal decision of faith with a high level of conscious commitment. All can then be prepared to be ministers, evangelists and even martyrs if need be. Committed Christians of this type are prepared to dedicate their whole beings to a transformed life-style involving great and even ultimate sacrifices" (page 47).



In the Use Guide, learning experiences are suggested for seven general topics designed to help persons explore the basic themes and issues of covenant living. The first experience centers on living as partners in covenant relationships. Although it is a self-contained unit, it is basic to all of the others and should be used before any of the others. The last of the seven focuses on the future and covenant relationships and is to help persons express the implications of covenant relationships in several areas of human experience. The other five sets of suggestions deal with government, minorities, international relations, Jewish/Christian relations and the church.

By selecting, combining and expanding the suggestions to fit particular needs, interests and situations, leaders may plan for various lengths and settings. Possibilities include a course of 14-26 short sessions, 6-8 longer sessions of a study/action series, a retreat or a seminar. Through the creative use of this guide, learners can be helped to see how "our covenant story closes the circle" and to know ourselves "once again addressed as the people of the covenant and invited into a bond that sets us free for each other."

Promises to Keep

Promises to Keep: A Workbook of Experiences for Covenant Living, Dennis C. Benson, Marilyn J. Benson, $3.95. Includes a bound-in soundsheet.

Covenants are identified as those formal or informal arrangements by which life is organized and relationships accepted. Entering into covenants is a universal human experience. *Promises to Keep* is an entry into new experiences in community. It won't force you into thinking about your covenants. But it will provide ideas. *Promises to Keep* can help those who use it to see the significance of their covenants in a fresh, new way. It also provides the possibility of not just seeing them anew but living them in ways leading to new freedom and new faithfulness.

The five sections suggest experiences in:

1) identifying covenant relationships,

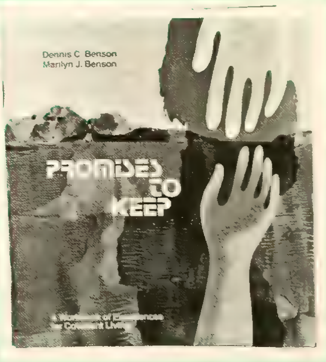
2) analyzing and evaluating covenants and covenant relationships,

3) creating new covenants,

4) experimenting in covenant living and

5) reshaping covenants.

A topical index of experiences lists them in categories of individual, role play, small group, simulation and action. The soundsheet includes sound portraits of persons that supplement the printed personal accounts of experiences in the lives of Dennis and Marilyn Benson. Also included in the book are suggested experiments, excerpts from a variety of covenants, resources from



our common life, worksheets and a suggested way of putting the suggestions into learning experiences.

A Covenant Game

Values, a game for 3-6 persons, junior high and older, $5.95.

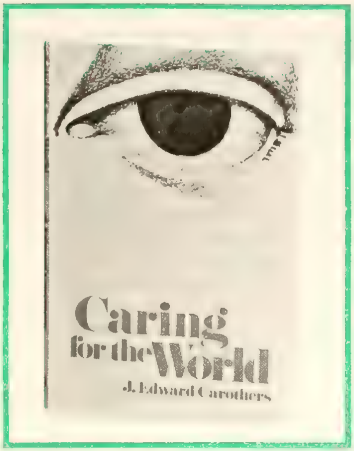
This game provides an opportunity to explore what is important to people who are attempting to live in covenant and why they hold the views they do. Issues, problems, conflicts and priorities are discussed as means of clarifying what values we actually live by. There are no "right" or "wrong" answers but opportunities to consider together what is important, significant and ultimate. Depending on where the spinner stops, the person answers a question from each of the other players or talks about the topic turned up for 60 seconds. Each player, of course, has the option to pass by placing the card drawn on the bottom of the stack without either answering questions or making statements.

Caring for the World

Caring for the World, J. Edward Carothers, $4.95.

"This book is intended for group discussion on the meaning of Christian religious experience, but it then goes forward to suggest very specifically how the laity and pastor in the local church can create the necessary conditions for helping people into a genuine Christian religious experience on a profound level" (page ii).

The author's conviction is that the uneasiness in our lives is traced to our limitation of life to self-realization. The Christian faith, he asserts, has "the capacity to hold on to the Living Lord whose voice was a summons to save the world from the wrong things people can do to each other and to the world. The moral teachings of the New Testament do not by any stretch of the imagination endorse private obedience to one's conscience" (page 42-43).



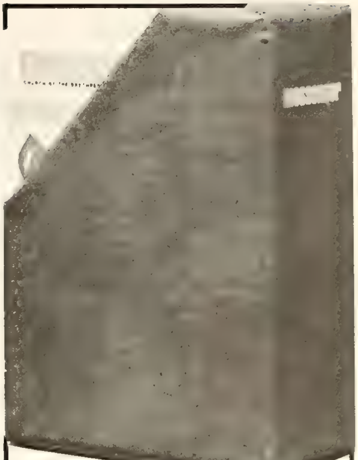
"What we need is to explore personally that vouched-for experience of many millions that God is experienced in the struggle of a human soul determined to find out what is *just, merciful* and *of good faith.* Jesus put these values above all others, for these are at the heart of love for neighbors near and far" (page i).

He validates his claim that Christians are called to care for the world, to save it, by reporting the experiences of persons who worked together in a group struggling with the issues of the church and economic life. Another chapter reports the answers given by people to the question: "Have you felt closer to God as a result of engaging in some act related to justice, mercy and good faith?"

The last half of the book tells how persons in congregations can have similar experiences of deepened religious faith. A sequence of meetings is described which develops involvement. The necessity for planned reflection on action is stressed. Suggestions are included for 12 devotional experiences around such titles as: "Caring for the World," "When the World Is Just Too Big," "When Trying Seems Futile" and "When the Vision of God Is Dimmed." Under each title are included statements to focus thought, statements to enlarge thought, a devotional scripture, a meditation, prayers beyond words, witness from the heart and a prayer of dedication.

In the chapter on resources for a continuing study/action/reflection group in a congregation, setting up a resource file using readily available periodicals is described. —SHIRLEY HECKMAN

Shirley J. Heckman is consultant for educational development in the Parish Ministries Commission.



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On self-made images, impressions of Cuba,

Christian Bashore

Letting go of our self-made image

(It is difficult to identify all the tributaries contributing to our thoughtstreams, but in this response I can identify two. The one farther upstream is Brother Ralph Detrick's letter in the September MESSENGER. The other is from Lloyd John Ogilvie's *The Cup of Wonder.)*

The words *depersonalize* and *dehumanize* have become current in our culture and our generation. What do we mean by these words? *Webster's New International Dictionary* defines them thus:

Depersonalize—to deprive of personality; to render impersonal.

Dehumanize—to divest of human qualities; to divorce from sympathy with humanity and human interests.

While the words are not interchangeable, they are closely related. It seems to be commonly assumed that depersonalization is the result of adverse circumstances, that is, a matter of environment, especially social environment. Social rejection, it is believed, causes the depersonalization of the outcast. Is this a tenable assumption?

God tells us in his word that he has made us in his image. Many Christians today apparently take this to mean that we are entitled to the respect of others. Are we? It is true that God himself treats us as very important persons, but not because we deserve it. We are not "entitled" to respect.

We are created in the image of God, but this is only half the story. We mar this image by trying to create our own self-image. We are extremely image-conscious. The public relations business is booming.

Mutilated currency can be redeemed if the remaining portion is sufficient to guard against the fraudulent use of the missing parts. But, the "image" must be genuine.

Our egocentric self-image is not our true personality. Jesus did not build a fence around his "dignity." When he was shamefully abused he did not lose his identity. He never defended a false importance, as we do. "When he was reviled, he did not revile in return; when he suffered, he did not threaten; but he trusted to him who judges justly" (1 Peter 2:23). He rested his case with God the final Judge, who says, "Vengeance is mine; I will repay" (Rom. 12:19). God has not yet taken vengeance, but he did vindicate Jesus by raising him from the dead.

We can be redeemed only by surrendering our self-made image to God and allowing him to destroy it. We must be crucified with Christ. Crucifixion hurts horribly, but it is the only way to resurrection. So long as we cling to our fake importance, we have no right to call ourselves Christians. ☐

Christian Bashore is a free-lance writer from Gettysburg, Ohio.

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

Elsa Zapata de Groff

Impressions from a visit to Cuba

An eight-day visit to Cuba has been an eye-opener for me. I visited that country as a member of a group of Puerto Rican health professionals sponsored by the Association of Public Health of Puerto Rico. As a Christian, I returned home to Castañer with much to reflect upon.

Cuba is definitely a communist country, but the Cubans have worked hard and have accomplished much in health, education, housing and agriculture. They have a very progressive health program through preventive medicine, such as immunizations, maternal care and child care. In psychiatry they have developed many methods to rehabilitate the mentally ill and treat them as human beings.

As a nurse working at Castañer Hospital and interested in public health, what I was really impressed by was how well Cubans have involved their communities in participating in the health system. They accomplish this through a community of each block. This group keeps a census of the children and is responsible for their immunizations. And the federation of women has the responsibility for follow-up and checking that the women have proper prenatal care. I also observed that they are not doing *anything* about control of the use of cigarettes and alcohol (beer). These can cause a health problem for them in the future.

I could point out here many of the different things Cubans have done to build up their nation, but I feel that many of us will say, "But we are doing that also and maybe better." That is not really what worries me. What really concerns me is the atheism taught in schools, and as they have the children in school from two years on up, they have a good opportunity to mold their minds. The church, as such, failed in Cuba. Now only a miracle from God and the Holy Spirit can lead them back to Christianity. We must pray that it shall be done.

We are composed of spiritual and physical bodies and unless we nurture both we are not whole and happy. You can see that reflected on the faces of the Cuban people, who, being Latins, are naturally spontaneous and joyous. But in Cuba, even if they are supposedly getting everything they need, they look melancholic. But what we Christians did not do, the communists are doing: "For I was hungry and you gave me food . . . " (Matt. 25:35).

We failed Christ in Cuba. Now only the Holy Spirit can revive Cuba's faith and love for God.

As an American citizen, I feel that our government did the most foolish thing that any government could do. The blocking of Cuba gave the Cubans a solidarity as a nation that never could have been possible otherwise. Now they are helping the Third World, acting as ambassadors for communism against Christianity.

What can we do, beginning with our nation? Regardless of our many welfare programs, there are yet many that go to bed hungry and suffer humiliation asking for what they deserve. Businessmen are the ruling class in the US and the Free World. What are they waiting for—to have a general world revolution and have communism take over? The greediness of humanity is our downfall.

Let us meditate on these words of Christ: "As you did it to one of the least of these my brethren, you did it to me" (Matt. 25:40). ☐

Elsa Zapata de Groff is a member of the Castañer (P.R.) congregation.

baptism, homosexuality

Randy E. Newcomer

Great finally to be alive

It was a balmy Sunday afternoon in September. Several cows plodded through the field across the creek from where I stood. While busily grazing they kept a wary eye on the crowd of people on the opposite bank.

Everyone had just finished a stirring chorus of "Shall We Gather at the River?" Everyone but me, that is. I was lost. I was off on an excursion in my mind, trying to imagine just how all this had come about.

Pastor Bowman entered the creek and waded to a deep spot which the farmer had pointed out in the center. The first boy went forward and the rite began. Ha! Rite indeed! I chuckled in my mind. The religious fervor that had led me to that moment was weeks past. Oh, I had faith it would return—such is this roller coaster ride of life. But now the second boy entered the water for baptism, and there was no such fire in my heart.

I could hear the cows, the birds and the creek. The creek's soothing rippling of water seemed to put me in a trance. My consciousness left me to flow with the water.

The third boy splashed loudly as he emerged from the water and half-awakened me to the situation. "Well, so I get a little wet," I thought. "And even though it doesn't mean anything today, I can remember it tomorrow when the fire is rekindled."

I descended the rough steps one by one, each a sharp jolt to my senses. My bare feet entered the water and every muscle in my body protested the unexpected coldness. Still in a daze, my concentration focused through a tunnel toward my objective in the center of the creek. There Pastor Bowman stood, a warm smile on his lips, his arms outstretched. Mechanically, I moved toward him, hearing only the movement of my legs in the water. My feet moved uncertainly in the mud and pebbles beneath them.

"Right about here's the deepest part," he quietly directed me as I reached him. He steadied me and asked, "Can you get down on your knees?"

Clumsily, requiring help, I managed to slip down onto my knees. My body renewed its protest as the water rose past my waist. When my knees hit bottom, the water shot up to my chest and all of the air in my lungs escaped me. Reality crashed down upon me and it took everything I had to keep from jumping from the cold water. I gasped in panic for air. Never had I been so affected. My lungs heaved, but seemed unable to be satisfied.

"I'll give you time to catch your breath," Pastor Bowman assured me, as he splashed water across my back with a cupped hand.

I nodded that I was ready, although my only concern was to finish and get out of the water. Pastor Bowman was beginning the rite, but all I could hear was the water flowing by me and my gasping for breath.

"Are you ready?" he quietly asked and I nodded again.

"In the name of the Father . . . "

My face met cold water. My head submerged and just as quickly left the water. My panic doubled and my sharp gasp for air as I emerged sounded like the squeal of a pig. My lungs ached. My face stung.

"People have been baptizing this way in this creek for over 200 years," Pastor Bowman quietly told me, trying in vain to comfort me. I thought for sure I would drown. My gasps for air became shorter, like those of a child crying. I don't know whether or not I was actually crying as well. Something inside me was fighting this submission. I clenched my teeth and nodded.

" . . . and of the Son . . . "

Down and then up again with even worse results. In pain I nodded desperately to Pastor Bowman.

" . . . and of the Holy Ghost."

Down, deep under the surface I went and then emerged slowly. There was no gasping for breath as my head left the water, no more panic. I felt more at peace with God than I had ever felt before. A warmth flowed through me. I could feel it glowing in my heart, lighting up my face. I could see the tips of Pastor Bowman's fingers down over my forehead. He was praying, but I couldn't hear him. I felt and saw the water dripping from my hair and heard it meet the creek with a splish, splash. I could see far across the mirrored surface of water that extended from my chin. Through strands of my wet hair I could see a boy sitting high on the bank

CLASSIFIED ADS

TRAVEL—Air-conditioned bus tours to 1979 Annual Conference in Seattle. After Conference return home via Canadian Rockies or go on to Alaska. Write to Dr. J. Kenneth Krieder, R.D. #3, Box 660, Elizabethtown, PA 17022.

TRAVEL—Juniata College Tours. 1979: ALASKA-11days (June 22-July 2) before Seattle Annual Conference, and 14 days immediately after (July 8-July 21). Includes Inland Water Passage Cruise. Two-day mini tour Seattle-Victoria-Vancouver possible before 11-day tour and after 14-day tour. 1980: Oberammergau Passion Play, following Pittsburgh Annual Conference, 14 days. Includes Bavaria, The Alps, Rhine Cruise, Berlin and Prague. June 29 departure. Harold B. Brumbaugh, host conductor. Information: Weimer-Oller Travel, 405 Penn Street, Huntingdon, PA 16652. Tel. (814) 643-1468.

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WANTED—District of Michigan has two half-time positions, Minister of Nurture and Camp Manager, open Mar. 1, 1979. Will consider couple, retirees or one person for both positions. Send inquiries or applications by Jan. 31 to Board Chairman, Marie Willoughby, R. 1, Copemish, MI 49625.

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FOR SALE—"The 25th Anniversary Cookbook" published by The Brethren Home Auxiliary, New Oxford, Pa., at $8.75 plus $1.25 for postage and handling. Loose-leaf book; over 1,000 tried and tested recipes. Order from The Brethren Home, c/o Milton E. Raup, Box 128, New Oxford, PA 17350.

CHRIST IS GATHERING a community and leading it himself, as in the days of the early church. "Publishers of Truth," 1 S 147 Third St., Lombard, IL 60148.

ahead of me. It seemed a long time, a peaceful eternity, that I sat there in the water watching that boy.

The rest of the scene, after Pastor Bowman and I emerged from the creek, is a blur of outstretched hands, kisses and love. How great it was finally to be alive! ☐

Randy E. Newcomer is a member of the Ephrata (Pa.) congregation.

James F. Myer

A forgivable sin, and a curable one

In recent years the Church of the Brethren has spoken out clearly on several prominent social and moral issues. Such matters as racism, the Vietnam War and the arms build-up have brought forth many Brotherhood statements, Annual Conference decisions and letters clearly stating that the church calls those matters "sin." Since homosexuality is growing into prominence to what may become the "moral contest of the century," and since the Bible clearly addresses the issue in understandable terms, should not the church speak out just as clearly on this matter?

A homosexual is a man or woman who engages in sexual relations with another member of the same sex. The word "homosexual" may be used primarily to refer to men, and the word "lesbian" may be used to refer to women. They use a variety of ways to bring about sexual stimulation including oral and anal methods. Such pursuits often lead to a lifestyle almost beyond what one can imagine, and a more specific and elaborate description of this activity would not be proper to print in a general publication.

God's design from the beginning of creation is seen in the pattern of male and female. "Therefore a man (male) leaves his father (male) and his mother (female) and cleaves to his wife (female), and they become one flesh" (Gen. 2:24). God made us sexual beings for primarily two reasons; the propagation of the race and the pleasure of intimacy. It's only in a heterosexual (male-female) relationship that both of these functions can exist. A physical union between male and female is God's exclusive means of reproduction.

What we see in the world. In spite of the fact that God clearly created us male and female for unique functions and clearly blessed this union in holy marriage, many are questioning if this is the only way that sexual expression and fulfillment is right. During the last decade, some argue, there has been a tremendous increase in homosexuality. Currently it is estimated that there are from 10 to 20 million practicing homosexuals in our country. What was once a secret thing (seldom mentioned and then only whispered about) has become an apparent epidemic, sweeping the land. Homosexuals are coming out of

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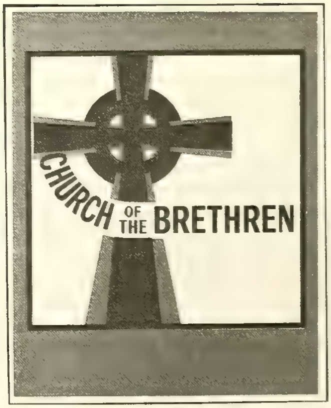

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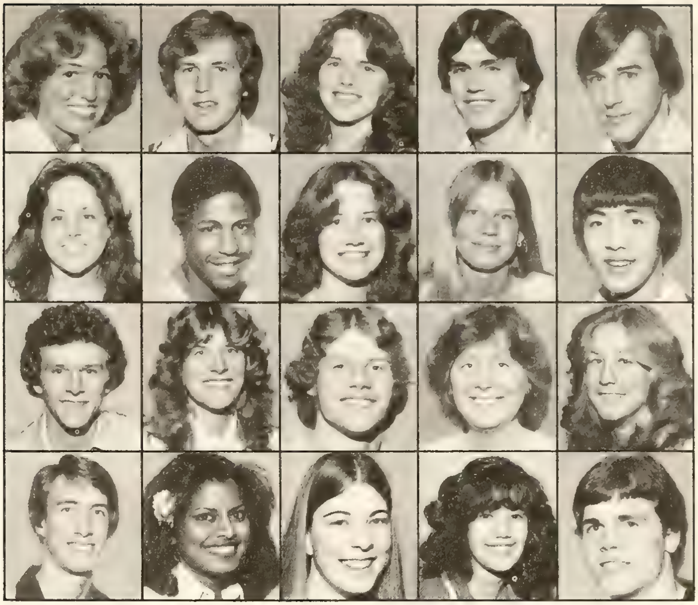
their closets in large numbers, and at times they attract more attention than unemployment or racial discrimination.

The homosexual community is described as "gay." The rest of us are considered "non-gay." What a tragic misrepresentation. Since "gay" suggests one who is jolly or happy, it is implied that a perverted life-style is really more satisfying. T-shirts such as "Gay is Good" or "Two, Four, Six, Eight! Gay is just as good as straight!" convey the message. Parades in major cities help to celebrate what is known as "National Gay Pride Week" with thousands trying to promote homosexual life-styles and rights.

There are thousands of gay bars, along with homosexual movie theaters, hotels, resorts, bookstores and beaches. It is reported that there are more than 1,800 gay organizations, several dozen professional groups such as the Gay Airline Pilots Association, Gay Nurses Alliances and 14 denominational gay caucuses including the Brethren/Mennonite Council for Gay Concerns with headquarters in Washington, D.C. Troy Perry, founder of the homosexual Metropolitan Community Church, now claims 110 congregations and some 67,000 members. The well-publicized activities of Anita Bryant opposing avowed homosexuals teaching in public schools and the outspoken pronouncements of some of the leaders of last year's government-sponsored National Women's Conference in Houston favoring lesbianism serve to point out the tremendous attention this whole matter of homosexuality is getting in the world.

What we hear in the church. Several major studies and debates on this subject have ensued in recent months in various denominations (see MESSENGER June 1978, page 22, and September 1977, page 6). The most heated aspect of the debate has centered around homosexuals occupying positions of leadership in the church, especially being ordained ministers. The Church of the Brethren has its own study underway (titled Human Sexuality) which is headed for a final decision at Annual Conference in 1979.

We hear many voices in the church making a strong plea for compassion and acceptance for homosexuals. Some homosexuals are pleading for love, respect, understanding and openness. They have asked, "Why doesn't the Church of the



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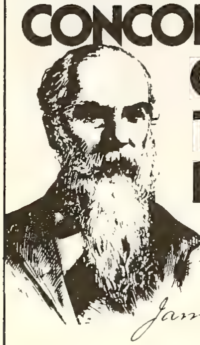

James Strong

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Brethren take the whole Bible and live it instead of choosing certain passages to be used against gay people?" Some are now openly pleading for dialogue.

I believe the church should have compassion toward all people, but compassion and acceptance are two different things and do not always go together. For example: The Church should have compassion toward a rapist, but not be accepting toward the act of rape. Jesus wept with compassion over Jerusalem but openly denounced its residents for their sins. It is right for the church to be sensitive and kind toward homosexuals as individuals whom Christ can help, and died to save, but it is wrong for the church to become so soft and accepting about their problem as to leave the impression that no problem exists. The church should give witness to the compassion and *holiness* of Christ.

Some evangelical homosexual leaders are saying that homosexuals are born that way and therefore their life-style is natural. The fact is that male and female hormone levels have been checked in gay and nongay people with no indication of homosexuality being hereditary. It's more true that homosexuals are made that way by their parents (environment) rather than by their birth (heredity). A child who does not grow up under the proper impressions of a loving male-female relationship will be under some influence to become a pervert. For example: Suppose a little boy is helping his father repair the lawn mower and accidently drops a wrench. His father in a fit of rage screams at him to go in the house and help the women, as he apparently was never cut out for a *man's* work! Such a statement can damage proper development. One counselor who talked with over 300 homosexuals said he had not found one who had a strong loving relationship with his father.

Here is where the church should be crystal clear in teaching the sacredness of the marriage bond. Instead of implying that the sexist language in the Bible and as used in the church is outdated and evil, we should be upholding the beauty of the intimate relationship between a man and woman in marriage where the qualities of love and submission are mutually expressed. The more we destroy the biblical male-female relationships, the more perversion we will likely see in the oncoming generations. Some people won't use "Father" in their prayers anymore because they aren't sure if God is a "he." Perhaps we should try and change the sex of the Devil too!

Almost universally, homosexuals are heavy readers of pornography. This causes fantasizing which visualizes a pleasurable experience. The church should teach the evils of pornography, the damage done through watching much of what is on television and in the movie theater, the lustful suggestions that come by the modern dance and immodest dress, and give instruction on how youth should engage in wholesome dating practices. That is why Deuteronomy 22:5 still applies today: God wants the sexes distinguished.

What we read in the Bible. One famous sexologist said to a group of high schoolers, pointing his finger toward heaven, "There is no one up there telling you what is right and wrong." In contrast to such thinking, we believe that the Bible is God's word in the areas of our conduct as Christians and should be obeyed. We are cautious about displaying a "know-it-all" attitude or an arrogant spirit when using the Bible, yet its most intelligent use would suggest that we should abide by its plainest sense and apparent meanings.

Whenever we turn away from God it often includes the misuse of the sex drive. That's why words like harlotry, whoredom and adultery are used with both a physical and a spiritual meaning in the Bible. In too many instances we see our morality guiding our theology rather than our beliefs controlling our actions. While the Bible says a great deal about improper sexual relationships between male and female such as fornication, adultery and incest, it also speaks with some frequency about homosexuality. I will refer to only a few:

The destruction of Sodom and Gomorrah in Genesis 19 is so closely linked with homosexuality that today the term "sodomy" has but one meaning. When these perverted men would not be satisfied sexually even by Lot's offer of his two virgin daughters, his exclamation was "I beg you, my brothers, do not act so wickedly" (Gen. 19:7). Here is the answer to the question, "Should homosexuality be called sin?" For most Bible readers, the destruction of these cities is about the clearest evidence of God's displeasure with human conduct in all of history.

In Leviticus 18:22 and 20:13 a further word is given. These scriptures some would pass off as being "only Old Testament." While ceremonial and purification laws were given to Israel only, God's moral laws (while given to Israel) still apply, as revealed by several New Testament passages condemning homosexuality. God's standards of morality have not changed. In Isaiah 3:12 the phrase "women rule over them" may mean "men who act like women." Remember this was part of God's displeasure with Israel which led to its scattering and bondage.

In Romans 1:26, 27 it is so clear that homosexuals (male and female) leave the *natural* use of the opposite sex and practice a *perversion* with their own sex. Homosexuality is not natural and right. It is unnatural and sin! In 1 Corinthians 6:9 homosexuals are included in a list of sinners who shall not inherit the kingdom of God (also, see 1 Tim. 1:10). Although the Bible condemns the homosexual practice it does not condemn the homosexual desire. The act, not the bent, is the sin. A person who has such leanings may not be responsible for some of the complex patterns of early experience that helped to shape those desires—but we *are* responsible for choosing to act out those desires.

The apostle Paul in describing the last days, says people shall be "without natural affection" (2 Tim. 3:3, KJV). Jesus also said as it was in the days of Lot, so shall it also be in the coming of the Son of Man. As we witness the upsurge of homosexual interest and activity, it is another sign that Jesus is coming soon.

The church should call homosexuality sin because it is clearly forbidden in the Bible, because it cannot fulfill one of the major functions of sex (that of reproduction) and because it does not lead to a wholesome and upbuilding activity in the community of faith.

With equal volume the church should offer redemption to homosexuals. They should not be treated as untouchables! Homosexuality is a forgivable sin; it is a curable sin (See March 1978 MESSENGER, page 30, for the testimony of a transformed homosexual). "And such were some of you. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God" (1 Cor. 6:11). These redeemed people were happy, but not gay! ☐

James F. Myer of Lititz, Pa., is a member of the Church of the Brethren General Board.

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pilgrim's pen

by Patricia Kennedy Helman

The pilgrim is a wanderer . . . over the highways, on the byways, through the skyways of life . . . and as she wanders, her thoughts meander along.

• Pristine and white—clean and bright . . . that's January with its promises of beginning again. As a child I loved the first days of school after the holidays, with all my gleaming white tablets and my shiny crayons, each of them still pointed and all in one piece . . . and while I soon created chaos out of order, those first days of newness were sheer bliss. Now I know the new year as a gift . . . a beginning again in the life of faith, a savoring of inner resolutions . . . more time with the Scriptures . . . more meditative prayer . . . another start on a spiritual journal . . . more individual outreach. "Thanks, Gracious God, for new beginnings . . . for clean pages to write on . . . but especially thanks for your patience with a procrastinating back-slider."

• Watching and listening to the irrepressible Margaret Mead on child-bearing and rearing. "Having a child," she says, "is a necessary attachment to the future." She adds that the only credit parents can take for themselves is the credit of not ruining their children. Surely parenthood that involves the religious intuitions of love and hope can go a step beyond that.

• Jean Young, wife of UN Ambassador Andrew Young, and a Brethren college graduate, has been appointed chairwoman of the International Year of the Child, 1979. One of their brochures states, "There are millions of reasons for supporting the IYC and most of them are children under ten years of age." Barbara Ward refers to these children ominously as "an endangered species."

• STOP SIGNS . . . on a bulletin board beside a country church: "Just to live is holy." That's a provocative enough statement to keep an adult Sunday school class busy for a couple of sessions.

• After a bout of sleeplessness one night, I recalled Nels Ferre's words to Sister Anna when she commiserated with him about his insomnia . . . "Oh, I really don't mind . . . I just enjoy using that time to praise the Lord!"

• Heard a Church of God theologian at Women's Camp speak briefly on the simple life. She said, "God doesn't care if you drive a Cadillac or a Volkswagen Rabbit. He does care whether or not you care."

• The nuns of St. Joseph of Capuchin Order set an example of involvement in both the inner and outer witness. Owning 10 shares of Rockwell International Corporation stock, they appeared at a stockholders' meeting . . . they not only appeared . . . they urged the company to plan for conversion to non-military production. The holy are always at home in high places!

• Some favorite books of some favorite sisters and brothers: Ruby Rhoades—*Prayers* by Michael Quoist; *Amidst the Revolution* by Emilio Castro. Paul W. Keller—*The Encapsulated Man* by Joseph Royce; *Autobiography of Mahatma Gandhi.*

• Elizabeth O'Connor on the subject of gifts . . . "The more full of promise a life is the more apt it is to evoke uncomfortable responses in others." Note to myself: I vow never to be uncomfortable when facing another's life that is full of promise! . . . For our gifts are from God and we blaspheme the Spirit when we negate them in ourselves or others.

• From Another Pilgrim's Pen: "Christ is the Eternal Humanity in the life of the Infinite."—George Gordon

See you on the journey—PKH

Brethren writer Patricia Kennedy Helman is a member of the Manchester congregation, North Manchester, Ind. She is a Brethren representative to the National Council of Churches and is a leader for spiritual growth retreats.

turning points

135th BVS Orientation Unit Post-30

Phyllis Pflaum of Bradenton, Fla., to Bridgewater Home, Bridgewater, Va.

Mabel Schrock of Goshen, Ind., to Brethren Service Center, New Windsor, Md.

136th BVS Training Unit

(Training completed Sept. 29, 1978)

Gail Besore of Shippensburg, Pa., to Area Youth Ministries, Indianapolis, Ind.

Stephen Broache of Port Republic, Va., to Lend-A-Hand, Walker, Ky.

Edwin Cable of Syracuse, Ind., to Brethren Service Center, New Windsor, Md.

Karen Eckman of Lititz, Pa., to Friendship Day Care Center, Hutchinson, Kan.

Beverly Gucwa of Barrington, N.J., to Pinecrest Nursing Home, Mt. Morris, Ill.

Peter Haynes of Bridgewater, Va., to Brethren member of the Peace Caravan, Evanston, Ill.

Tara Kindy of Middlebury, Ind., to Pleasant View Farm, Bristol, N.H.

Bonnie Kline of Manassas, Va., to Pleasant View Farm, Bristol, N.H.

Sandra Mason of Palmyra, Pa., to Hospital Castañer, Puerto Rico.

Patti Moser of Souderton, Pa., to Kuhn Memorial Hospital, Vicksburg, Miss.

Jacqueline Reisinger of Manheim, Pa., to Friendship Day Care Center, Hutchinson, Kan.

Cheryl Ritchey of New Enterprise, Pa., to Woodford Home, Decatur, Ill.

Shirley Rummell of Paris, Ohio to Lend-A-Hand, Walker, Ky.

Ueli Schwarzmann of Switzerland, to National Moratorium on Prison Construction, Washington, D.C.

Marianne Schwarzmann of Switzerland to Washington Peace Center, Washington, D.C.

Cathy Simmons of Charlottesville, Va., to research assistant, Brethren Encyclopedia project, Bethany Theological Seminary, Oak Brook, Ill.

Steve Simmons of Ventura, Calif., to Communications Team, MESSENGER staff, Church of the Brethren General Offices, Elgin, Ill.

Mark Steury of Goshen, Ind., to Reformations Gemeinde, Berlin, West Germany.

Karen Tyler of Tucson, Ariz., to Camp Mack, Milford, Ind.

Douglas Wiebe of Nappanee, Ind., to Mennonite member to Peace Caravan, Evanston, Ill.

Pastoral Placements

Isaac Baldeo, student, other denomination, to Bethany, Missouri, part-time

Charles F. Baldwin, Jr., to Navarre, Western Plains, part-time

Richard Burkhart, student, to Auburn, Northern Indiana, interim, part-time

Earl F. Cater, from Jones Chapel, Virlina, to Baugo, Northern Indiana

Ted Caudill, from Pleasant Valley, Northern Plains, to Pleasant Hill, Tenn., Southeastern

Ivan Fausnight, from Olivet, Southern Ohio, to Eagle Creek, Northern Ohio, interim

J. Michael Fike, from Fairview-Mt. Clinton, Shenandoah, to Chimney Run-Valley Bethel, Shenandoah

Ivan L. and Dorotha Winger Fry, from secular, to Defiance, Northern Ohio

Elmer Q. Gleim, from secular, to York, Madison, Southern Pennsylvania, team ministry

J. Richard Gottshall, from Greencastle, Southern Pennsylvania, to Pine Glen, Middle Pennsylvania

Dave Hendricks, from Bethany Seminary, to Worthington, Northern Plains

Mary Jeannette Hoover to University of Wyoming, Laramie, Wyoming, campus minister

Kermit L. Jones, from secular, to County Line, Western Pennsylvania

Emery B. Kintner, from secular, to Pleasant Chapel, Northern Indiana

Gordon Klopfenstein, from secular, to Cedar Creek, Northern Indiana, interim, part-time

Andrew Laslo, from Danville, First, Virlina, to Markleysburg, Western Pennsylvania

Calvin Lee Lawyer, from Eden, N.C., Virlina, to Wabash, South/Central Indiana

Harmon Remmel Menker, to Donnell's Creek, Southern Ohio

Wedding Anniversaries

Mr. and Mrs. O. Clark Anspach, Lima, Ohio, 66

Mr. and Mrs. Loy Bachman, Defiance, Ohio, 64

Mr. and Mrs. Rodger Berkey, Johnstown, Pa., 50

Mr. and Mrs. Everett Bond, Kansas City, Kan., 50

Mr. and Mrs. Harold Boone, Olympia, Wash., 50

Mr. and Mrs. Ed Boorigie, Independence, Kan., 50

Mr. and Mrs. Orlif Bowman, Modesto, Calif., 50

Mr. and Mrs. Wilton Bradford, Oaks, Pa., 54

Mr. and Mrs. George Branscom, Roanoke, Va., 58

Mr. and Mrs. Jesse Carney, Nickerson, Kan., 56

Mr. and Mrs. Clarence Case, Seattle, Wash., 50

Mr. and Mrs. Earl Cline, Port Republic, Va., 50

Mr. and Mrs. Saylor Cubbage, Washington, D.C., 50

Mr. and Mrs. Joseph Flora, Trotwood, Ohio, 50

Mr. and Mrs. Ethel Fodge, New Paris, Ind., 60

Mr. and Mrs. John Frank, Whittier, Calif., 50

Mr. and Mrs. J. Harvey Gebhardt, Oaks, Pa., 54

Mr. and Mrs. Arlie Glick, Dayton, Va., 50

Mr. and Mrs. Walter Gordon, Ft. Myers, Fla., 65

Mr. and Mrs. Clarence Hardy, Glendora, Calif., 50

Mr. and Mrs. Lewis Hardy, Defiance, Ohio, 50

Mr. and Mrs. Herald Hendricks, Brooklyn, Mich., 60

Mr. and Mrs. Howard Herr, Trotwood, Ohio, 50

Mr. and Mrs. Graybill Hershey, Manheim, Pa., 60

Mr. and Mrs. Calvin Hoffer, Johnstown, Pa., 50

Mr. and Mrs. Chalmer Hoffman, St. Petersburg, Fla., 50

Mr. and Mrs. C. Fred Holderman, Goshen, Ind., 66

Mr. and Mrs. Samuel Keller, Girard, Ill., 55

Mr. and Mrs. Clarence Kindell, Englewood, Ohio, 50

Mr. and Mrs. Harly Lavey, West Milton, Ohio, 50

Mr. and Mrs. John Lewis, Roanoke, La., 50

Mr. and Mrs. Ralph Loshbaugh, Westphalia, Kan., 59

Mr. and Mrs. Robert McConnell, Cabool, Mo., 60

Mr. and Mrs. Samuel R. Merkey, Abilene, Kan., 55

Mr. and Mrs. George Mishler, New Paris, Ind., 50

Mr. and Mrs. Forbes Norris, Winter Park, Fla., 55

Mr. and Mrs. Raymond Osborn, Defiance, Ohio, 50

Mr. and Mrs. Aubrey Pobst., Wenatchee, Wash., 50

Mr. and Mrs. Faye Racop, Flat Rock, Ill., 50

Mr. and Mrs. Orville Risley, Nickerson, Kan., 50

Mr. and Mrs. Vern Rusher, Denver, Colo., 50

Mr. and Mrs. Hoy Shank, Washington, D.C., 65

Mr. and Mrs. Willie Shirey, Port Republic, Va., 50

Mr. and Mrs. Dan Snider, Nappanee, Ind., 50

Mr. and Mrs. Clement Snowden, Lititz, Pa., 50

Mr. and Mrs. Paul Stufflebeam, Ottumwa, Iowa, 50

Mr. and Mrs. Chester Warren, Denver, Colo., 50

Deaths

Aukerman, Irvin E., 88, Greenville, Ohio, Oct. 7, 1978

Barnhart, Uldean Holland, 68, Roanoke, Va., Sept. 22, 1978

Bayless, Bessie, Santa Ana, Calif., Apr. 4, 1978

Blickenstaff, Hattie, 89, Lima, Ohio, Aug. 19, 1978

Bomberger, Clyde, 83, Lebanon, Pa., Dec. 23, 1977

Bowman, Golda, 80, Quinter, Kan., Aug. 30, 1978

Brown, Harlow, 88, McPherson, Kan., Aug. 12, 1978

Brower, Cindy, 19, Troy, Ohio, Sept. 22, 1978

Burden, Russell, Lakeview, Ohio, Apr. 13, 1978

Burns, Ernest P., 68, Saxton, Pa., June 30, 1978

Chapman, Emory, 98, Windber, Pa., Aug. 17, 1978

Clopper, G. Atlee, 59, Hagerstown, Md., Sept. 13, 1978

Cook, Ruth M., 83, Kansas City, Mo., Sept. 9, 1978

Crowe, Roy, 80, La Verne, Calif., Aug. 25, 1978

Cupp, Glen, 73, Empire, Calif., July 15, 1978

Curtner, Iris, 71, Gettysburg, Ohio, July 27, 1978

Edwards, Inez, 89, Stanley, Wis., Aug. 29, 1978

Eshelman, Sherman, 87, Waynesboro, Pa., Oct. 10, 1978

Evans, Arthur, 88, Windber, Pa., Sept. 16, 1978

Fuhrman, Mary Landes, 83, Collegeville, Pa., May 1, 1978

Furstenau, Mable, 73, Seattle, Wash., Aug. 1, 1978

Gaba, Gertrude, 89, Kansas City, Mo., Apr. 18, 1978

Ginder, Roger Jay, 16, Mount Joy, Pa., Sept. 26, 1978

Glasa, David A., 23, La Verne, Calif., Aug. 21, 1978

Goodling, Wesley W., 82, Cocolamus, Pa., July 31, 1978

Hanawalt, J. Ross, 91, La Verne, Calif., July 27, 1978

Hawbaker, Daniel M., 84, Lancaster, Pa., Sept 15, 1978

Hernley, Margaret, 46, Monroeville, Pa., July 11, 1978

Herr, Ivan G., 92, Navarre, Kan., Oct. 8, 1978

Hollis, Oscar E., 83, Modesto, Calif., Sept. 22, 1978

Hummer, Lloyd Jr., 55, Elizabethtown, Pa., July 5, 1978

Karns, Roy, 80, Greenville, Ohio, July 9, 1978

Kates, Mary, 89, Marion, Ohio, Sept. 7, 1978

Knoll, Edna E., 81, Milton, Wis., Sept. 9, 1978

Krall, Clarence, 79, Cerro Gordo, Ill., Sept. 12, 1978

Landgrave, Ruth C., 89, South Bend, Ind., Oct. 21, 1978

Larrick, Edith Irene, 79, Cerro Gordo, Ill., Sept. 28, 1978

Leatherman, Lloyd, 83, Boonsboro, Md., Sept. 1, 1978

Leatherman, Lucy Jane, 80, Boonsboro, Md., Aug. 27, 1978

Leiter, Ruth N., 79, Hagerstown, Md., Oct. 5, 1978

Neuberger, Ruth, 57, Orlando, Fla., July 30, 1978

Park, Robert, 69, Credersville, Ohio, May 6, 1978

Pfoutz, Donald, 73, Baltimore, Md., Sept. 2, 1978

Plummer, Harry, 77, Waynesboro, Va., Sept. 1, 1978

Pollock, Florence Marie, 75, Adel, Iowa, June 15, 1978

Ramer, Edward, 73, Goshen, Ind., Sept. 18, 1978

Reed, Bentley, 70, Roanoke, Va., Sept. 12, 1978

Reed, Charles Dean, 37, Cando, N.D., Aug. 21, 1978

Reiman, C.E., 86, Berlin, Pa., Sept. 29, 1978

Reinhold, Menno, 67, Elizabethtown, Pa., Sept. 22, 1978

Reynolds, Dave, 83, Ankeny, Iowa, May 28, 1978

Roberts, Leta L., 72, Springfield, Ohio, Sept. 9, 1978

Rogers, Raymond E., 24, Waterloo, Iowa, June 25, 1978

Roller, Michael, 14, Philadelphia, Ohio, Aug. 18, 1978

Rudisill, George, 71, Troy, Ohio, Aug. 19, 1978

Saufley, Charles L., 57, Lebanon, Pa., July 27, 1978

Sausman, Jessie L., 61, Bunkertown, Pa., Aug. 1, 1978

Schlenker, Alice, 84, La Verne, Calif., June 30, 1978

Schrader, Ella Ruth, 70, Delphi, Ind., Dec. 13, 1977

Scrogum, Edith, 82, Boonsboro, Md., Aug. 24, 1978

Shank, Emory M., 78, Navarre, Kan., Apr. 19, 1978

Shelly, Bertha Mae, 91, Modesto, Calif., Sept. 24, 1978

Shepherd, Frank, 57, Cumberland, Md., July 27, 1978

Shull, Bertha, 73, North Manchester, Ind., Oct. 2, 1978

Sproat, Charles L., 63, Blue Springs, Mo., Aug. 14, 1978

Stauffer, Amy R., 99, McPherson, Kan., Aug. 6, 1978

Stomm, Ralph, 82, Ashley, Ind., Sept. 10, 1978

Thomas, Leo, 75, Rockford, Ill., Aug. 14, 1978

Vanatta, Dave, 80 Gettysburg, Ohio, Aug. 11, 1978

Varner, Edith, 98, Windber, Pa., Sept. 6, 1978

Walter, Rachel, 80, Claysburg, Pa., Aug. 25, 1978

Weaver, Bertha, 91, Hagerstown, Md., Sept. 18, 1978

Weaver, Lydia, 80, Johnstown, Pa., Aug. 25, 1978

Wehrly, Pearl A., 95, Miamisburg, Ohio, Sept. 2, 1978

Weldy, Chloe Miller, 92, Nappanee, Ind., Aug. 23, 1978

Wenger, Ada, 92, North Manchester, Ind., Aug. 28, 1978

Wilkerson, George, 77, Smithsburg, Md., Aug. 9, 1978

Williams, Florene V., 90, Boonsboro, Md., Aug. 25, 1978

Wingert, J. Robert, 77, Quincy, Pa., Sept. 14, 1978

Wingert, Marguerite, 68, Shady Grove, Pa., Aug. 19, 1978

Wolgemuth, Minnie, 68, Elizabethtown, Pa., Aug. 21, 1978

Woollen, Wilma D., 69, Cerro-Gordo, Ill., Sept. 10, 1978

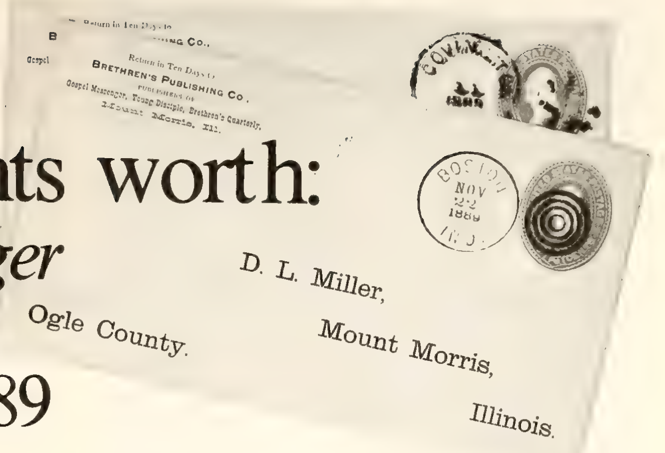
Worthing, Dorthy S., 76, Saxton, Pa., July 24, 1978

Wysong, Jay, 71, Nappanee, Ind., Aug. 1, 1978

Yeagley, Fred, 41, Cleona, Pa., Nov 9, 1977

Zimmerman, Irvin E., 61, Trotwood, Ohio, Aug. 10, 1978

Your two cents worth: *Gospel Messenger* readers counsel the editor in 1889



by Frances Holsopple Fenner

"We want the help of your advice and counsel," a number of Brethren were asked in a Nov. 1, 1889 circular. "We desire to make the *Gospel Messenger* for 1890 worthy of the patronage it is receiving from the church."

Under Editor H. B. Brumbaugh, Office Editor D. L. Miller made this appeal at a time the church was considering the adoption of the *Gospel Messenger* as an official organ of the denomination. It was a critical year of transition in policy and management for the weekly journal that Elder Miller served as editor from 1891 to the end of his days in 1921.

Returned addressed envelopes, franked with a green embossed two-cent stamp, flowed in from Maryland to California, from Georgia to Nebraska, two-thirds from outside Illinois. How many Brethren received this circular is not recorded, but the January 7, 1890 issue took action on the suggestions, starting with an article on page 3 addressing the question of "Sisters Asking Blessing at Table."

Excerpts from the comments and concerns found in a bundle of some 44 letters remaining in the Brethren Historical Library and Archives make telling points nearly 90 years later. What would a similar appeal generate in 1979?

Representative quotations of our forefathers' "two cents worth" follow.

Concerning doctrinaire controversies:

—"Too conservative . . . ."

—"Cut down and out much sentimental matters . . . ."

—"(Report) no church troubles, either as begun or settled . . . ."

—"Some of the Brethren criticize each others articles too much to be edifying . . . ."

—"(Let) nothing be published that will in any way reflect on plain dressing . . . . (from Pennsylvania)."

—"(They) hash and rehash until we all know their piece by heart."

—"I should not have said anything, but the stamped envelope brought me under obligation to write . . . our business is to keep the law and the gospel separate . . . ."

—"I read this week's *Messenger* . . . there is no gospel in it . . . ."

—"I make no criticism. If the *Messenger* leads the Brotherhood astray, I don't have to follow . . . ."

The question of advertising was uppermost in the minds of a number of respondents, urging deletion of "advertising," "secular matter," and "obituaries of non-members."

—"I regret advertisements of quack medicine, secret nostrums and lying assertions of 'cancer cures' so-called . . . ."

—"The Faith Cure matter—success in healing without claiming supernatural power—can you give me his address?"

The survey did elicit some thoughtful and positive suggestions concerning format, calling for a title page, an "index" or table of contents, a detatchable cover or wrapper to carry the advertising, an index at the close of each volume and a page for young members:

—"Have a frontispiece embodying (church) position in greater detail . . . ."

—"More church news . . . less lifeless essaying . . . ."

—"A queries department: queries short and to the point, ditto answers."

—"More variety . . . ."

—"A greater amount of brevities . . . ."

—"Reports brief . . . boil down . . . ."

—"Same news—fewer words."

Finances concerned some:

—"Too much begging for money."

—"I regret that the circulation is not double . . . ."

—"Better compensation to regular contributors . . . (this Nebraska correspondent suggests $2 per day's effort)."

—"It had better remain an individual enterprise—let well enough alone . . . ."

Some readers were content to voice personal philosophies:

–"If we can't have such as we would like we must take the next best thing (Maryland)."

—"There is now and then an article in it that I do not approve, but see no way to prevent that . . . (Pennsylvania)."

—"My observations have been more upon the improvements you have been making than upon those needs . . . (Ohio)."

—"How to continue it with its present power for good is my greatest concern . . . (Ohio)."

"I would warn you to cease from any responsibility in running a paper so thoroughly sectarian as the *Gospel Messenger* (build the cause of Christ and not a party . . . get out of such surroundings . . . Pennsylvania)."

"The general character of the reading matter might be improved, but it is doubtful whether it would be better adapted to the mental and spiritual simplicity of the great mass of your readers."

And finally a few words of comfort appropriate for any place and time:

—"Nothing is perfect in this world . . . (Virginia)."

—"Can't please all (California)." ☐

Frances Holsopple Fenner of Albany, N.Y., trains and supervises vocational counselors for the state of New York.

editorial

How many miles to Jonestown?

It always happens after an atrocity such as the Jonestown cult suicides of this past November. We reel and draw back from the sheer horror of it all. The number of lives snuffed out shocks our sensibilities. The tragic manner in which the victims met their death is revealed and we recoil again, trying to shut out from our minds the images of real persons in such awful death throes. Gradually the story is pieced out of the situation behind the deed itself—the fanatical, demented leader, the sorry living conditions, the tortures and punishment. We strain to conceive of human beings accepting such treatment or even of such an ogre perpetrating it.

Many of us probably have spent considerable time in the last several weeks analyzing and rationalizing the Jonestown affair—as we did the Charles Manson case and other such bizarre goings-on in past years. And where do we come out: That Jonestown was a bunch of religious freaks who went off the deep end? That Jim Jones was a Manson-type maniac, leading a pack of zombies mesmerized by his anti-system rantings? That Jonestown was what happens when left-wingers get carried away with their own blatherings about socialism, inter-racial harmony and communal living?

Columnist Meg Greenfield concludes that the aberrational behavior witnessed at Jonestown is a parody or caricature of our *own* behavior. For her, Jonestown merely exhibits in stark relief "the dark impulses that lurk in every private psyche, the impulses whose control and channeling into constructive human acts is the very definition of civilization."

This compels me to ask the question: How close have I been to Jonestown in my own life? Particularly, when I have experienced deep frustrations and felt the desire to follow some charismatic leader, to know the comfort and security of total obedience and self-repression, and, yes, felt the promptings to endorse violence that in my darker moments seems the practical way to put things right.

How close have *you* been?

It would be interesting to know the personal histories of those who died at Jonestown. Particularly, to know how many of them once had been church members like you and me here in the United States, but turned away and drifted into the Peoples Temple because of insensitive treatment by their congregations.

I wonder how many members of Jim Jones' Peoples Temple might never have joined it, if in their churches they had found a nurturing, supportive community that provided old-fashioned warmth, understanding and love, if not more sophisticated counseling and welfare services. I shudder at all the letters I receive from Brethren readers that call for drumming out of the church everyone who varies from their own narrow religious views or life-style. How many people do we help send to Jonestown?

And I wonder how many of us, when we get a little turned off at the church, find ourselves attracted to some person or movement, perhaps someone we have seen and heard on tv, who though they probably would never go to the extremes of Jim Jones or Jonestown, still may tear churches and families apart or—at least—warp the lives of those whose dissidence they thrive on.

A few "rules of thumb" seem useful after these wonderings: Watch out for "Christians" who go around ferreting out "sinners" and hounding and pressuring them from the church (Wasn't the church founded *for* sinners?). Beware of any movement that calls more attention to itself than to living the gospel. Distrust leaders who perpetuate their own names, whose business is to attack everything around them, but never to subject themselves to accountability. Be leery of pastors who have it in for their denomination, who wonder if they should not go independent. Run from those who announce that "God told me to do this and that." And if you catch yourself saying, "This isn't *me* judging; this is God's holy word," you had better go back and pore over the Scriptures a little more.

How many miles is it to Jonestown? How close have we ever been?—K.T.

PART OF MY BUSINESS IS INVESTMENTS

ONE OF MY BEST INVESTMENTS IS IN PEOPLE

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Dale W. Detwiler, President
New Enterprise Stone & Lime Co.
New Enterprise, Pennsylvania

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BRETHREN

Who says families are dying?

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CHURCH OF THE BRETHREN
FEBRUARY 1979

Who says families are dying?

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letters

CHRISTMAS ALL YEAR ROUND

I don't write letters to the editor as often as I should—in protest, sharing correct information, but especially saying thanks. But "Christmas in Context" and the December editorial demand a thank you.

I've said for many years that we celebrate Christmas too much. We really should celebrate Easter more than Christmas. Easter should be more important to Christians than Christmas because of its true meaning. We should celebrate St. Nick's Day on the proper day and not mix it with Christmas Day—there is a very big difference.

I would like to have an Easter worship service in August, or every month, because we should celebrate Easter (or Christmas) all year and not just one day out of the year. (We do celebrate Easter at communion time.) I would like to see a nativity scene in the home year-round, possibly with a cross emanating from the manger, with Christ on the cross.

Keep those thought-provoking articles and editorials coming.

Martin R. Rock
Washington, D.C.

WAIT, THERE'S MORE TO COME

Just a few lines to tell you how much I enjoyed the November MESSENGER. I enjoyed every article this time and thought this MESSENGER was the top of all I read. Keep up the good work. God is not finished with the Church of the Brethren.

Irene Bollinger
Myerstown, Pa.

SIGNS OF THE END TIMES

I used to get the MESSENGER when it was the *Gospel Messenger*. I cancelled a few years ago when I became more and more disappointed with its contents. More than just the name "*Gospel*" has been left out. It has become more worldly. Some articles that have appeared in the MESSENGER have no place in a Christian magazine. Brethren should be so well grounded in scriptural truth that they should not have to waste time debating such questions as abortion, homosexuality and ERA. God's word is very clear on all of them, but some people seem to want to rewrite the Bible to fit their own ideas.

MESSENGER has many articles on the ecumenical movement, and seems to endorse it. The movement is a danger signal, showing how near we are to the end times. Revelation tells of the super church which will be controlled by Satan.

After churches behind the Iron Curtain were admitted to it, the World Council of Churches turned wholly to worldly political questions and renounced all religous motivation and activity. The WCC has become an instrument of Moscow, financed by a naive West. I give credit to William Malgo of "Midnight Call" for some of the statements I used from his article, "Shadows of Armageddon."

Mrs. Ernest Bubb
Astoria, Ill.

WHERE IS THE OLD BRETHREN WAY?

After being members of the church for over 60 years we do not believe that the Church of the Brethren is a Church of the Brethren any more. It is drifting away from the teachings we were taught as Brethren.

To give you an example, I was in a hospital twice this summer and there wasn't a soul who called on me, except for a minister of another faith (who called every day) and a priest who came in several times and had prayer. Now is that the old Brethren way?

My grandfather was a Brethren minister and built a church in northern Indiana. Our family all have been members down through the years, but to be honest I have lost faith in our church.

LAWRENCE WELBORN
Largo, Fla.

CONFERENCE IS NECESSARY

May I respond to Chauncey Shamberger's anxiety over the frequency of Conferences (Opinions, Nov.)?

During my high school years his name (among others) appeared on the program for the "union meetings" shared quarterly by the Naperville, Batavia, Elgin and Chicago congregations. Today the office he filled then would likely be called "youth director" or something similar. Four union meetings per year meant one special "conference" Sunday for each of the four congregations. Naperville and Batavia combined in a Sunday school picnic on each Fourth of July. In my view, inter-congregational contacts make a vital contribution toward membership identity.

Recently a business paper discussed the impact of the "electronic" church. It means "follow tv and radio evangelists and Bible programs" and rather boldly implied "gain that much more time out and away in commercialized action spots."

To me our Conferences mean "people are hungry for dynamic contacts in the spiritual area."

Conference discussions on vital spiritual life themes are a major response to a spiritually hungry society.

Community-wide crusades answer this hunger. I am eager that Conferences may continue and increase in vital spiritual directions.

GALEN E. BARKDOLL
Constantine, Mich.

TV FOR THE BIRDS

I agree with Stewart Hoover (December) that changes in television programing are needed.

Violence is one item that needs change, as well as the advertising of children's toys, candy and sugared cereals. But the area which I feel is most crucial at this point is the degeneracy of content in so many of the programs being aired by television. I abhor turning on a tv set during "prime time" and seeing scenes of people making love, or hearing on talk shows how they support homosexuality.

Where is the practice of our affirmation "One nation under God," or "In God we trust"? If we were truly practicing the doctrines set down in the Bible we would see the foolishness and error of our ways, get on our knees and ask for God's forgiveness. Our deviant ways are no justification for his love toward us, but our striving to live by Christian standards comes closer to pleasing him, and this should be our goal.

If it was my life-style to practice corruption and immorality, I would find it so easy to feel supported by all of the degenerative programs being aired by the media. But this is not the case, and so I choose the road lesser traveled—the road of Christianity—non-corruptive and of decent morality for me and those closely associated with me.

It is harder, sometimes, to persevere in the Christian life, when there is so much to distract and lead one astray from the way of Christ. But the feeling of life is so fulfilling and satisfying, that its benefits far outweigh the thought of trying to do, be and live what I see on tv. Until tv is more discriminating in the programs being shown, television, to me, is primarily "for the birds."

GLEN R. DAUGHTRY
Kansas City, Kan.

SINCE YOU ASKED . . .

I can answer the questions in your December editorial:

According to the parable of the Good Samaritan, a neighbor is one who is nigh (near) another in need and administers that sustenance in emergency. Since when are Africans and Asians neighbors in *that* sense?

Christ's brethren who are hungry are those who, because of persecution, are unable to earn a living. David said he never saw a righteous man begging bread. Many of the crowd went after Christ for his physical food, rather than for his spiritual food.

Since when are agricultural missions or relief missions *teaching* or *baptizing in Christ?* Atheistic Russians do the same thing.

We are not, per se, prejudiced against minorities. We are prejudiced against the sins and stupidities of minorities.

Christ would write in the dust and tell the homosexual to sin no more.

Christ is concerned about any liberalism concerning divorce, remarriage, homosexuality, drugs and abortion. Sorcery and murders are the last two.

Have the Brethren really made a stand on divorce's tendency to produce legalized adultery?

ERA is unfair. Women already have superior rights at home. What you really mean is SRA—the *Superior* Rights Amendment.

You are myopic. Most business corporations are now interested in the socio-economic implications of their being in a community.

Peace is elusive as long as people are lustful and covetous. Pay Uncle Sam's full tax and get an enabling law allowing one to designate one's full tax toward Uncle Sam's United Nations assessment.

MYRON C. HORST
York, Pa.

Town councils worry about the breaking-up of the downtown store area and try to reverse the trend toward outlying shopping malls by providing fountains, walkways and piped-in music. Churches worry about the break-up of the family and initiate family-nurturing programs to stem the tide. The February MESSENGER looks at both these latterday phenomena.

What do shopping malls do to people? Do they bring people together or separate them? Are they replacing older institutions—the church, the school—as the center of the community? At the same time, do they dehumanize people, turning them into mindless worshipers of "things?"

Paul Grout and Glenn Mitchell, with pen and camera, have put together a thought-provoking commentary on shopping malls which deals with those questions.

Continuing on the theme of "What's happening to people?" La Von Rupel asks, "Who says families are dying?" In her article, which is based on a presentation she made at the 1978 Pacific Southwest district meeting, she will both disturb and reassure you. If you hope to read that the old-time family pattern is making a comeback, forget it. Families may not be dying, but they are definitely changing.

This February column is being written on January 2. Already the planning board is filling up as we look down the calendar and select material for MESSENGER for 1979. March will feature Anna Warstler, Baltimore First Church and Taiwan. The next month will be our Easter issue. In it we will introduce a new feature—a weekly prayer calendar. The May MESSENGER will be a special issue on "the human face of justice." June will be heavy with Annual Conference material, including a personality feature on the moderator, Warren Groff. Special observances to be worked in are the 400th anniversary of the birth of Alexander Mack and the 75th anniversary of Bethany Seminary.

We hope you will enjoy reading MESSENGER throughout this year and will share with us your reactions and your suggestions for new stories and features in the magazine.—THE EDITORS

in touch

Pat Hykes: Artist by chance

Pat Hykes of Ankeny, Iowa, has sold over 500 paintings and drawings, has had her paintings distributed internationally, has collected a number of art show ribbons, is a charter member of the Ankeny Artists in Action group, is co-owner of an art studio and she shares the instruction of a year-round art class for youth and adults.

What makes her achievements so remarkable is the relatively short time in which Pat has become an established Midwest artist. Although she always enjoyed dabbling in various types of hand crafts during college and years in elementary teaching, she did not actually develop her interest in art until the fall of 1972—and even then it sort of happened by chance.

Pat's husband, Dave, who was pastor of the Ankeny Church of the Brethren at the time, called on a couple who had just moved to their block. The new neighbor, it turned out, was an artist and she was planning to begin art classes in her home. At Dave's encouragement, Pat enrolled in what was to be the first of three 10-week instructional sessions over a year-and-a-half period.

Pat's first efforts confirmed that she had some natural talent. Her first oil painting that sold was a picture of a covered bridge (November 1972) and from that date on, her work has been in demand. In addition to receiving acclaim at frequent art shows, Pat keeps a backlog of commissions.

Christmas time is the busiest for requested paintings. Pat works with charcoal, pastels, watercolor or oils and the themes vary, including floral bouquets, still life, animals, portraits, scenery and a favorite: farm buildings. Scenes on barndoors are the most unique paintings.

Last fall a Japanese family bought two scenes of Iowa farmland to take home as realistic remembrances, and an Australian exchange student purchased a farm scene to send home to her parents. This is especially satisfying, to have others appreciate her works.

Now in the third year of operation, the P.J. Art Studio and Gallery run by Pat and an artist friend, Joyce Stuart, is the site of much industrious and productive activity.

Pat's new career as an artist is very demanding and yet she has not let it interfere with her relationship to her family. Her husband and their two children, Randy, 12, and Brenda, 10, are supportive and very proud of her when her work is honored or finds a buyer. And Pat herself is still in a "honeymoon stage" with the canvas, fascinated that something she so much enjoys doing can also be her profession.—F.W.S.

Henry B. Cox: A global

"One of the concerns I have is that the people of our churches are so heavily involved in local matters they don't really know much about what the larger church is doing. I came back from Annual Conference with the reinforced conviction that more emphasis needs to be placed on what the Church of the Brethren is doing in world ministries." Those are the words of Henry B. Cox, a lay speaker in the Troutville (Va.) Church of the Brethren and a member of the Virlina District Board, whose vocational and religious background has given him an appreciation for global community.

Born in Philadelphia, the son of a Methodist minister, Cox began his exposure to differing points of view and culture by earning his undergraduate degree from a Quaker college. A major in German, augmented by study at the University of Heidelberg and a master's degree from the University of Pennsylvania, prepared him for a vocation in government service. Beginning in 1941 as an FBI agent, his assignment was internal security guarding against German espionage.

"But in 1946," he recalls, "I moved over to the State Department since I was clearly not cut out by nature to be a criminal investigator and I wanted to use more of my education in German." For the next 20 years he was involved in relationships between the US and Germany.

Following an early retirement from the State Department, Cox was called to be assistant executive director of the Chicago Council on Foreign Relations, the oldest organization of its type in the United States. Concentrating upon educating citizens in foreign affairs, Cox scheduled former State Department contacts, journalists and local

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academic persons as speakers and forum participants.

"The average American is relatively ignorant about foreign policy," Cox states. As a result of his intensive efforts in both Washington and Chicago to promote German-American understanding, he was awarded the Order of Merit First Class of the Federal Republic of Germany in 1971.

In 1974 Henry Cox was elected administrator of a population control program in underdeveloped countries, directed by Johns Hopkins University. After helping to organize this long range effort he retired to Troutville, the parental home of his wife, Doris, whose father, E. C. Woodie, was a former pastor of the Troutville congregation.

Through Henry's involvements, he and Doris have traveled extensively, lived in several countries and have worshiped and served in churches of various communions. They have brought to the Troutville congregation a new and stimulating awareness of the human family.—F.W.S.

Sheila Russell & Connie Allen: Sisters again

An ad in MESSENGER in August 1961 defined the need for foster homes for three young sisters, Sheila, Karen and Diane Mason. Brethren families responded quickly but the sisters had to be separated. Sheila, age 7, adopted by Reta and James Russell, went to live on a farm in Michigan. Karen, 6, became the adopted daughter of Alvin and Myrtle Kintner, who changed her name to Connie. Kintner was a Brethren minister in Ohio. Diane, the oldest sister, possibly was adopted by a family somewhere in the West.

Seventeen years after that tearful parting, two of the sisters were phenominally reunited last March through a mutual acquaintance who was struck by the resemblance of the two women.

Roger Hart, a young builder from Indiana, met Don Willoughby, pastor of Sheila's church, the Marilla Church of the Brethren, at Camp Brethren Heights and agreed to come to Michigan and help the Willoughbys build a new house. While attending the Marilla church, Hart recognized a woman he thought was Connie Kintner, with whom he had developed a close friendship from the time Connie accompanied her family to Marion, Ind., where Alvin Kintner was interviewed for a new pastorate. The Kintners were overnight guests of the Harts and later served in the Marion church.

Roger inquired of Sheila whether she had a sister named Connie. "It really threw me," Sheila says. She did not know at the time that Karen's name had been changed.

"But we thought it was worth a try," recalls Sheila. Her parents wrote a letter to the Kintners, who now live in Ohio.

"A month later," Connie continues the reunion story, "I called my parents to wish them happy birthday and learned about the letter." As a result of a subsequent exchange of correspondence the two sisters were first reunited by phone on February 6, 1978, and then by an exchange of visits in March and May.

Connie is married to Michael Allen and lives in Sedalia, Ind. Sheila has returned to her home with the Russells after an unhappy marriage ended in divorce. Both women have children.

"We are so much alike, it's funny," says Sheila. "We picked up the same habits even though we have not lived together." In reflecting on their preschool days Connie says it is strange what they remember. While they recall practically nothing about their real parents, there are faces and experiences of those former days they are having fun reconstructing.

Sheila Russell and Connie Allen

But they could be happier, for it has been 18 years now since they saw Diane. They believe in miracles—and maybe some day . . . .—KURT H. SCHINDLER

Kurt H. Schindler is Planning Director for Manistee County, Manistee, Mich.

Exciting business, site anticipated in Seattle

Brethren attending Annual Conference this year in Seattle will find themselves in one of the country's most fascinating cities, situated in the midst of great natural beauty. Thus, when Matt Meyer, Annual Conference manager, says "Annual Conference this year is going to be interesting, exciting and different," he is referring both to the important items on the agenda and to the conference location.

Lloyd Ogilvie

Virginia Mollenkott

Dr. Robert W. Neff

T. Wayne Rieman

Under the theme, "Partakers of the Promise," the Church of the Brethren Annual Conference will meet July 3-8 in Seattle Center. Moderator Warren F. Groff will guide the six days of business and inspirational activities. President of Bethany Theological Seminary, the moderator is a member of the York Center church, Lombard, Ill., and will present the keynote speech at Tuesday evening's opening session.

Other speakers for the general sessions include Dr. Lloyd Ogilvie, pastor of First Presbyterian Church, Hollywood, Calif., and featured speaker at the Ministers' Association meetings preceding Conference, Wednesday evening; Dr. Virginia Ramey Mollenkott, a professor of English, author, and contributor to many Christian publications, Friday evening; Dr. Robert W. Neff, general secretary, Saturday evening; Dr. T. Wayne Rieman, former chairperson of the religion and philosophy department at Manchester College, Sunday morning.

Thursday evening's general session will feature a multi-media, dramatic presentation, "The Journey of the Sisters Among the Brethren," prepared by Pam Brubaker Lowe of Springfield, Ohio, originally for the 1978 Women's Gathering.

Worship-planning for the evening sessions is under the direction of Robert W. Knechel Jr., a member of the Annual Conference Central Committee. Working with him in planning the worship are the worship leaders (Dena Pence Frantz, Steven Gregory, Robert Mock, and Jane Shepard) and persons involved in music leadership. Coordinating music will be Lois Schopp of Wenatchee, Wash. Steve Engle of La Verne, Calif., will direct the choir.

In a change from the recent practice of having a number of Bible study options, this year's schedule offers one corporate Bible study each morning, each led by a different person. The opening morning's study will center on Ephesians 1. Thursday morning, Chalmer Faw will lead study of Ephesians 2; Vivian Ziegler will examine Ephesians 3 on Friday; Albert Sauls, Ephesians 4 on Saturday; and Theresa Eshbach, Ephesians 5 and 6 on Sunday.

Three dozen Insights Sessions are planned for Wednesday, Thursday and Friday evenings following the general sessions. Tuesday evening will be devoted to hearings on major business items and Saturday evening will be a fellowship time.

The Seattle Center, where the Conference will meet, was the site of the 1962 World's Fair. In addition to the many delights of the city of Seattle, the Center itself draws many visitors with its Space Needle, science fair, amusement park and other attractions.

Although Conference meets this year over the busy Independence Day holiday, Meyer assures Brethren that plenty of space at the Center has been set aside for the Conference. The main meetings will be convened in the Coliseum, a building with seating for 15,000. Food service is tentatively planned in the same building. The Coliseum and other Center facilities are readily accessible to the disabled.

Meal events, Insights Sessions, early evening presentations and concerts will be held in the Northwest Rooms next to the Coliseum across a patio. Also close to the Coliseum is Center House, where adventurous Conference-goers can explore international menus in a variety of foreign restaurants.

Pre-conference meetings will convene in several locations. The General Board, Standing Committee and the Committee on Health and Welfare will meet in the downtown Washington Plaza Hotel. The Ministers' Association will be at the Hotel Hilton and the Womaen's Caucus will gather at Seattle Center.

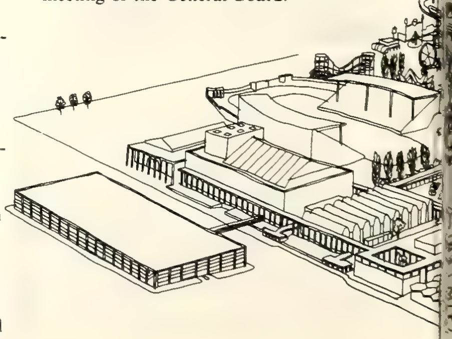
Brethren will get a taste of the future as they take Seattle's quick and quiet monorail to and from their hotel lodgings. According to Meyer, few of the 1,200 hotel rooms are within walking distance of Seattle Center but many are within walking distance of the monorail. The train covers the one and a quarter mile between mid-city and Seattle Center in two minutes and will run at the convenience of the Conference. Persons may also choose to travel to the center by bus or car.

For Brethren preferring university housing, 1,100 dormitory rooms will be available at Pacific University. Although the university is too far from the Center for walking, bus transportation is readily available to the Conference site. More detailed information on housing was scheduled to be mailed in January.

To provide ample time for delegates to study the Conference business, the mailing of the Conference Booklet is scheduled earlier than usual this year.

Items of business referred by the 1978 Annual Conference in Indianapolis are:

- *Biblical inspiration and authority.* A five-person committee appointed by the General Board at the direction of the 1977 Annual Conference will present its report. Working on this task have been Dale Brown, Wanda Button, Joan Deeter, Rick Gardner and Harold Martin.
- *Human sexuality issues from a Christian perspective.* The committee elected by the General Board (Grady Snyder, Chuck Boyer, Bob Faus, Ruthann Knechel Johansen and Jeanette Tolle) is expected to report on its study, recommended in the 1977 "marriage and divorce" paper.
- *Nuclear power plants.* A recommendation addressing this concern will be brought to Conference from the February meeting of the General Board.



Moderator Warren F. Groff

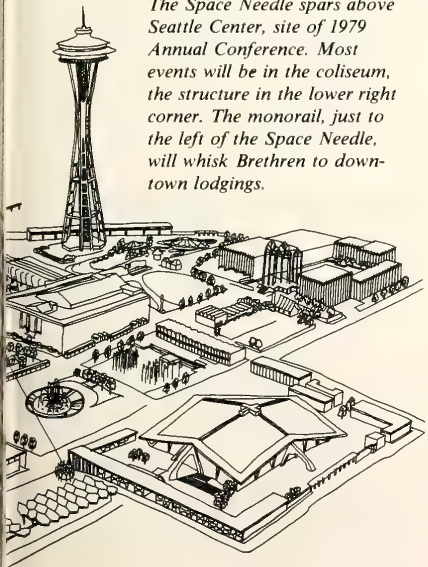
• *Annual Conference elections.* A committee studying this issue will report to the General Board in February with a recommendation to be sent on to Conference.

New queries received recently by the Central Committee include the following:

• *Support systems for those called to set-apart ministries.* Submitted by the Southern Michigan Pastoral Support Group through Michigan District Conference.

• *Declining church membership.* Submitted by the Missouri District.

Other new items of business include the following:

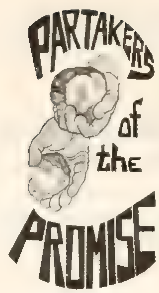


The Space Needle spars above Seattle Center, site of 1979 Annual Conference. Most events will be in the coliseum, the structure in the lower right corner. The monorail, just to the left of the Space Needle, will whisk Brethren to downtown lodgings.

• *Tithing and stewardship; new challenge goal.* In response to a directive of the 1978 Annual Conference, the General Board will propose a new giving goal for the denomination.

• *Amendment of Church of the Brethren Pension Plan.* The Pension Board recommended three amendments to the plan during its October meeting.

On-location coordinator for the 1979 Conference is Jeffrey F. Keuss of Seattle. Assisting him is a district planning committee composed of Ed Lyons, Andrew Holdereed, Keith White, Kenneth Shamberger, Derald Oxley, Frank Kelsey, Jane Shepard, Mary Lambert and Joyce Mays.



Creator of the 1979 Conference symbol is Jeanine M. Powers of Oak Brook, Ill. She says the hands represent God's action reaching out to humanity, an action culminating in the gift of Jesus Christ, represented by the bread. The bread symbolizes Jesus' body broken for our redemption. God's promise of a heavenly kingdom is made real through Christ's death and resurrection and we partake of the fruits of this kingdom as we grow in Christian community.

AACB plans exhibit, quilting, museum tour

Both quilting and the Art for Hunger exhibit will return at the 1979 Annual Conference in Seattle, courtesy of the Association for the Arts in the Church of the Brethren (AACB). Also, after the very successful tour of the Indianapolis Art Museum last year, the AACB will again sponsor a tour of the host city's art museum, located on the grounds of the Seattle Center.

The association again invites churches to contribute quilt blocks for this year's creation. The contact person for quilt block contributions is Mary Ann Hylton, c/o First Church of the Brethren, 3850 Westgate Pl., San Diego, CA 92105. Blocks should be eight inches square, plus a quarter-inch seam allowance on all sides. Any workable fabric suitable for quilting may be used. The design may be embroidered, appliqued or pieced (no liquid embroidery, please!). The church name may be included in the design.

Quilt blocks should be mailed to Mary Ann Hylton no later than June 15, or delivered to the quilting area at Conference by Tuesday afternoon, July 3. Proceeds realized through auctioning of the conference quilts will go to SHARE and AACB.

This year's Art for Hunger exhibit will feature paintings, prints, sculpture, banners, ceramics, weavings, photographs and other arts and crafts. Artists are asked to specify which, if any, of their entries are for sale. If sold, half the proceeds will go to Heifer Project and half to the artist.

AACB is requiring this year that all entries be original in design and construction—no kits, patterns or copies, and all works must be framed or otherwise made suitable for display. Artists will be limited to five entries each and the entry fee is $3. For further information and registration, contact Pat Helman, 1400 East St., North Manchester, IN 46962. June 1 is the deadline for registration.

Entries may be shipped before Conference to the Olympic View Church of the Brethren, 9411 Fifth Ave., N.E., Seattle, WA 98115. Packages should be marked Art Exhibit-Annual Conference. Entries may also be brought to the Art for Hunger exhibit by noon Tuesday. No entries will be accepted after that time. All entries will be displayed at the discretion of AACB and must meet the criteria established for the overall design of the AACB exhibit. AACB encourages artists to deal with the conference theme although this is not required.

Another AACB event at Conference will be the annual AACB luncheon, scheduled for Thursday noon instead of the usual Wednesday.

The Association for the Arts will again sponsor quilting at Annual Conference.

National disarmament convocation draws 700

Among the more than 700 persons gathered at New York City's interdenominational Riverside Church in December for Riverside's Convocation to Reverse the Arms Race were about 20 Brethren representatives, hoping with others to learn new ways to participate in the disarmament struggle.

Riverside Church has established its own disarmament program and the congregation has undertaken disarmament as a priority for this year. In explaining the church's entrance into the field of disarmament, Pastor William Sloane Coffin Jr., says, "Somewhere in this country there should be a major effort to make peace the business of the establishment."

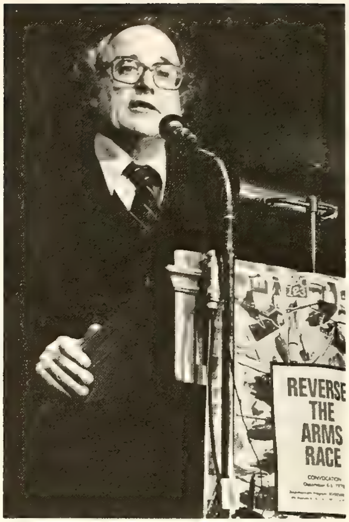
The two-day convocation presented by Riverside's disarmament program in December was jammed with well-known speakers on the subject of disarmament and the nuclear arms race. Of particular concern to this gathering was the relationship between increasing military spending and declining spending for programs of education, health and other kinds of social welfare.

Monday's speakers addressed the history of the arms race, its relationship to labor and unemployment, the current status of the arms race and arms sales and other issues. Persons whose peacemaking efforts have been limited to religious circles were excited by the presentation of Dick Greenwood, special assistant to William Winpisinger, the peacemaking president of the International Machinists Union. Greenwood described the labor activism for conversion from arms production to production of consumer goods.

Many speakers Monday and Tuesday detailed the extent of the arms race, perhaps best underscored by noting that the US alone has the capacity to kill every person in the world 12 times, with its nuclear arsenal alone.

A dramatic public liturgy in the Riverside sanctuary Monday evening highlighted the religious dimension of peacemaking through the use of puppets, dramatic readings and inspiring speeches from Coffin and Representative Ronald V. Dellums, a California congressman who has been outspoken on issues of peace and disarmament.

Although less time was given to plotting strategy than some participants would have liked, several groups who have already undertaken disarmament strategies were asked to give presentations.



Alluding to the Jonestown mass suicide, Dr. William Sloane Coffin Jr., asked the Convocation to Reverse the Arms Race, "Who should refuse to drink from the vats of the Pentagon if not those who feast on the body and blood of Christ?"

Howard Royer, advocate for the General Board's salvation and justice emphasis, outlined the Church of the Brethren's program. Approximately 10 of the Brethren attending the conference were from districts where a nuclear arms plant is in operation. Royer explained these persons plan to work with other groups to bring pressure to bear on the corporations involved in their area to begin conversion from nuclear weapons production to production of consumer goods.

Representing the Church of the Brethren at the convocation in this role were Wayne Crist and Dean Farringer from Western Plains District where Rockwell International maintains a plant at Rocky Flats, Colo.; Lawrence Kienberger and Herbert Thomas from Missouri District where Bendix has a plant in Kansas City; Mary Miller and Margaret Zinn from Florida-Puerto Rico where General Electric has a plant at St. Petersburg; Velma Shearer and John Waite represented Southern Ohio where Monsanto's Miamisburg plant will be challenged; and Herbert Beskar of Southeastern District where Union Carbide has a plant at Oak Ridge, Tenn. Working on a slightly different task, the closing of military bases in Illinois, are David Frantz and Ron Martin-Adkins of the Illinois-Wisconsin District.

Volunteers, money help Kentucky flood victims

The Church of the Brethren has responded to severe flooding in Kentucky caused by heavy rains in mid-December. The flooding was the worst ever to hit Frankfort, the state capital. More than 16,000 people were evacuated from their homes in the affected 17-county area.

To help supply the immediate needs of the victims, $5,000 was allocated from the Brethren Emergency Disaster Fund within a week of the flooding and volunteers from nearby Ohio and Indiana districts were quickly on the scene helping with mud-out and other clean-up efforts.

In Frankfort, the Red Cross asked Church of the Brethren personnel to appoint an on-site coordinator to pull together the relief efforts of all volunteer agencies working in the city. Jan Thompson, disaster network coordinator, reported that Ernie Imhoff of Southern Ohio's Camp Woodland Altars, had agreed to get the coordination efforts underway.

Thompson reported that in addition to working in Frankfort, Brethren volunteers were also working in the town of Versailles in nearby Rockford County.

In response to a different kind of human need, the Church of the Brethren arranged for 300 Church World Service blankets to be lent to the Community for Creative Nonviolence. This Washington, D.C., community has attempted to find overnight shelter for 200-500 homeless, destitute people in the capital city who were spending cold December nights in the streets. To meet the need for blankets, the community turned to the Church of the Brethren Washington Office for assistance.

BVS unit's letter spurs look at bank policies

A letter from the 136th Brethren Volunteer Service unit in September has prompted the General Board to re-examine the loan policies of its principal banker, Continental Illinois of Chicago.

In a letter addressed to Bob Neff, general secretary, and signed by all but one of the unit's 23 participants, serious questions were raised about Continental's policies in relationship to the Republic of South Africa. The BVSers contended that although the bank has stopped extending new loans to the South African government, "it refuses to disclose whether it still renews established loans and has not promised to bar further loans."

The letter also pointed out that the bank continues to make loans to South Africa's private industrial sector, loans underwritten by the government. Thus the writers theorize the bank stands to lose millions of dollars if the white regime is replaced by less sympathetic black rule who may choose not to repay the loans.

In response to the unit's letter, which also suggests a number of possible courses of action for the General Board, including complete withdrawal of funds from Continental, the treasurer and general secretary have written to the proper officers of the bank sharing this concern and requesting further dialog with the bank executives about their loan policies to the Republic of South Africa.

An initial response from the bank has requested additional time to respond to the concerns of that letter and a time for denominational and bank officers to meet for dialog has been arranged for early this year.

Federal grant helps NCC aid jailed Vietnam vets

A $500,000 US government grant has been awarded to the Division of Church and Society of the National Council of Churches for a program to aid imprisoned Vietnam veterans. The yearlong, nationwide Incarcerated Veterans Project will be conducted with funds from the US Department of Labor.

Most of the money will be channeled to veterans' self-help groups working in prisons, following visits to at least 30 such groups by the project's two executives.

The primary purpose of the project is to improve veterans' chances of employment on their release from prison. The self-help groups will provide such services as assistance in obtaining upgraded discharges and veterans' benefits, skill training and referrals to professionals who help with drug or alcohol problems or stress disorders. The project is being conducted through self-help groups because the veterans are frequently only able or willing to be helped by their peers.

Vietnam veterans make up about a quarter of the prison population and about half of them are black, according to 1977 Department of Labor statistics, figures NCC officials believe are higher now.

underlines

RECEIVING ... Brethren *Dean Kahler*, one of nine Kent State University students wounded in the May 4, 1970, shootings on the Ohio campus, received the largest part of a cash settlement in the final chapter of the legal battle between victims of the shootings and the state of Ohio. In addition to total cash settlement of $675,000, the conclusion of the trial included a statement on behalf of the defendants--Gov. James A. Rhodes, National Guard officers and enlisted men--expressing regret but denying liability for the shootings. Kahler, now 28, was shot and paralyzed below the waist.

CHANGING JOBS ... *J. Henry Long* has been appointed associate dean for continuing education with the rank of associate professor of sociology at Elizabethtown College effective Nov. 30. . . . *Olin J. Mason* has resigned his position as administrator of the Lebanon Valley Brethren Home, Palmyra, Pa.

ELECTED ... Four Brethren have been elected to leadership positions in the Pennsylvania Council of Churches: *Harold Bomberger*, delegate to the Pennsylvania Conference in Interchurch Cooperation; *Albert E. Richwine*, chairperson of the Business and Finance Committee; *Earl H. Kurtz*, member of the same committee, and *Joseph M. Mason*, member of the Committee on Planning. . . . *Chuck Boyer*, General Board peace consultant, has been re-elected chairperson of the board of the National Interreligious Service Board for Conscientious Objectors (NISBCO), headquartered in Washington, D.C.

SPEAKING ... Goshen College's Staley Lecturer in January this year was *Vernard Eller*, General Board member and professor of religion at University of La Verne. Eller presented four major chapel addresses and two evening lectures during the week-long lecture series.

HONORED ... The Sebring, Fla., church announced it as a New Year's Eve party but the event at the church Dec. 31 was actually a surprise celebration for *John Middlekauff* honoring his 42 years of pastoral ministry and expressing appreciation to him and his wife, *Hilda*, for their ten years of service to the Sebring church. He is retiring from the pastorate.

RECORDING ... A recording on Bridgewater College's Cole Hall organ has been made by *John G. Barr*, associate professor of organ and piano. It may be ordered for $5 plus $1 postage from the college, Box 120, Bridgewater, VA 22812.

TRAVELING ... Hosting a delegation of Pennsylvania agricultural and agribusiness leaders on an 18-day goodwill people-to-people mission through the People's Republic of China this month is *Enos B. Heisey*, formerly active in district work in Pennsylvania, now living in New York.

REMEMBERED ... *Ralph W. Schlosser*, 92, of Lancaster, Pa., died Dec. 14. He was a former Elizabethtown College president and professor, moderator, and General Board member.

update

FOR CONFERENCEGOERS ... A *transcontinental bike trip* is in the planning stages for the months following Annual Conference. Sponsored by Atlantic Northeast District's *Camp Swatara*, the trip will begin in Ocean City, Wash., and end in Ocean City, N.J. Planners hope the 3,000-mile trip will be completed between July 9 and Aug. 31. For further information, contact Camp Swatara, Rt. 1, Bethel, PA 19507 (717-933-8510) or Don Remnant, R.D. 2, Box 263, Mount Joy, PA 17552. . . . *University of La Verne* alumni and Brethren traveling south from Conference are especially invited to the university's *Summer Weekend College* July 13 and 14. A program of short seminars conducted by La Verne faculty, it will also provide opportunities to visit nearby places of interest. Write the Office of Church Relations, University of La Verne, La Verne, CA 91750, for further information.

FOR TV WATCHERS ... A special discussion guide for use with the 14-hour television series *"Roots: The Next Generations"* is available free to readers of MESSENGER. Send a self-addressed, stamped business envelope to Bea Rothenbuecher, National Council of Churches, 475 Riverside Dr., Room 858, New York, NY 10027, and request your free *"Film Feedback"* on Roots. The drama will be aired Feb. 18-25.

IN THE BEGINNING ... The Southern Pennsylvania District Conference has granted fellowship status to the *Oriental Fellowship*, the only Church of the Brethren in Snyder County . . . . Two fellowships in the Shenandoah District have been granted congregational status: *Pine Grove*, north of Linville, Va., and *Trinity*, south of Luray, Va. . . . After the Northern Ohio District Board disorganized the *First Church of the Brethren* in Cleveland, it decided to attempt to build a new, interracial congregation using the buildings of First Church. Called the *Cleveland Heights Fellowship*, it had its first worship service Nov. 21 and has had volunteer pastoral service for two months from Bob and Myrna Gemmer. The new fellowship is seeking a pastor.

FOR FLORIDA VISITORS ... Brethren visiting in Florida in March are invited to the *annual fish fry* at the *Brethren Palms Estates* March 10. A bazaar, fish fry, golf tournament, and celebration event are planned. Contact Lester Kesselring, P.O. Box 2026, Sebring, FL 33870, for information.

AT THE FINISH LINE ... One ministry of the *Tucson*, Ariz., church has come to a happy conclusion. The program which church members initiated about a decade ago to serve children not allowed to enter the public schools because of physical or emotional handicaps ended this year when the students were incorporated into the public schools' special education program. Members are now seeking a new ministry.

AT A MILESTONE ... Three Virlina District congregations celebrated the payment of their mortgages with special services in November: *Lynchburg* on Nov. 12; *Hopewell* on Nov. 19; and *Summerdean* on Nov. 26.

outlook

Shareholder resolutions aimed at three firms

The Church of the Brethren General Board has joined other religious groups in sponsoring two shareholder resolutions aimed at the Union Carbide Corporation, one addressed to American Home Products, and one to Sears, Roebuck and Co.

One resolution asks Union Carbide to disclose basic information about the part the corporation plays in the production of nuclear weapons components at its Oak Ridge, Tenn., facility. The second resolution calls for Union Carbide to withdraw from its South African operations because of the institutionalized racism and mounting repression in that nation.

In a letter to the chairman of the board of directors of Union Carbide, Bob Neff, general secretary of the Church of the Brethren, writes, "As religious investors we are especially mindful of the role which many corporations play in the arms race. Rather than enhance security, weapons development and production, especially in the nuclear field, is to us a contradiction of the biblical hope for peace and justice."

In explaining the Board's decision to cosponsor the resolution calling for withdrawal of Union Carbide from South Africa, Neff writes, "We are deeply concerned about the presence and practice of Union Carbide in South Africa which tends to legitimatize and bolster the forces of apartheid."

Acting for the first time on the problem of sales and distribution of infant formula in the Third World, where its incorrect use often proves dangerous, even fatal, the Church of the Brethren General Board and Pension Board are co-filing a shareholder resolution with American Home Products.

The resolution requests that an "infant formula review committee" be established by the corporation's board of directors to evaluate the corporation's performance and involvement in the baby formula market and make appropriate recommendations.

In co-filing a resolution requesting Sears to establish a policy against advertising on television programs which include "excessive and gratuitous violence," the Pension Board returns to a problem on which it has acted previously. Joel K. Thompson, executive of the Pension Board, notes that the denomination has had a long-standing interest in the problem of violence on television coupled with attention to the responsibility of corporations who sponsor television programs.

The General Board owns 1,500 shares of Union Carbide stock and 3,160 shares in American Home Products. The Pension Board is the owner of 6,500 shares in American Home Products and 5,400 shares in Sears. Other members of the Interfaith Center for Corporate Responsibility are primary filers of the Union Carbide and American Home Products resolutions and the Presbyterian Church, US, is primary filer in the Sears action.

Proposed FTC ad rules supported by Brethren

The Federal Trade Commission staff has recently recommended three rules concerning television advertising to children which the FTC is considering. The recommendations are that all television advertising directed to children under four be prohibited; that advertising of highly-sugared foods to children under 12 be prohibited; and that corrective advertising be required to balance claims of advertised sugared products allowed under the rule.

Stewart M. Hoover, General Board media advocate, has filed comments with the FTC in support of these recommendations. "These rules," he notes, "are really reasonable remedies, as we see it. They recognize the special needs and developmental progression of children. We must, as a society, be prepared to take special account of the *needs* of our children, not just their desires."

Pointing out Church of the Brethren activity in Television Awareness Training, Hoover says that whenever he leads T-A-T workshops, the matter of children's advertising is of great concern. He notes that parents and teachers are given one set of instructions ("These children are precious, they are the future. Cherish them, nurture them, care for them") whereas advertisers are given contrary instructions about children ("These are consumers, socialize them to be efficient consumers").

It is unrealistic, he says, to expect parents to keep their children "one step ahead" of the latest sales pitch, especially when many children must watch hours of television with no supervision.

In related activity, the denomination's Pension Board, which holds 7,000 shares of Pillsbury Company stock, has already approached that corporation asking it to voluntarily adopt the proposed FTC rules as corporate policy.

Brethren woman tried in Rocky Flats witness

In late May, Jean Warstler Zimmerman, a Brethren homemaker from North Manchester, Ind., and eight other church people stepped onto the railroad tracks leading into the Rocky Flats, Colo., nuclear weapons plant. They were carrying statements of seven denominations, including the Church of the Brethren, against war and nuclear weapons, to be posted on the gates of the plant as part of a service of prayer and religious opposition to the manufacture of nuclear weapons.

Jean Zimmerman

Zimmerman explains her participation in this peace witness by saying, "I feel my children's lives are in danger both because weapons are being produced there and because of radiation leaks." Joining in peace witnesses at the Rocky Flats installation was a first for Zimmerman who says she has always been a "silent protester" but had never before joined in a public witness.

The group witnessing to peace that Wednesday in late May was arrested. In November, Zimmerman was one of 10 demonstrators who was tried and found guilty of criminal trespassing for a larger group of 65 persons arrested during various peace witnesses and demonstrations last spring and summer. Persons have been blocking the railroad tracks leading into the nuclear weapons plant since late April and a number have been arrested.

Zimmerman became involved in the peace witness while she and her husband, Gary, and their two daughters were living in the Boulder area while Gary was studying at the University of Colorado. They have since returned to their North Manchester home.

The 10 standing trial in November had planned a defense based on Colorado's "choice of evils" law. In essence, the law states that if there is an *imminent* public danger, an individual is justified in breaking the law if breaking the law causes less danger than the harm the person is trying to prevent.

As part of their case, the defense planned the presentation of expert testimony in the field of nuclear radiation to show the dangers of the Rocky Flats plant. Witnesses were flown in from London, Atlanta and California. Local health experts also testified.

The judge, however, would not allow the jury to hear the expert witnesses and, after hearing three days of their testimony, he refused to allow the choice of evils defense. According to Zimmerman, he interpreted the testimony as showing the Rocky Flats plant to be a *potential* rather than an *imminent* danger.

Before the verdict in the 11-day trial was announced, Zimmerman says the 10 defendants and their supporters "celebrated our victory" to symbolize their belief that, regardless of the verdict, they had succeeded in calling attention to the increasing problems of nuclear weapons production.

Letter campaign backs World Peace Tax Fund

The National Council for a World Peace Tax Fund has launched a mass campaign of citizens writing government officials to urge enactment of a legal alternative for taxpayers morally opposed to war. The campaign, which continues through April 15, is designed to show support for the World Peace Tax Fund bill. This legislation would provide that the portion of the federal taxes of people morally opposed to war which normally goes for military spending would be used instead for peace-related projects.

The World Peace Tax Fund bill will be reintroduced in the 96th Congress. Supporters are hopeful that the number of sponsors will significantly increase from the 28 in the House and three in the Senate in the 95th Congress. They encourage people to write their representative and senators urging co-sponsorship of the legislation.

Campaign organizers point out that interest in the issue of war taxes has been growing. It was given a high priority by the New Call to Peacemaking national conference in October, an historic gathering called to unite Brethren, Mennonites and Quakers in peace witness. Numerous legal challenges of the government's collection of taxes for military purposes from people morally opposed to war have been raised in recent years. The courts have generally held that this is an issue for Congress to resolve. Support from church, peace, environmental, student and other groups has increased since the bill was first introduced in 1972 by 10 House members.

special report

Brethren young adults: A sense of

by Steve Simmons

"You are a representative group for the Church of the Brethren," said Jerry Greiner, Elizabethtown College chaplain. "With tremendous motivation and capability, your interests are diversified, yet you feel the need to find compatible people with similar backgrounds," he continued. "You feel the need to be together, the importance of dialogue."

And feel it they did; Greiner's opening message well expressed the sentiments of 110 Brethren young adults and students who spent their Thanksgiving holiday at the second annual conference for their age group, looking at "Brethren" issues and each other's faith, attitudes and concerns.

Held in the serene atmosphere of the Brethren Service Center in New Windsor, Md., under the blanket theme "A Time So Urgent," the conference explored the peace movement, disarmament, hunger, national concerns, Third-World concerns, energy, criminal justice and community.

Five seminars were given on Friday and Saturday, with conferencegoers choosing their "top two." Organizers arranged it so that these two were the ones participants were assigned to attend. The topics (taken to, like ducks to water) were chosen by the steering committee with representatives in the three prime situations, Brethren on Brethren campuses, Brethren on university campuses and Brethren in the working forces.

"The concern of the steering committee was for exploration of Christian life-style," said John Cassell, director of student services at Bethany Theological Seminary. "What does it mean to walk the Christian way? There is currently a ground swell around peace issues and a new interest in religion."

"It is good to discuss major issues with others similarly interested," said Shari Miller, a junior communications major at Indiana's Goshen College. "I don't have opportunities for interaction and information with other Brethren students on this scale."

David Miller, a junior physics and religion major ("Think of the possibilities"), the sole representative of Juniata College, Huntingdon, Pa., agreed, but with reservations. "The peace and disarmament sessions I have attended haven't given practical advice—but I'm more aware of peace issues. I have learned some things I can do and confronting new viewpoints and meeting new people is always a kick."

This kick was a prime motivation for attendance. Many wanted to renew friendships from August's National Youth Conference and last year's Student/Young Adult Conference at Bethany Seminary. Yet deeper, was the need to reach out, as Cassel put it, "To have occasion to come together and be aware of the variety of student/campus/work relationships there are, and share commonality, identity.

On Brethren campuses rapidly becoming more secular and on other campuses, the search for identity becomes a drive. At Elizabethtown, Brethren students are trying to get a Brethren identity group organized; the conference served them as a catalyst. "I wanted this chance to meet you," said Dale Ziegler, one of the organizers. "I want to know the Brethren response to issues and get an idea of what we can do."

McPherson College, McPherson, Kan., with approximately 500 students naturally enjoys the highest percentage of Brethren. Nancy Bailey was in the same boat with David Miller, the only representative of McPherson. "I think we Brethren tend to be cliquish, but we have an identity at McPherson, which I think is understanding what the church stands for and appreciating our Brethren heritage."

Yet even in a highly Brethren atmosphere, said Bailey, "Brethren students are struggling with morals." Cassel concurs, "The church makes special demands on a person's life-style." Peer pressure and fear of labels can make Brethren students question their beliefs. Said David Miller, "One of the great things of this conference is to see others of the same mind, with the same successes and problems, going through the same kind of questioning. It helps to see others unsure about theology and life-style, but you have to remember, they're not idiots."

No one remembered more than seminar leaders, speakers and planners who urged participants on to action, awareness, leadership and commitment. Said Cassel, "Many times in religious clubs, you get the misfits who don't fit in anywhere else. This group isn't like that. I see great promise in this group and the church investment is prudent."

Conference participants were impressive in their knowledge of seminar topics (They were though, ideally Brethren) and their commitment to them. They agree that on their campuses they are in the fore of change. As one put it, "We are more concerned with social issues than the 'I Love Jesus, Jesus Loves me' self-serving theology."

Chuck Boyer, Church of the Brethren peace consultant (recently returned from the German Democratic Republic, where he and a delegation were invited to meet

Jeff Glass and Frank Ramirez appear in "A Time So Urgent," the story of Alexander Mack's religious struggles, presented by the "Bethany Players," under Ramirez' direction.

iming

with German Protestants to share church and peace concerns), stated, "It's harder to be a Christian in the US than in the GDR. There, life is ordered. We have to make decisions; for us, life is more complex."

He opened the floor up for "dialogue" on these decisions. Scott Land, from Murray State University, Ky., asked about explaining pacifism to non-pacifists. Boyer shot back with the question—"How do *you* answer? I don't see how you can do more than explain your own beliefs in a sincere way." Ricky Davis, of Bridgewater College, told of a friend who was against the war in Vietnam but said he would fight if called by the nation. "A person has to decide where his primary allegiance is," said Boyer. "We in the United States are a diverse group of people; we must also find it in our hearts to forgive war fighters."

M. R. Zigler, headquartered at the Service Center, took time out to address the group. "You as the future leaders can slow down or speed up the church," declared Zigler, convenor of the On Earth Peace Assembly. "Anything you want. You have the dedication, all you need to do is witness," he said.

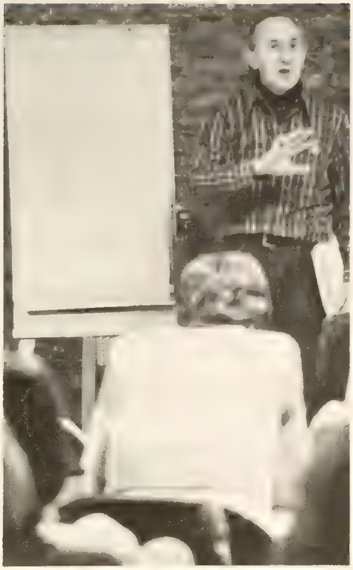
Zigler was an obvious favorite. His crack, "I attended the first Brethren Student Christian Movement Conference—you look the same," drew wild applause.

Zigler prodded the group to "learn nuggets of truth about the church and be interested. Make the Church of the Brethren better known, respected and loved, for the betterment of mankind; you're at the brink of leadership. Time," he said, "is a terrible thing." Zigler received a standing ovation as he shuffled back to his office.

So the theme was brought home, again and again—time. This is not only an urgent time of life, youth ready to take the world by the horns, but an urgent time for the world. In his session on nuclear arms, Dale Aukerman (General Board member, and part of the Sojourners Christian Community) told horror after horror. "One pound of plutonium distributed throughout the world will kill every man, woman and child. By 1990 we will have 450 tons."

"You can get fired up and pass on concern," pressed Aukerman. "I hope you are more than kids together looking at issues; you are adults, taking over."

Noted Cassel, "Those with Brethren spirituality need an identity and the church's identity needs to be nurtured. The church began the conference to develop leadership."



Above: *Lamar Gibble, Church of the Brethren International Affairs Consultant, conducts his seminar on nuclear disarmament.* **Right:** *Tim Button of Manchester College, leads singing for an evening worship service.* **Below:** *Terry Coats and Dale Ziegler joke with M. R. Zigler following his address.*

The participants of the conference were certainly the cream of the young Brethren crop. And whether the purpose of the conference will be lived out will take a certain amount of well-used time.

In the meantime, the conference gave each participant a sense of church support, peer support and maybe support translated from Alexander Mack in the conference theme song (number 428 in *The Brethren Hymnal*):

Oh, how is the time so urgent which God gives us only once;
And how is the world so empty, which by man is loved too much,
That we all, with dull neglecting, in it walk as if in dreaming
Thinking little of the span of God's vast eternity. ☐

BVSer Steve Simmons is an editorial assistant on the MESSENGER *staff.*

Bible study

Jesus a feminist?

Read Matthew: 19:2-11

The contemporary theologian Leonard Swidler says of Jesus that he "vigorously promoted the dignity and equality of women in a very male-dominated society. He was in modern terms a feminist and a very radical one."

Perhaps you are suspicious when you first hear that claim—Jesus, a "feminist." Isn't this just one more attempt to make Jesus fit a current fad, to press him into some modern mold and make him say what we want to hear? No, in this case it is not. To look at Jesus' dealings with women against the background of his culture is to discover how radical, how liberating this gospel message was—and still can be.

First look with me at the things Jesus does not do, for we can learn much by seeing what ideas Jesus does not share with the world around him. Not once in the gospel records does Jesus echo the claims of male supremacy that dominated the culture of his time. Never does he say or do anything to acquiesce in the notion that women are secondary creatures. Never does he give himself over to any of the small, commonplace, seemingly harmless quips that were part of his day and are part of ours. Jesus lives out of a different vision, seeing women and men both as whole persons equal before God and in relationship to one another.

If you would gain some idea how truly new and deeply revolutionary all this was, it may help to have some idea of the way the rest of Jesus' world viewed women. The morning prayer that every Jewish male prayed from childhood on, the prayer Jesus must have learned as he grew up was this: "Blessed be Thou, O Lord our God, for not having made me a Gentile, a woman or a fool."

And there were the teachings of the rabbis which said that women were not to be taught the Torah, the sacred laws of Moses. Indeed they were not even to be allowed to handle or touch the scrolls on which they were written. Rabbi Jose, a rough contemporary of Jesus, taught that women should not ever be spoken to: "He who speaks much with a woman draws down misfortune on himself, neglects the words of the law and in the end inherits hell."

All of these restrictions, and many more, Jesus clearly knew and completely rejected, completely refused to accept as God's will for men and women. From these ideas which Jesus rejects, the commandments which Jesus doesn't keep, you can begin to see how dramatically Jesus differed from the teachings of his day concerning women.

Now look with me at some of the remarkable things Jesus *does.*

Jesus puts aside the laws regarding teaching women the Torah, and accepts into his circle of friends and disciples a number of women—Mary, Martha, Mary Magdalene, Joanna and Susanna, to name only a few. And these are not merely peripheral figures kept on to do the menial work. These women share in the teaching and healing. It is even written that they help with the finances of the group.

On several occasions Jesus offers help and comfort to women who are outcasts in the community. You recall the story of the woman caught in adultery—the man is apparently let off, but they bring the woman to Jesus, hoping he will agree that they should stone her. But he forgives her instead, and sends the hate-filled crowd away.

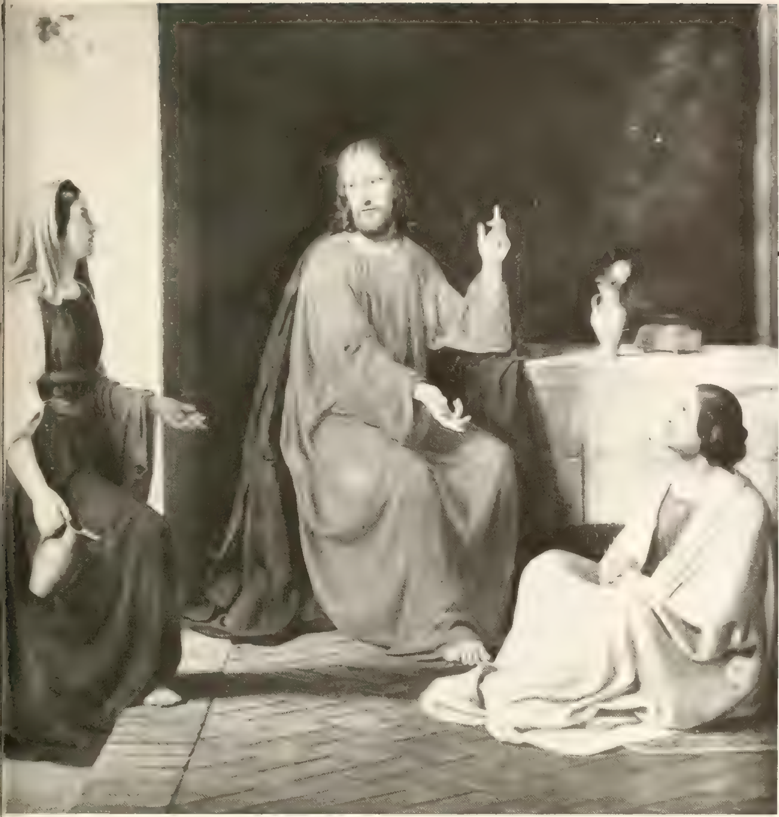
Jesus sits at noonday and talks with the woman at the well—that poor confused creature who had married and been divorced by five husbands, and who was now living, unmarried, with a sixth man. The woman is an outcast. She is beyond accepting. Yet it is to this woman that Jesus offers the living water of salvation. And it is she who first publicly proclaims Jesus as the Messiah.

Or think of the prostitute who seeks Jesus out in the house of Simon, the Pharisee. She makes her way into the room where the men are eating, and there anoints Jesus' feet with her tears and her love. While the others at the table look on the woman with disgust and embarrassment, Jesus welcomes her gift, claiming that her love is evidence that God has forgiven all her sins.

Or think if you will of those two suburban housekeepers, Mary and Martha. Not prostitutes, not adulteresses, not confused in marriage—just normal working women doing the household chores. When Jesus and his disciples stop for lunch, Martha rushes about with the work in the kitchen. Mary, however, sits down at the Master's feet—just like the rest of the disciples—and shares in the table talk and teaching. And when Martha tells Jesus that he should send Mary back into the kitchen, Jesus politely disagrees, saying that Mary is welcome in the spot that she has chosen. This scene with Mary and Martha is perhaps as instructive and interesting as any of the scenes involving Jesus and women. It points up equality with the dignity that is Jesus' whole style and vision. Notice that when Jesus upholds Mary's choice, he does not do so by putting Martha down. He does not say that Martha's desire to get the kitchen work done, and her normal desire to get some help doing it, is inappropriate. He simply makes it clear that the kitchen is not the boundary to a woman's life—no matter what the other rabbis may say—and that Mary has every right to sit among his disciples. In Jesus' estimate, women, like me, can be equal without being and behaving identically.

The list could go on and on. It is the women among the disciples who stick with Jesus to the end, who stay with him at the cross after Judas has denied him, Peter betrayed him and the rest of the men have fled. It is the women—Mary and Martha and Mary Magdalene—to whom Christ first

. . .the men held all the cards. . .



"Christ with Mary and Martha," by Constantin Hansen

appears on Easter morning.

If you were not convinced before that Leonard Swidler was not fudging when he called Jesus a feminist, perhaps you are now. Here's one last passage that warrants attention, a much abused and very much misinterpreted passage about marriage and divorce. Most often when this passage is quoted, it is used (or rather, abused) to say that divorce is always wrong, with the result that divorced persons feel guilt and shame. This was hardly the intent of Christ's teaching here.

To understand what Jesus is speaking to here, you need to know what the laws were in his day. As you might guess, men held all the cards. A man could divorce his wife for anything—even burning his supper! All he needed to do was to take out a pen, write out a bill of divorce and hand it to her. That was it. The marriage was over. There would be no alimony. The woman, if she were lucky, might get her dowry back, but not one cent more. She would have to return to her father's house or go to live with one of her sons, if he would take her in. If she had no place to go she would have to support herself the best way she could. Women could not divorce their husbands for any reason.

Now listen to the passage:

Some pharisees come to Jesus and try to trap him by saying: "Does our law allow a man to divorce his wife for any and every reason?"

Jesus, seeing the trap and knowing that the answer to the question is yes, shifts the whole level of discussion away from a justification of a sexist divorce policy to talk instead about the sanctity of marriage and the equality God intended in the relationship.

God made humanity "male and female," each sex with the same divine imprint, dignity and worth. This was his command:

"For this reason a man shall leave his father and his mother and the two shall become one." Together they were to be a mutual whole, each equally a part of the other.

"What therefore God has joined together let no man put asunder," Jesus declared. Those joined shared the same rights, the same God-given humanity which was not to be usurped by the male alone.

Then Jesus adds the real shocker to his audience: "I say to you whoever divorces his wife, except for adultery, and marries another—that man is guilty of adultery." Please see that this is aimed specifically at men, at those who could have divorces at whim. Jesus says that a man who follows this perfectly legal but utterly unjust course is guilty of adultery. This teaching is aimed less at divorce than it is at an oppressive sexist system of justice, a system which gave wives no rights a husband was bound to respect.

The radical nature of this teaching on equality in marriage becomes clear when you read in the last verse the disciples' flabbergasted response to it. "If this is to be the way between a man and his wife, it is better not to marry." Even the disciples were not ready for the radical equality Jesus taught.

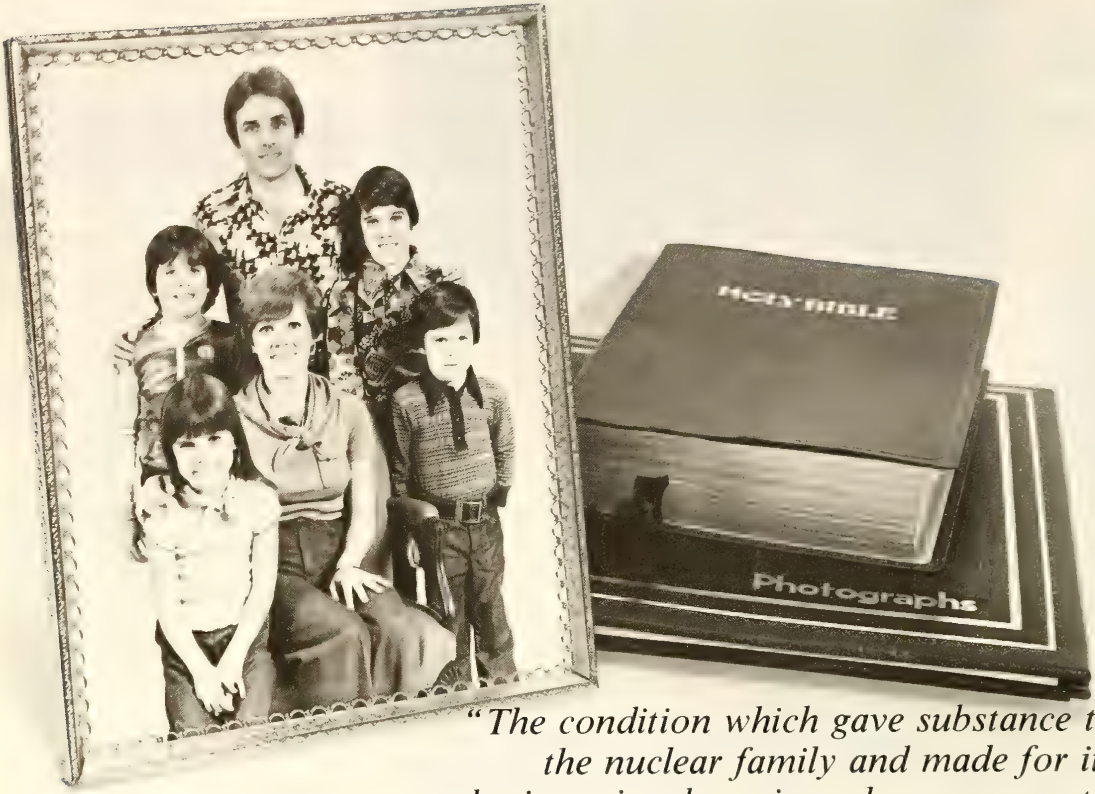
Now back to the basic question:

Has the church been obedient to the teachings of our Lord on this most important issue—the role and freedom of women? No. For 20 centuries we have been unswervingly disobedient, even saying at many points that our disobedience was in keeping with God's word. But we cannot have it both ways. Either Christ is Lord and his teachings are our guide, or they are not.

We have a revolution before us in the form of the women's movement. It is high time—indeed it is past time, 20 centuries past—that we welcome it. ☐

Michael Scrogin is pastor of the University Baptist and Brethren Church, State College, Pa.

/by Michael Scrogin



"The condition which gave substance to the nuclear family and made for its cohesion—its glue—is no longer present."

Who says families are dying?

by La Von Rupel

A child I know made a remark which showed uncanny wisdom for his five years. When I shared my amazement with him, he replied, "Oh, I know everything. Only sometimes I have to be reminded." There is an ancient proverb that says all knowledge is locked within each of us, waiting to be "reminded" into consciousness. Each of us grew up in a family of one form or another and although there may have been hard times, there were good times, too. Think back on those early memories, the childhood years. Was it a treat to have a favorite aunt or uncle come to visit? Were there meaningful family traditions around Christmas, birthdays or holidays? I recall with great delight a treat in my childhood: My parents charged all our groceries at the corner store a half mile down our country road. It was depression days and when my carpenter father would finally get paid for a house he had built he, in turn, would pay up our bill with Fred, the local grocer. Fred, in gratitude, would send home a sack of candy for the kids. The candy was almost always those dime-size peppermints and it was one of the rare times our family had candy. To this day, eating peppermints fills me with nostalgia.

It is rumored that families are dying. "Is the Family Dead?" asks the cover article in a recent denominational journal. Social forecasters have been sounding the death knell for several decades and are assuring us in 1978 that, indeed, the family is no longer a viable institution and marriage is obsolete. They sound very convincing when they tell us that only 16 percent of the United States' 56 million families are conventionally nuclear (that is, the traditional type) families with breadwinning fathers, homemaking mothers and resident children. That leaves 84 percent to other arrangements which are often so noisy that the resulting clamor is easily taken for a death rattle. There are two and a half million one-parent families. During the past decade, families headed by women with children have grown almost 10 times as fast as two-parent families, now exceeding 15 percent. According to the calculations of one imminent sociologist, if the present rate of increase in divorce and single households continues to accelerate as it did for the past 10 years, by mid-1990 not one nuclear American family will be left. The number of divorces has reached the million mark annually in the US. About three-fourths of all divorces involved couples with young children—little ones who are subjected to great emotional upheavals at a time in their lives when they are least able to cope with them. Forty percent of all children born in the 1970s will spend part of their growing up years in a one-parent home. Add to that the appalling figures of child abuse, wife abuse, husband abuse and the fact that one-fourth of all US homicides each year take place within the family unit. One million runaways per year, high suicide rates, rampant alcohol and drug abuse seem to predict doom for the family.

Consider also that nearly one-third of the adult population in this country is single with increasing numbers of those singles deciding not to marry and increasing numbers of couples who do marry choosing not to have children.

Is the rumor true? *Are* families dying? No. The trouble we take to arrange ourselves in some semblance or other of families is one of the most imperishable habits of the human race. The human family is an amazingly old, tough and durable institution. It has survived for over two million years since the earliest parents that lived in caves cared for their children until they were old enough to care for themselves. In all of human history we have not found an effective substitute for socializing the child. Despots have known that to undermine the family was to destroy a society—for there is where the rules and codes, the traditions and all the structures that support society are learned and passed on from generation to generation. In the struggle between continuity and change, it is usually continuity that wins.

Jesus, in Matthew 10, as he compares family ties to the demands of the gospel, reminds us that no earthly power exceeds that of the family. By our very nature we long for relatedness, for rootedness, for belonging. Every human being who has ever drawn breath has been part of at least one family. Families breed us, name us, succor us, embarrass us, annoy us, send us away and lure us back. Families collapse but families reconstitute, they shatter but they heal. Most divorced persons will find new mates, their disenchantment being not with marriage, but with a particular partner. Families are a given.

In one form or another families will survive because our need for them is so intense it approaches the genetic. It is the destiny of flesh and blood to be familial. Family imagery pervades our language as we talk about Mother Earth, Fatherland, sisterhood and brotherhood. We refer to our church as a family. Even the Mafia refers to itself as a family and insitutionalized drug addicts and mental patients arrange themselves—even if no one does it for them—into families. A recent survey by the Life Insurance Institute found that "a happy family" was the most important goal of 87 percent of Americans over 29 years of age. Even as we break away from the family of our birth, its memory prompts us to fashion new families. If we lack a conventional family, we confer the status and importance of relatives on the people at the office, at school or church or wherever else we may find them.

No, the family is not dead. But it *is* changing its size and shape, its form and purpose. And families *are* hurting.

Historically, family definitions, forms and functions have undergone many changes. The family of the Bible was an intergenerational family and typically included four generations. It included, as well as the elders, parents and children, the entire household of "manservant, maidservant, sojourner in the gate, the Levite, the fatherless and the widow" (Ex. 20:10—Deut. 14:20).

My grandparents had 13 children. As was common, only eight of those children survived to adulthood. Many hands were needed on the farm to ensure economic survival and someone to look after my grandparents in old age. Social security and pension plans have taken over that function, just as schools have taken over the educational function that historically was done in the home and most of the products they made are now produced commercially.

I also expect to live almost twice as long as my grandparents, which means that instead of the 17 years of married life that was an average 200 years ago, I can count on living at least 40 years with the man I have already been married to almost 25 years. And while my grandmother's adult life was consumed in childbearing—20 years of her 45—most women today have completed bearing their typically two children in six years of a much longer life span—over half of them work outside the home. It is only in the last couple of generations that *men* have had the option of choosing their own jobs—their own vocations and that these vocations have often removed them from ongoing presence in the family scene. Role changes for women, role changes for men are inevitable in light of these changed conditions.

My grandfather died when Papa was nine years old. My mother's family raised a cousin who had lost both parents. The average child in their day had lost one parent by age 14 and historically most children had been apprenticed out or joined the labor force in some way by the time they were 14. Death rates in the past were almost as high as divorce rates are today. Even while the divorce rate has risen in the last few years, more children today are living with at least one parent than ever before.

My children, like everyone's, are maturing physically and sexually five years earlier—girls' menstruation used to begin at age 17 on the average; now it's 12—but most of our children are dependents and members of the household for five years longer than formerly. All these changes vastly alter the make-up and complexion of family life and they have taken place largely during the past 200 years—primarily as a result of industrialization, growing affluence, better medical care and birth control options. These conditions have caused us to redefine families as nuclear units—father, mother and dependent children. For all the romance that surrounds the nuclear family, they hurt too.

The nuclear family will stay around. It remains the ideal for most Americans. Many of the extreme and permissive experimental family forms which were generated in the 1960s have already exhausted themselves. But some of the alternative forms persist and will continue to co-exist along with and beside the nuclear family.

The principal condition which gave substance to the earlier family and made for its cohesion—its glue—is no longer present. Families of the past have been built on economic foundations; economic survival was uppermost. Now, if the family breaks up or is not formed, the deprivations the individual suffers are mainly *psychological* not economic. Psychological and emotional ties, although intangible, can be as powerful as more tangible reasons for family and, if all goes well, they are.

This, I feel, is *good news*. If the basis of family ("family" in its broadest meanings) grows out of the stirrings within to seek out others to fulfill their psychological and emotional yearnings, then I see the church at a unique and crucial and exciting place. The church alone has been the institution which through the centuries has related to persons of all ages and circumstances. The church alone has been the institution which concerned itself with the emotional and love needs of persons. If the church takes seriously the teachings of Jesus in the New Testament and his gospel of love, then the church has it in its power to nourish the hungers of the heart and family *will* survive—in old as well as new forms.

Keep in mind that the family, whatever its form—traditional, reconstituted, couple only or singles in various arrangements—is a very complicated system, more complex than any space vehicle. Compare it to a mobile with each of its members hanging in a delicate balance while the process of internal growth changes and the winds of external events cause continual shifting of the various members in relation to each other and the unit as a whole. If additionally, as is often the case, persons feel lonely and isolated, alienated and cut off from themselves, from others, from God, it is more difficult to maintain that delicate balance.

The three Rs of nurturing families are *realistic expectations, relatedness* and *rootedness*. These three ingredients of nurturing are equally important regardless of our family form, whether we are single, aged, in long-term or recent relationships, regardless of who is doing the nurturing or who is receiving it.

Bruno Bettelheim, a frequent commentator on the social scene, claims that American families suffer most from the discrepancy between present reality and expectations of what they ought to be. He says that as the function and purpose of family has changed, our views of it have not. That leaves us operating out of old ground rules when the game has changed and as we apply the unrealistic expectations of the past, we are convinced that something is wrong with the family.

This leads to continuous disappointment and saps the strength of the family and its members. He suggests that when we come to accept companionship and intimacy as satisfactory justification for the modern family, it will be viewed as meeting its purposes and that will, in fact, cement it.

In all groupings the disappointment and hostility which grows out of frustrated and unrealistic expectations between persons follows a predictable sequence. Once the discord begins, the participants develop the belief that they are right and the other is wrong or that they are good, the other is bad. Tension snowballs. They cease to listen to each other with any degree of understanding, they unwittingly distort their perceptions of one another, perceptions are filtered through a screen of stereotypes ("women never know what they want," "men have no feelings," "kids are always lazy"). The antagonist's words and behavior are shaped to fit a preconceived view while contrary evidence is ignored or distorted, and conciliatory gestures may be perceived as deceitful tricks. Clarity about expectations can avoid this sequence. Clarity about expectations builds trust. I need to know what I can count on from you, and you need to know what is realistic to expect from me. When wife expects that husband will help with the children and he expects that child care is woman's work; when husband expects that vacations are for relaxing at home and wife has planned a family trip; when an aging parent expects to live with his children but finds himself in a nursing home; when teenagers plan to go to the beach with friends while Mom and Dad expect room cleaning and lawn mowing, you know there's trouble ahead.

Being realistic about expectations is an important component of nurturing. It builds trust and confidence and self-respect. It is a way of valuing each other.

"Families are changing shape and size, definition and function. As opposed to historic economic ties, families are now bonded by affection. Many families are hurting and large numbers of singles are searching for meaningful ways to meet their affectional needs. Our church programing must focus on undergirding existing affectional ties and provide opportunities for persons to form new ties."

Relatedness is often considered optional. It isn't. We *are* related. The question is not *if* but how. This is illustrated so beautifully in the little movie called *The Toymaker:* Two hand puppets are playing alone. They soon discover each other, which is a lot more fun, but as they play they notice that one is decorated with spots and the other has stripes. They decide they can't play together anymore because they are different and the blocks they are using to build a house with, they now use to build fences to keep each other away. Curious and lonely now, they spy on each other; mistrust finally results in an outbreak of hostilities. Both spots and stripes get hurt and as they lie alone tending to their bruises, they look within themselves and discover the hand that gives them life. Tracing the hand to the Source that empowers it and them, they find the Toymaker, their creator. Their joy is momentarily dampened when they see each other again, but upon realizing their common source, their common creator, they affirm that they are, indeed, a part of each other and they embrace, completing the circle and the flow of love. That to me is a modern parable with the same message Paul gave to the Corinthians when he said each of us is a part of the one body of Christ. If one part suffers, all parts suffer with it, if one part is honored, all are glad.

We *are* related. We *are* connected. God made us to need each other. God made us as carriers of his love. Like spots and stripes we often find the course of our power and our relatedness in the midst of pain and struggle.

I love the story that Dr. Elizabeth Kubler-Ross tells about a man she was visiting in a nursing home. Each time she left he begged her to pray for his death. One day he met her at the door as she came in and asked, "Have you been praying for my death?" While she was still deliberating whether she should tell him she had not, he continued, "I hope you have not, because I've found a lady here I want to marry." Relatedness gives meaning to life.

Relatedness requires communication. Good communication is absolutely essential for the survival of the community and the family. It *is* important to be able to talk about feelings—all kinds of feelings, angry feelings, fearful feelings, rejected feelings, caring and loving feelings, sexual feelings, celebrative feelings, all feelings. At our house we *try* to handle feelings as they occur, but sometimes tensions build up and we have found it helpful to have a structure: Anyone at our house can call for a family rap session. It requires setting aside a block of time and the ground rules are: 1) each person has a turn to be heard without interruption, 2) complaints must be stated in terms of one's own feelings and not as accusations (sharing feelings tends to create understanding; accusations create argument), 3) feelings must not be judged (i.e., We're not allowed to say, "You shouldn't feel that way"), and 4) we must try to share positive perceptions as well as negative ones. That last one is almost impossible to do if we're filled with rage and anger, but after the anger is expressed, listened to, respected, there is a freedom and a joy in expressing love.

Conflict is a given if people are in relationship and if true feelings are expressed, if persons are growing. It is a mistake to equate cohesiveness with comfort. One of the tasks of the church, it seems to me, in nurturing families is to help them learn to express feelings responsibly and manage conflict creatively. These are teachable, learnable skills and ought to be part of our Christian education.

Already, programing in the church helps us build on affectional ties that already exist, stabilizing and reinforcing them—parenting education, marriage enrichment, family enrichment and family camps. And church program helps provide relational opportunities for youth, for singles, for aging persons. We could do much more to provide support for persons who are in crisis, support groups for persons in special circumstances—young mothers, single parents, divorced persons, menopausal women, persons in vocational crises.

Traditions, rituals and celebrations develop naturally as a part of honoring the shared life. Their importance is not only in the value of each activity but that they recur, they can be anticipated. They reflect the cycle of seasons and the rhythm of life. Our family has grown a tradition around our common love of music. Every concert calls for a visit to a Dairy Queen afterward. Alternative family arrangements are notable tradition-keepers with feasts and celebrations woven through the fabric of their life. What is more fun than a gathering of the Brethren family, such as Annual Conference or district meetings—chances to affirm our heritage. Rituals and traditions transmit values, give identity, establish rootedness.

At the Modesto (California) Church of the Brethren we are into some special family ministries with the intent to provide rooting for children and families where theirs is tenuous at best. Under the umbrella of Therapeutic Homes, we have six children, ranging in age from 4-12, who live together with teaching parents in a home we call Ivy House. They have come from the court, because their families could no longer live in the usual community structures—home, school, neighborhood. Our church families provide moral support and a variety of services to the staff and the children.

At the present time we supervise, in addition to the six at Ivy House, six children in Church of the Brethren foster homes and two who are placed in other Christian homes. Another arm of this ministry provides parent education and counseling to community families of children in trouble. These outreach ministries have made a difference in people's lives. They have indeed grown and changed as a result of our love. We, too, have grown from theirs and we've learned a lot about loving. They have reminded us that change takes place in small steps, big breakthroughs being the result of many and repeated trials and errors. They have reminded us that *now* is the creative moment in any exchange—right *here*, right *now*. They have reminded us of the importance of roots.

Are families dying? No. But they are changing shape and size, definition and function. As opposed to historic economic ties, families now are bonded by affection. Many families are hurting and large numbers of singles are searching for meaningful ways to meet their affectional needs. Our church programing must focus on undergirding existing affectional ties and provide opportunities for persons to form new ties.

Nurturing means being realistic about our expectations, means affirming our relatedness through better communication, means finding identity in roots and ritual.

Nurturing means not judging others, for I know that when I feel judged I cannot hear—it closes my ears. "Judgment is mine, saith the Lord."

Nurturing means removing labels and stereotypes and relating to persons; ministering to hurts.

Nurturing means accepting my limitations when I feel incapable of nurturing—for even Jesus had his wilderness experience.

Nurturing means experiencing the ambiguities of life, alienation as well as communion, despair as well as hope, death in the midst of life, brokenness as well as health.

What is family?

Family is a quality of feeling.

Family is a place, a shelter in our competitive world for individuals to express their most intimate selves and share unconditional affection.

Family is sharing a common heritage.

Family is developing personhood from birth through death, with all its growing pains, in the context of caring.

Family is my group of persons, near or far, related by birth or baptism who love me, whom I love. □

La Von Rupel is a psychologist, counselor, mother and an active church worker in the Modesto (Calif.) congregation.

Fallen, fallen . . . Babylon the great

text by Paul Grout
photos by Glenn Mitchell

The town was small, 5,000 people—"if you caught everyone at home," as the boy's grandpa used to say. There was one small industry, a hardware and clothing store combined, a grocery and Fran's Restaurant. There was a park and on the outskirts of the town were enough fields and woods to make it a perfect place to grow up.

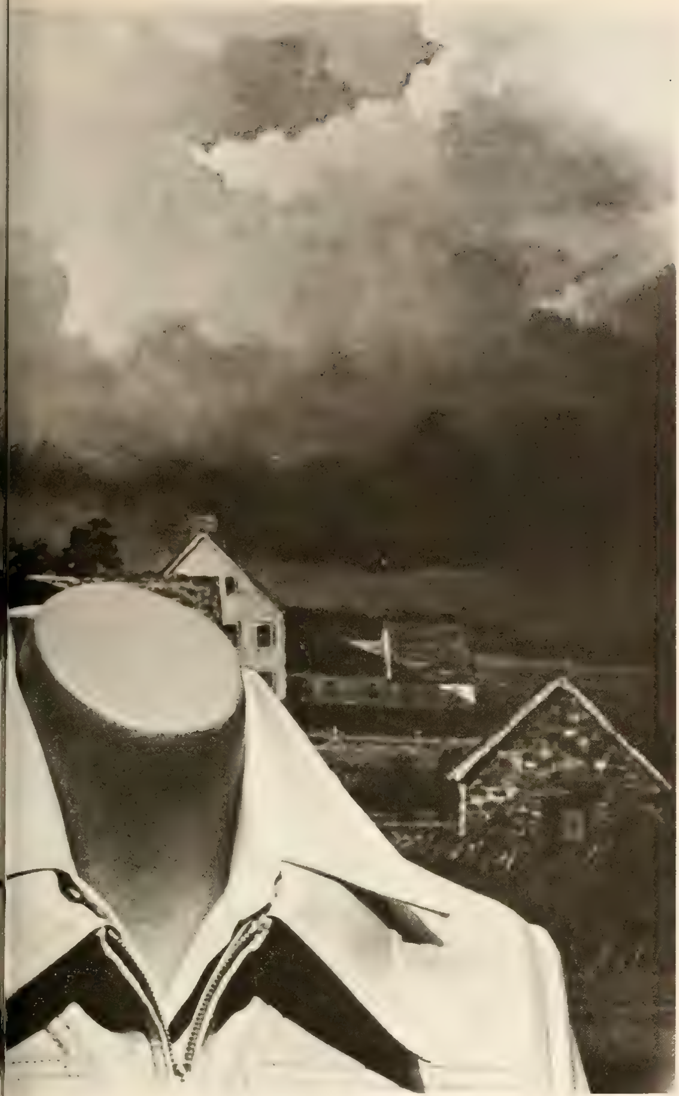
When the boy's father was a child the town centered around the church. It was more than a religious institution, it was the center of social life, it was where people met together, it was where the boy's father met and courted his mother.

In the boy's childhood the center of the town's life moved from the sacred to the secular institution. The new center was the school. The town came together around the school's activities, public meetings were held there, it was where the boy met and courted his wife. The school replaced the church even though it was a new kind of salvation offered. The world would be made a utopia through an educated society. The dream by the magnitude of its impudence was destined for a short life. There would need to be a new center.

Now the boy has children and they live in the midst of the new center. Only it is not just the center of the town, for it joins all towns. It lies on the acres of fields and woods that at one time separated towns. The center is a hub, an octopus whose tentacles reach out to grasp the towns. It too is an institution that dispenses a kind of salvation. It is the new meeting place, within which no one really meets or rarely even talks. The congregation comes to gape, to gape at things hoped for but not yet had, to gape at the goods, and at each other under the roof of the mall, the shopping center.

All shopping malls are essentially the same; same goods, same stores. Some malls are the biggest in an area, a state, or portion of the country. In terms of quality of goods, the largest offer little more than increased obsession. Yet size does play an important role when considering the motives of the clientele. Shopping has become a pastime, almost an avocation. The mall has replaced the public park, just as a place to stroll. Shopping at the mall is not an activity of necessity so much as a form of recreation. It is the one "place" all have in common.

The structure crept over what used to be



three farms. The night sky glows from the malls light. Darkness is a thing of the past, the light spreads over the town and the children no longer see the stars.

Within the bowels of the center power plants hum, furnaces and coolers maintain a perfect climate. Television monitors patrol the most conjested areas. Mall police watch and wait and talk into black boxes. Water pours over reinforced concrete waterfalls around plastic trees. Fountains dance from 10 a.m. to 10 p.m. Inoffensive music from a thousand speakers fills every square inch of space; music programed to induce consumption.

There are no windows to the outside, for the outside has been stripped. Store windows introduce the new creation. The light illuminates store fronts, displays, fountains, signs, products. Display windows imprison countless mannequins bound in doubleknit pant suits, sport coats, evening attire, slips, bras and casual wear. Plastic arms hold up glistening beads, plastic fingers sport golden rings, plastic necks choke with diamond necklaces. Painted faced whore mannequins stand empty, emotionless, frozen in "the latest thing."

Gift shops, bookstores, candle shops, shoe stores, dress shops, men's stores, kiddie shops and restaurants, all selling. Selling scented candles, vinyl shoes, pantsuits, faded jeans, baby that-a-way, G. I. Joe, bionic men and women, Ken and Barbie, tasteless hamburgers and a million other neo-necessity items designed to complement the American dream and turn humanity into breathing mannequins.

The shopping mall as the new temple invites its congregation to worship things. The mall is the throbbing heart of Babylon; for "Where your treasure is, there your heart is also." The school as a center of salvation through education, separated people from God. The mall separates people both from God and each other. The mall is both the symbol of our separation and the perpetuator of it; the very heart of Babylon.

Babylon has put its trust in that which destroys life. Its end is imminent, sealed through its illusionary desires, fallen under the judgment of God. (See Rev. 18:2, 4, 10-16.)

"Fallen, fallen is Babylon the great! Come out of her, my people, that you may not participate in her sins and that you may not receive of her plagues. Woe, Woe,

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the great city, Babylon, the strong city! For in one hour your judgment has come. And the merchants of the earth weep and mourn over her because no one buys their cargoes anymore, cargoes of gold, silver and precious stones, pearls and fine linens, purple, silk and scarlet, and every kind of citron wood and every article of ivory and every article made from costly wood, bronze, iron, marble, cinnamon, spice, incense, perfume, frankincense, wine, olive oil, fine flour and wheat, cattle and sheep, horses and chariots and slaves and human lives. And the fruit you long for has gone from you, and all things that were luxurious and splendid have passed away from you and men will no longer find them. The merchants of these things, who became rich from her, will stand at a distance because of the fear of her torment, weeping and mourning, saying, Woe, Woe the great city, she who was clothed in fine linen, purple and scarlet, adorned with gold and precious stones and pearls; for in one hour such great wealth has been laid waste."

The children of the boy watch the center collapse before their eyes, crumbling under the weight of its lie. It has promised fulfillment but delivered death. The children turn from this fallen center, from this temporal center of empty dreams, false promises and separation to the center that remains eternal. They seek the center that binds the universe and finds Christ alive in the body. It is the body of Christ, the Church, that will bind their lives within a world that deteriorates around them. And the children of the boy cry out to the centers of darkness: "Come out of here, come out of here, my people."☐

Paul Grout is pastor of the Sugar Ridge congregation, Custer, Mich. Glen Mitchell serves in a team pastorate in the Pleasant View congregation, Burkittsville, Md.

by Nelda Rhoades

Getting beyond barriers

Last fall 12 people, representing the Church of the Brethren, embarked on a seminar with Christians in the German Democratic Republic. For 10 days, (from October 30 to November 10) we traveled and visited with a wide variety of people. We talked with church leaders and laity, with socialist and anti-socialist, with pacifist and military personnel. We shared our history, our faith, ourselves and in turn we received much from those we met.

This opportunity for a group of Americans to travel in the German Democratic Republic, staying with families, and dialoging on critical issues arose out of earlier contacts between the Brethren and Gossner Mission in the GDR. Growing out of mutual concerns for service and peace, a seminar on these issues was made possible.

As we dialogued, it was striking how similar the issues are with which we deal. The people, faced with consumerism, struggle to find time for their families. They are frightened by the possibility of war and don't know how to relate to the state.

Some of the issues of church and state are the same for us, but others are different. Whereas we historically come from a situation that emphasizes separation of church and state, in Germany the institutions enjoy very close ties. The state has traditionally collected a tax for the churches and religion has been taught in the public schools. Today this has changed. Religion is not taught in school and the church must collect the tax as best it can. In an earlier time it was assumed that all were members of the church and would help to support its work.

In the Christians' efforts to deal with the state in the GDR, the struggle often is whether to work within the political system or outside. Some Christians see no way of working with the present government. Though there is no visible opposition to the government, many see the need for total separation from the state. When a state does not endorse the Christian faith, the Christian can have nothing to do with that state.

For others, they see a need to work within the system. Here, as in other countries in Europe, there is a Christian political party, the Christian Democratic Union. Christians who have chosen to work as a part of this believe they can have some influence on the workings of the state. One person with whom we spoke summarized the church and state relationship this way, "Earlier the state thought the church would die away and the church hoped the government would not last. Today both must realize the other is here to stay and, therefore, find ways to work together."

As we discussed mutual concerns, the issue of peace came up repeatedly. While we do not presently have military conscription in the United States, we have struggled with this in the past and may do so again. Persons in the GDR currently face this issue. Among others, students in the state universities must serve for five months in the military following their second school year. Though not presently engaged in war, they continue to face military service with little alternative.

A further issue for these people is the recently introduced military training in public schools. In the ninth and tenth grades, students receive eight hours of training plus an optional several-week intensive. Those accepting this training understand it as a bringing together and universalizing of something already happening in most schools. Many others have raised their voices in opposition, decrying such training in school. While we in the USA are not facing such an issue directly, we are reminded of the military career counseling that is spreading in our own schools. What are we doing in relation to this? How can we together work to oppose the growth of military training around the world?

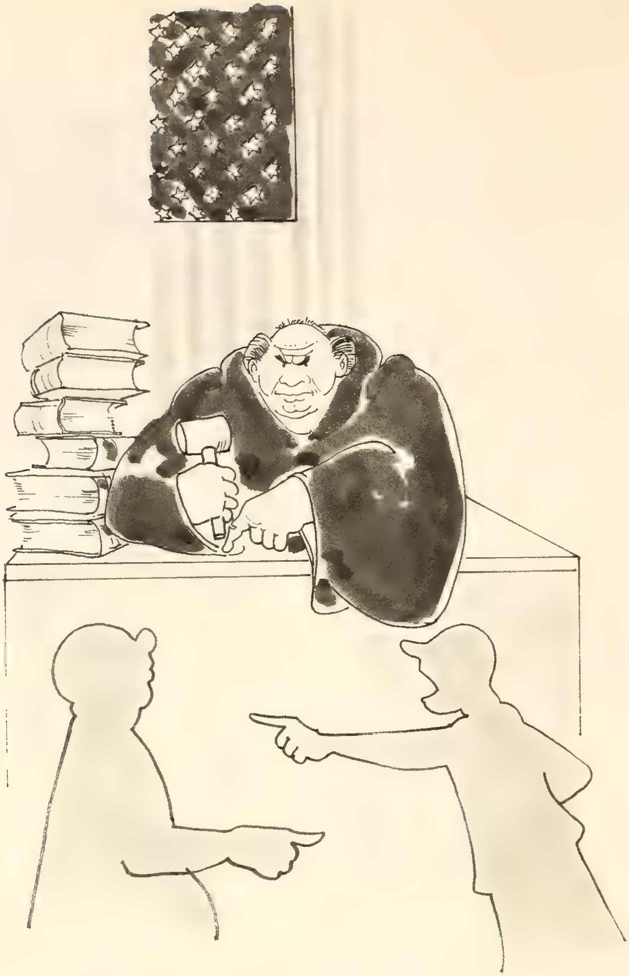
Pastors and teachers of confirmation classes shared with us that they attempted to emphasize the need for peace. They listened excitedly as we explained our efforts to teach peace through workshops, national staffing for peace and Brethren Volunteer Service. They challenged us further as they pressed for what is really happening in local congregations to teach people to live out their peace witness.

One of the areas to which they spoke loudest is the need for disarmament. They shared their deep fear of what another war would mean. They have known the devastation of war in their own land and know that Americans have never felt this because the wars have been fought in other lands.

Our visit has helped to bring hope to all. As we begin to know one another as persons rather than "them," we become involved. Some of the children were afraid to meet the imperialist Americans, just as many Americans would be afraid to meet communists. As we can get beyond these barriers, we begin to know persons who love and hurt, who have dreams and hopes just as we do. They want to work with their brothers and sisters around the world to find peace and happiness for all. Let us search together for ways to peace, for ways to know one another as sisters and brothers, not enemies. □

Nelda Rhoades is pastor of the Bethel congregation, Milford, Ind.

If you



When the tendency is to look at each other with suspicion and distrust—to pursue our relationships legally—an old Brethren principle concerning lawsuits rings true.

by Leland Wilson

Twenty-five-year-old Tom Hansen filed suit in the Boulder, Colo., District Court. The target of his legal action: Mother and Father. The United Press International reported that Tom "thinks his parents failed to rear him properly." He sued for $350,000 damage.

Horrendous thought! What parent of us can escape if we must stand as a defendant before the court, charged with parental malpractice? Of course, the next logical extension legally is for *parental* rights—the right of parents to go to court and collect thousands of dollars because their child malpracticed in being a "rearee." Horrendous thought! It is a world apart from the vision of the Apostle:

"Children, obey your parents in the Lord, for this is right. 'Honor your father and mother' (this is the first commandment with a promise), 'that it may be well with you and that you may live long on the earth.' Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord" (Eph. 6:1-4).

A Seattle family sued the city's school system because their son was allowed to graduate, although he was "unable to read with sufficient comprehension to obtain employment or to adequately cope with the demands of our society." It is one of several suits now in litigation across the country in which there are charges of teacher malpractice.

Horrendous thought! Suppose every teacher became legally liable for every student that did not learn. The testing in *that* process, passes to the other hand. Then, the teacher sent by God is no longer evident from "signs" that are done (John 3:2), but may be manifest, rather, as the one who can gain acquittal from the jury.

A young man in New Jersey discovered that his girlfriend was pregnant. He offered to marry the woman. She refused, and with regard to the pregnancy, chose to have an abortion. The young lover went to court to obtain a court injunction to prevent the operation, saying it would violate his rights as a father. His suit was too late to save the pregnancy, but not too late to add to the legal explosion in this nation and the extent to which people will appeal to law.

Horrendous thought! Pre-marital sex now adds to its complexity the threat of lawsuit. Will lovers now check clauses in malpractice policies early in the evening? The threat of law lies as a time bomb, ready to explode affection.

Here from life are these three stories of going to court. They are unusual only in that they are occupying new territory. They join the host of issues that have been subjects of lawsuits regularly. The fact is that our society has developed a "suing" mentality. In resolving problems, our first recourse seems to be law. In trying to avoid what we do not want, one of our most potent threats comes from between the teeth, "If you do, I'll sue you." In deciding a course of action, we are more concerned with the potential legal implications than with morality. We are often deterred in good work because of our fear that if we helped, if we made our place open for the play of children, if we provided transportation for a person, if we push the wheel

do, I'll sue you!

chair of the disabled, we leave ourselves vulnerable to being sued. In short, we have developed an insatiable legal appetite, that in feeding, we are not satisfied, but are left nervously hungrier.

In these United States, in the past 15 years, the number of lawyers has increased from 296,000 to 462,000. Law school enrollments have more than doubled in the same period, from 54,000 to 126,000. Another way of seeing the increase in law is to know that in 1900, there was about one lawyer for every 1,100 Americans. Even that is a higher ratio than exists in almost any other nation of the world today. Twenty-five years ago, the ratio was one lawyer to each 700 persons. Last year, it was one to 530. Examining that even closer, approximately one out of every 125 adult males in the United States is now a lawyer.

Added to a mushrooming population of attorneys are serious problems in the functioning of courts, in unequal justice associated with wealth and cleverness in representation and the lack of professional ethics among lawyers—the headline criminals in government in the last decade were almost all attorneys. Our lawmakers, for the most part, are lawyers, and while they may be reasonably honest men and women on the whole, as honest as the rest of us, concerned about our rights as citizens, we have reason to question the protection that surrounds those who practice law—whether it is in our best interests, or whether it is really self-serving. The failure to establish a national no-fault automobile insurance program and the failure to establish an adequate system to handle medical malpractice, are two of the clearest examples of legislators adding to the "suing" mentality which afflicts our society.

Why this legal blight upon our nation? Analysts have been helpful in offering insight. J. Anthony Kline, legal affairs secretary to California's Governor Jerry Brown, says, "Over-reliance on the courts is . . . a consequence of the contentiousness that characterizes the United States' heterogeneous and individualistic society. In many other societies, law and right are entirely different concepts, not just two sides of the same coin.

"This creates a strong cultural preference for the private and informal settlement of disputes outside the legal system. The goal of this kind of dispute settlement is the most rapid possible restoration of normal relations between the disputants. As a result, the central concern is to discover what is proper and decent, and not so much what is legal" (*Los Angeles Times*, Feb. 12, 1978.).

The problem—contentiousness. The solution—he gives hints of it being outside the legal system, and a search for what is right, rather than what is legal.

Roger Cramton, Dean of the Cornell Law School, sees in our affluence and a utilitarian "do your own thing," a tendency "to look at people with suspicion and distrust," and to pursue relationships legally. "We all know, instinctively," he says, "that a society that looks at each other with suspicion and always pushes rights to the limits is a nasty and unpleasant society" (*Los Angeles Times*, Dec. 25, 1977). Related to this is a society gone wild on training its people to be assertive and aggressive. One law professor says that you simply cannot educate college students to be aggressive and assert their side of the issue, and then cut it off there—they will push to the limit. The problem—suspicion, distrust, aggressiveness, assertiveness, pushing rights to the limits. The solution—a willingness to forego certain rights in the interests of relationships.

Why this legal blight upon our nation? Ultimately, it has to do with our faith, our belief structure. Aric Press, a writer for *Newsday*, has observed that going to court is the way when "there is no religious leader to intervene, no accepted community standard to invoke, no neighborhood ethic that would decide . . . . Other societies have looked to the Word or the Truth for guidance. But today's American answers, our formal Truths come from the Law. And as they are spun out, whether from whole cloth or the musty garb of precedent, many, in and out of the system, have begun to question how well we are being served and what costs are involved in buying a bottle of litigation every time a feverish rash breaks out on one part of the body politic or mother" (*Los Angeles Times*, Dec. 25, 1977). The problem: looking to secular law rather than the Word; abandoning truth as it may be found in Him who is "the way, the truth and the life." The solution: giving God dominion over human affairs.

"If you do, I'll sue you!" To that expression of contemporary ethos, there is a counter word. It is a word that needs to be spoken because it is a word of hope to the world, and to each of us. It is a word that should be spoken by Brethren. It is a part of the Church of the Brethren heritage, but for a half-century it has been hidden. We have been silent on the matter of our relationship to law. The times call upon us to break our silence. The times call upon us to reveal that which has been hidden. The times call upon us to reclaim our heritage. The civil rights movement helped us to rediscover "Obedience to God and Civil Disobedience" as an act of Christian discipleship. (See the Annual Conference Statement of 1969.) The radical peace movement during the Vietnam War made more bold our peace witness. The ecology crisis has encouraged us to dust off the neglected "simple life" teaching. The crisis of suing each other calls upon us to look again to the matter of going to court as related to our New Testament doctrine.

The Brethren and going to law. What is that Brethren perspective and heritage with regard to law? There are at least two issues. One is going to law. And the second is practicing law.

The matter of going to law was an early and persistent issue before the Annual Meeting. In 1810, for example, the Meeting minutes indicated, "Concerning brethren who use the law for collecting debts, was considered, that it is unbecoming for brethren to do so, that it cannot be permitted, and if they should do such a disallowed thing, they are left over to the counsel of the church."

Still, there were recognized some circumstances in which there might be recourse to law. The question was asked in 1849, "Whether a brother, who considers himself by any public improvement, such as a turnpike or a railroad passing through his land, can, without a violation of the gospel, make use of the provision of the law, which government enacted for the recovery of damages in such cases?" The answer was, "Considered, as the matter has been fully stated that it would not be a violation of the gospel to make use of the provisions of the law in such cases." That was a rare admission, and not characteristic of the usual counsel given on law. It provoked still further questions, but did, more than any other action of Annual Meeting, open the possibility of going to law. By 1891, the Annual Meeting made it clear that there were *no* circumstances in which a member could individually decide to go to court: "No member is allowed to go to the law without first consulting and obtaining the consent of the church."

The most recent statement of the church on the issue came in 1920. The statement is a summary of our belief and understanding. There is first a search of scripture about going to law, with a primary passage being 1 Corinthians 6:1-8. Here, Paul said that it was a shame for one member to be suing another member. Was there not a wise person there who could resolve the matter? "To have lawsuits at all with one another is defeat for you. Why not rather suffer wrong? Why not rather be defrauded?"

The Brethren drew for understanding from the teaching of Jesus. He said that, if sued by an adversary for a debt, it would be far better to compromise and agree before the matter is in court. Jesus, in the Sermon on the Mount (Matt. 5:25, 26) takes the radical position of advocating that his followers do more than the law requires, "If any one would sue you and take your coat, let him have your cloak as well; and if any one forces you to go one mile, go with him two miles" (Matt. 5:40-41). How strange and paradoxical sounds the gospel in today's world. And how full of hope!

The Brethren looked, also, to the example of Christ and the apostles. When arrested, Jesus submitted, trusting himself into the care of God. When tried, he was meek toward human powers, believing that they could have no power at all against him unless it were given them by God (John 19:10, 11).

The Apostle Paul, once apprehended by the law, did not hesitate to invoke the law for his protection and did appeal a court decision. But this is quite a different matter from initiating a suit of law.

So the Brethren summarized in 1920:

"A legal process, when properly conducted, is a search for truth, and an instrument of justice. If used in the fear of God and in absolute sincerity, it can be used to straighten out the paths of justice, to set truth in a clear light, and to lighten the burdens of men.

"The law is not to be used merely in seeking honor and self-aggrandizement, nor merely for personal enrichment, nor to pervert justice or to cover up truth. It is not the righteous use, but the selfish and corrupt abuse and the fraudulent practice of law, to defraud men and to tyrannize over them that have brought the use and the practice of law into disrepute among Christian people. These perversions of law and justice are what Christ and the apostles condemn.

"Another principle that is to be safeguarded, is not to use force and violence to compel men to do things against their wills, and so to stir up anger and resentment; instead of, through the Christian spirit of meekness and moral suasion and the conviction of the Holy Spirit, winning men to do them, or leading them lovingly to repent of wrongdoing instead of penalizing them vindictively."

As to the use of law, the church held it proper to consult attorneys for legal documents and procedures. The church said that there are doubtless circumstances where it is permissible to bring suit against others, but never against someone in the church (unless it be a "friendly suit" of common consent). In *all* cases, the advice and counsel of the church should first be secured.

The Brethren and the practice of law. What of being an attorney—of the professional practice of going to law? Historically, there have been few lawyers within the ranks of our membership. The attitude of the Brethren and the dearth of Brethren attorneys were issues discussed and given a bit of consideration at the time of the establishment of the School of Law at the University of La Verne.

In 1876, right after the Annual Meeting considered the question of celebrating the US Centennial and gave a flat and terse "no," they considered the question, "Is it right, according to the gospel, for a brother to plead the laws of the land, and act as an attorney?" The answer: "The brethren have always considered it not according to the gospel for a brother to practice law and act as an attorney, and we can make no change in this respect."

By 1920, the Brethren had a slightly different light on the matter, saying, "The practice of law, in harmony with the principles above set forth, and within such limitations, if conscientiously followed, is not considered to be contrary to the teachings and spirit of the gospel.

"Those who would enter upon it, if they are true to Christ, will have large and rare opportunities to become peacemakers (by settling all disputes, as far as possible, outside of court), to vindicate truth, justice and reverence, to show mercy, to help the defenseless and the oppressed and to become teachers of civic righteousness."

For no other profession has the church given such as expression of caution and concern.

Transcending the legal. "If you do, I'll sue you." Counter to this corrosive mentality, we have a welcome word to speak. Clearly, the scripture advises against the use of law to gain advantage. Both Jesus and Paul emphasize our determining our own course of action—we are not to be limited by what the law requires. The New Testament counsels us to avoid getting intertwined with the workings of the law. So far as it depends upon us, we are to settle outside of court. In those instances that might be exceptions, wherein there might be a suit, the church has said that our individual judgments need to be informed by the Christian fellowship. We are to seek the guidance of the church before going to court. In our day, it would be stunning and revolutionary to have a member appear before the church council to ask the witness of the Spirit on the matter of going to court. Such a process would deepen the sense of community and fellowship; it would take justice beyond legalism.

There is yet another word of good news. It is time to stop cowering in fear of legal liability. It is time to stop using that as an excuse to avoid acting on behalf of the needy, the neighbor, the community. This is not an argument against liability insurance—reasonable protection should be taken—but so, also, should certain risks, especially when taken on behalf of the other person.

"And if anybody wants to drag you into court and take away your shirt, let him have your undershirt" (Matt. 5:40 [Cottonpatch Version]). ☐

Leland Wilson is pastor of the La Verne (Calif.) congregation.

THE BIBLE: God's good gift

by Harper S. Will

One of my delightful assignments when I was first licensed to preach was to walk over the hills to a neighbor's home, and read the Bible to an aging elder in his mid-eighties who was losing his sight. Over and over I recall him saying, "I love the Bible," and always his insistance was for me to read more. Often he would say before I left, "Read Psalm 139." It was one of his favorite scriptures.

Most of us would place the Bible high on our list of God's good gifts to his children. It is the written word of God whose pages illuminate our understanding of God, that we all so desperately need in our journey through this earthly pilgrimage of temptation and often tragedy. Only good can come to the one whose mind is filled with its insights, and obeys its precepts; then the Bible truly becomes a lamp unto our path, and a light to our feet.

It is most unfortunate that we have so woefully misused the Scriptures, and that often in our day we have allowed the Bible to become an instrument of contention and division among us. Let us differ in interpretation of some scripture, and we begin to suspect one another, start closing doors to each other, and begin saying, "He doesn't believe the Bible," or "They don't believe the Bible." Alexander Pope, years ago made the observation, "There has never been an evil, but someone has attached a text to it, and proclaimed it a truth." It is heartbreaking to find people using the Bible to block the progress of truth. In a day when judges, educators and politicians are moving forward in seeking justice for blacks, it is nothing short of blasphemy for ministers and Bible teachers to be using scriptures to support segregation, to keep the blacks out of our churches, and to keep them in their supposed place. This has led, in our day, to the church in many places being the most segregated group in our society.

Each of us who ventures into the pages of the Bible needs some guidelines if our exploration is to be rewarding. It is a popular notion that the Bible is a very simple book, and that it calls for no special training to comprehend it. The exact opposite is the case—the Bible is a difficult book; in fact, it is 66 books, written by many different authors, in different places, over a span of more than 1,000 years. It is made up of almost every type of literature: poetry, drama, biography, letters, proverbs, historical narrative, apocalypse and parable. You would expect to find radically different ideas from place to place in this varied writing, and you do.

Open the Bible to Leviticus 24:18-20, and you find these severe words, "When a man causes a disfigurement in his neighbor, as he has done it shall be done to him, fracture for fracture, eye for eye, tooth for tooth; as he has disfigured a man, he shall be disfigured." Open it again at Matthew 18:21-22, and you find these gracious words, "Then Peter came up and said to him, 'Lord, how often shall my brother sin against me, and I forgive him? As many as seven times?' Jesus said to him, 'I do not say to you seven times, but seventy times seven.'" You see, it is not enough to say, "The Bible says . . . ." It says, "Let not a witch live among you." The popular notion that the Bible is a simple book has landed us into a dismal biblical illiteracy.

On the other hand, it is just as true that the Bible is one book, as it is 66 books. There is a golden thread that runs from Genesis to Revelation. Sometimes it is obscure, sometimes it is clear. But the theme is one: God creating; people rebelling; God in Christ redeeming. We like to sing about it: "I love to tell the story of unseen things above, I love to tell the story, for some have never heard the message of salvation from God's own holy word." There are no conflicts in the Bible, when properly understood; every part as in a vast orchestra contributes to the whole.

We should forever remember that the Bible is not God. There has been a movement the past 200 years which has attempted to deify the Bible. Some have given it the same attributes we assign to God: perfection, infallibility. Bibliolatry can be an unfortunate sin. Vividly, I remember a man in Chicago, drawing a New Testament from his pocket, and saying to me, "I never go out of my home without this in my pocket. It keeps me from every danger." I replied to him, "Am I understanding you to say that your Testament is your god—it keeps you from every danger?" The Bible contains the word of God, but beyond the printed page stands the living, eternal Word of God—the eternal Christ. The Gospel of John begins with, "In the beginning was the Word, and the Word was with God, and the Word was God. And the Word became flesh, and dwelt among us." The Bible is to be used, not to be worshiped.

In many circles there is a distrust of the great scholars of the Scriptures. But the fact is, as much as we need trained and skilled doctors to care for our physical needs, we need trained and skilled teachers to help us discover the choice treasures contained in the Scriptures. My counsel to every would-be Christian— become acquainted with the truly great scholars —the Moffatts, the Goodspeeds, the Barclays ones who have spent their lives learning the languages in which the original Scriptures were written, who have wrestled with the deep spiritual mysteries of the Bible for decades, and who have written commentaries and helps to assist the study of all who hunger and thirst after God's truth. A disciple of Jesus is a learner, and the only cure for shallowness in church circles will be through a new commitment to study.

God has provided a guide and teacher

for each of us in the person of the Holy Spirit. When Jesus was taking leave of his disciples, he promised them to ask the Father to give them a counselor, who would teach them, and guide them into all truth. This promise in all of its fullness was fulfilled at Pentecost for those first disciples. This may be the experience of each of us who loves Christ—to have the Holy Spirit, our teacher and guide. Without the Holy Spirit at work within our lives, we will never know the deeper mysteries of the Christian faith. The early church question, "Have you received the Holy Spirit?" would be well for us to ask ourselves. At the same time, we need to remember that the Holy Spirit was never intended as a substitute for study and personal effort.

To find the truth of the Scriptures we need a master key. Fortunately, we have that key. It is Jesus, our Lord! Everything should be viewed through the eyes of Jesus. Every teacher, every minister, should measure every word, every happening, in the Old Testament and the New, by the mind of Christ. The climax of the Bible revelation is in the person and teachings of Jesus. Everything points to him, and finds its fulfillment in him. The Apostle Paul set a high level for all of us—"I was determined to know nothing among you, save Jesus Christ and him crucified."

The choice memory of my mother is seeing her sitting on a rocker in our Virginia living room with an open Bible in her hands. Sometimes she would fall asleep poring over its pages, and it would be lying open on her lap. It was about the only thing she read. Our church elder, J.M. Kagey, on the first Sunday of a new year told the congregation we were not making enough use of the Bible, and he offered a Bible to the one who would read the most chapters during the year. A report was kept each Sunday, and though Elder Kagey passed away before the year ended, in the settlement of his estate a Bible was purchased. It was given to my mother who had read the Bible through during the year, and was nearly halfway through a second reading.

Love the Bible; study its message; obey its precepts; and life will be as described in the first Psalm: ". . his delight is the law of the Lord, and on his law he meditates day and night. He is like a tree planted by streams of water, that yields its fruit in its season, and its leaf does not wither. In all that he does, he prospers." ☐

Harper S. Will is a retired pastor living in North Manchester, Ind. He is a former General Board member and Annual Conference moderator.

BIBLE STUDY

What materials should we use for our youth class? What are good Bible study resources for senior highs? One reason why these questions are asked is that the Foundation Series provides materials only through grade 8.

For Youth

Two series have been recommended for use with youth. (All of the materials listed are quarterly with 13 sessions and are available from The Brethren Press, 1451 Dundee Ave., Elgin, IL 60120. Be sure to list the series as well as the particular unit you order.)

New Ventures in Bible Study (Interpreting the word) which has only one book ($1.45) for both leader and learners and is intended to teach a particular method of Bible study as well as exposure to major concepts, events and ideas of the Bible in the three-year program. Available for 1978-79 are:

Fall—Philippians/Mark
Winter—Exodus/Psalms
Spring—Matthew (written by Brethren editor Rick Gardner)
Summer—Amos/Isaiah 1-39.

New Ventures
IN BIBLE STUDY
WINTER 1978-1979
Venture I: God Leads a People to Freedom and Peace
Venture II: A Pair of Identity Crises

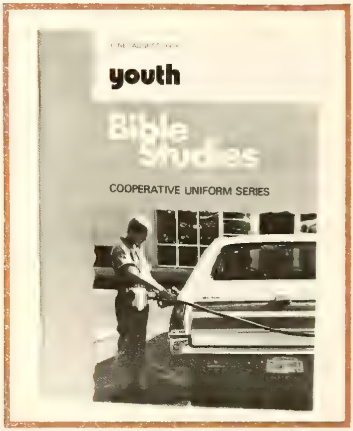
Living the Word. Leader's Guide ($2.25) includes methods and process as well as background.

Student's Resource ($1.50) is a folio with an assortment of material—booklets, how-to-do-it articles, reprints, maps, graphs, pictures, questionnaires and charts.

Topics for 1978-79 are:
Fall—Exploring Values and Beliefs
Winter—Beyond Ourselves
Spring—Concerning Death and Resurrection
Summer—The Religious Life.

For Senior High

The following materials are also recommended for use with senior highs.



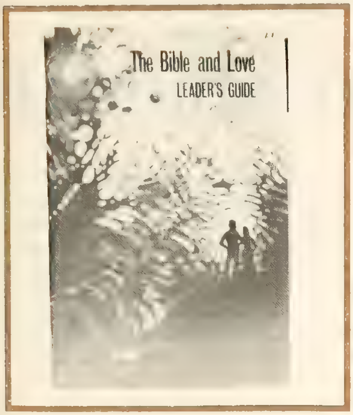
youth
Bible Studies
COOPERATIVE UNIFORM SERIES

They include different styles of teaching and some differences in content.

Bible Studies: Youth. This uses the same scripture as *A Guide for Biblical Studies.* It is part of the Cooperative Uniform Series which also includes a quarterly for those beyond high school called Bible Studies: Young Adult. Pupils' books for both age groups are 80¢. The teacher material which has helps for both age levels as well as suggestions for teaching adults is called Bible Studies: Leader ($1).

Titles for this year are:
Fall—Disciplined Christian Living and Jesus and the Ten Commandments
Winter—Basic Christian Beliefs
Spring—Paul's Corinthian Letters
Summer—The Kingdom and the Early Prophets.

For Late Teens



The Bible to Life Series. This series lets the Bible speak to the needs and interests of late teens. It is intended to help students to:

1) know and be able to explain events in the Bible—who the people were and what God was doing,

2) be able to tell how that information from the Bible helps them deal with their questions and decisions,

3) develop skill in using the Bible to help them manage their lives in a satisfying way.

There is the Leader's Guide ($1.45) for each session. The Bible passages, the life issue and the objective are stated. Specific helps are given for preparing to lead the session. Alternate ways of teaching/learning are provided.

Student's Book ($1) gives a variety of materials to involve youth in the class process: dramatic material, role play, poetry, letters, photo essays, exposition, discussion and others.

Currently available are:
The Bible and Love
The Bible and Crises
The Bible and Life's Major Decisions
The Bible and God
The Bible and Living in the World
The Bible and Family
The Bible and the Body
The Bible and Salvation.

For Adults . . . and Youth

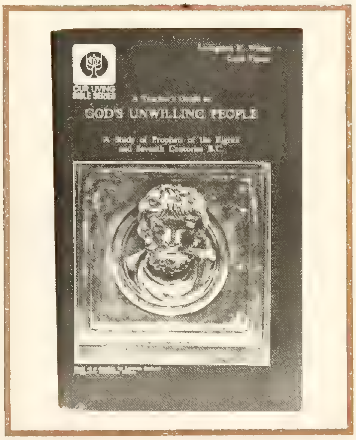
Our Living Bible Series. Designed for use with adults but useful for many youth groups, 12 units take a group through a study of the entire Bible. The Bible is the basic resource. Materials are guides for the study of the Bible itself.

Written in non-technical language, they emphasize the spiritual values of the Bible, and focus on the Bible as God speaking to the children of God today through its pages as surely as God spoke through its pages to the first century Christian church and to the Hebrews before that.

The Teacher's Book ($1.30) has two sets of lesson plans, each presented in step-by-step fashion. The first of the teaching plans is the lecture method of presentation. The second set suggests a variety of teaching/learning ideas and methods. Some teachers use a combination of the two session plans. The Student's Book sells for 95¢.

Sets of 6-8 cassettes in each unit in a tray for easy storage are provided for the visually handicapped. Labels are printed in Braille. Units for which these are available are noted below with an asterisk (*). Each set of cassettes is $15.

It is suggested that the units be studied in the order listed. They are held together by a recurring emphasis on the covenant, the spiritual values found in the Bible and what they mean to today's Christian.



Channels of His Spirit (Acts)
Creation and Liberation (Genesis, Exodus 15)
A Distinct People (Exodus 16, 1 Samuel 9)
The Lord and His Anointed (2 Samuel 10, 2 Kings 14)
God's Unwilling People
*People of the Law
*Greetings to All God's People (Letters of Paul)
*Believe the Good News (Mark)
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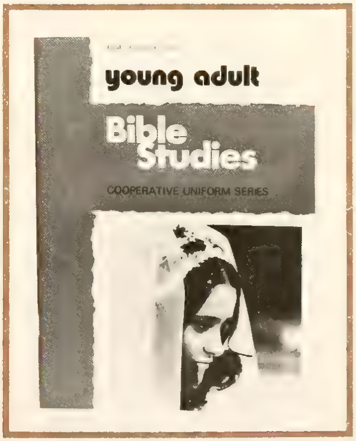
—SHIRLEY J. HECKMAN



Shirley J. Heckman is Parish Ministries consultant for educational development.

Good and evil battle in ‘animated

by Dave Pomeroy

THE LORD OF THE RINGS, a Fantasy Films Presentation; released by United Artists. Produced by Saul Zaentz. Directed by Ralph Bakshi. Screenplay by Chris Conkling and Peter S. Beagle; based on the novels by J. R. R. Tolkien

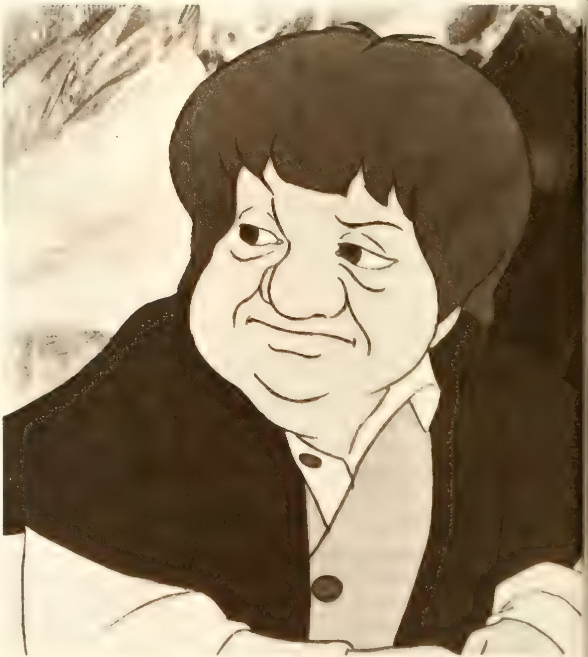
The good news is that Ralph Bakshi's film version of J.R.R. Tolkien's *The Lord of the Rings (TLOTR)* is better than our fearful anticipation had predicted. It is still not Tolkien—the sweeping historicity, rich mythopoeic imagery and deep philosophical complexity are but hinted at—yet, any film would have these limitations over against the fullness of Tolkien's literary exploration of Middle Earth's Third Age. Given a decision to commit *TLOTR* to film, Bakshi has succeeded remarkably well.

Bakshi has made two decisions which are essential to the film's success: first, getting Peter S. Beagle as principal screenwriter—a person who has delved deeply and appreciatively into *TLOTR* and who has written about it previously; and second, ending the film *halfway* through the three-volume epic. This decision is right, though potentially unsatisfying to the audience, since we will have to wait about another two years for the conclusion. The film ends with the successful battle at Helm's Deep in Rohan, and with Frodo, Sam and Gollum about to enter Mordor on their quest to destroy the One Ring.

Bakshi has stated that the film was made for Tolkien fans and not for a mass audience (although the need to recoup its $8,000,000 budget might belie that claim), so that a plot synopsis seems almost unnecessary. In a brief prologue the essential events of the preliminary book, *The Hobbit*, are depicted—how hobbit Bilbo Baggins finds and wrests by guile the One Ring, created by the Dark Lord Sauron to give him total dominance over Middle Earth, from the pitiable Smeagol (Gollum). Then, at Bilbo's farewell birthday party the Ring is entrusted to his nephew Frodo by the Grey Wizard Gandalf. Following the great Council of Elrond (the elf) Frodo is appointed to throw it into the fire from which it was created. He is to be accompanied by Gandalf; three hobbits: faithful Sam Gamgee, Merry and Pippin; Aragorn, heir of Isildur, and Boromir of Gondor for men; Legolas for the elves; and Gimli for the dwarves. These nine are pursued by the nine fearful ringwraiths, or Nazgul, once great kings who have come under the power of Sauron and now wander the world searching for the Ring.

Scriptwriter Peter S. Beagle, in his introduction to *The Tolkien Reader*, has written, "*The Lord of the Rings* is the tale of Frodo's journey through a long nightmare of greed and terrible energy, of his education in both fear and true beauty, and of his final loss of the world he seeks to save. . . . As he tells Sam Gamgee, the only friend who followed him all the long way to the fire, 'It must often be so . . . when things are in danger: someone has to give them up, lose them, so that others may keep them.'" Resonances with the biblical "whoever lose their lives for my sake will find it" are obvious.

Tolkien's world of elves and magical powers can veer toward the whimsical, stemming as it does from what Tolkien calls "the realm of faerie." Yet, it is an essentially *believable* world, based on a holistic world view and a consistent teleology. Bakshi's animation conveys both the whimsey and the believability. His technique of hand-rendering animation cells from live-action photographs (the entire film was shot in live action before it was animated) makes for fascinatingly



Bilbo Baggins as he appears before the Great Council at Rivendell in Ralph Bakshi's film version of J.R.R. Tolkien's Lord of the Rings. *Baggins, a chief protagonist in the prologue, is part of a large cast in the epic animated tale of the search to destroy the all-powerful One Ring. The film takes in half of the trilogy with the concluding film due in two years.*

TLOTR

realistic animation. Unlike his previous film *Heavy Traffic,* where animation was overlaid onto live action, *TLOTR* is wholly animated—a fact which makes the realism of the battle scenes and other fast action remarkable.

On the other hand, those who have read and loved *TLOTR* will undoubtedly have trouble with the pictorialization of some of their favorite characters (personally, I had the most trouble with Gollum and the Ent, Treebeard, both of whom looked like escapees from a Disney nightmare). And the English-accented voices—especially the cockney accents of Frodo and Sam—may be off-putting to an American audience (though Tolkien, after all, *was* British). But by and large Bakshi and Beagle have entered Tolkien's world, picturing it and telling its story in a way that opens it up to us, rather than overlaying yet another conceptual interpretation, as so often happens when a book is turned into a film.

The main problem is that the full sweep of Middle Earth can only be suggested here: the importance of music and ballads, which convey so much folklore, barely suggested in a Frodo song and the elves dirge to Mithrandir (their name for Gandalf); the beauty of the elven language, spoken only in greeting between Aragorn and Legolas; and most importantly the complex ambiguity of good and evil, seen here but briefly in the elven lady Galadriel's decision to aid Frodo though it will mean an end to the Kingdom of Elves as they now know it, and in the tortured dialogue Gollum holds between his two selves as he struggles between his affection for Frodo and his all-consuming desire for the Ring.

As in any epic conflict between good and evil there are bloody battles and frightening encounters (especially with the Nazgul) which account for the film's PG rating. On the basis of this first half of *The Lord of the Rings* on film, anticipation toward the conclusion should be joyful rather than fearful. ☐

Dave Pomeroy is a film reviewer for the communication commission of the National Council of Churches.

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pilgrim's pen

by Patricia Kennedy Helman

The pilgrim is a wanderer . . . over the highways, on the byways, through the skyways of life . . . and as she wanders, her thoughts meander along.

- February has arrived and with it the mid-winter gloom that all too often enfolds us. The holiday highs are definitely over and the seed catalogs have not started arriving yet. On these gray days, when children start off to school in the dark and it's easy to give in to depression, I recall Teilhard Chardin's glowing words, "Joy is the only infallible sign of the presence of God." February is lifted, at least momentarily, out of the blizzard blues as the language of love is heard in the land. . . . So a brief nod of recognition toward St. Valentine, the first marriage counselor. The good saint gained his fame helping young lovers and married couples in a state of duress. . . . Be sure to hug someone and indulge in some love language on February 14 . . . on second thought, hug several someones . . . but hug judiciously, lest you need St. Valentine!
- Recently I traveled to Copenhagen—according to church and society watchers, the most secular city in the Western world—less than one percent of the population attend church regularly. Yet three of our five Danish guides wore crosses. . . . My curiosity overcame me and I commented on them . . . one guide said a delegation of Jews from Israel had presented the cross to her . . . and the other two said, of course, all Christians wear the cross.
- A church in Fort Wayne, Ind., has gone bananas. A giant banana-split over 100 feet long was served up to several hundred Sunday school children. Now that's a mixture of the sacred and the secular . . . a gooey mixture that is! Which reminds me of the CBS newscaster interviewing people on the street immediately prior to the election of Pope John Paul II. The question he posed was "What would you like to do if you were the pope?" A 14-year-old girl answered cheekily, "I'd cover the communion wafers with chocolate." So much for confections and Christianity.
- STOP SIGNS: On a bulletin board of a Presbyterian church in a large city . . . . "We are saved by Christ's dying . . . not by our doing."
- Whenever I get lazy about my life in the faith, my teacher, Baron Von Hugel reminds me, "Live all you can . . . as complete and full a life as you can find . . . do as much as you can for others. Read, work, enjoy . . . love and help as many souls as you can . . . do all this, yes, but remember, be alone, be remote, be away from the world, be desolate. Then you will be near God."
- A theologian and an astronomer found themselves in conversation on a plane. Said the astronomer to the theologian, "I've reduced my theology to its simplest terms: 'You shall love your brother as yourself.'" The theologian replied, "I've reduced my astronomy to its simplest terms: 'Twinkle, twinkle, little star.'"
- It amazes me that the world lives on the edge of holocaust daily . . . that a nuclear war could wipe out the human race and with it the culture bank built up in millions of years and agonizing evolution . . . and yet many people, including many Christians, think of the peace witness as a social oddity. We are grateful for the recent witness of a young mother, Jean Zimmerman, at Rocky Flats, Colo., and for all the peace witnesses who continually flow from our denomination.
- The church was having one afternoon session a week for grade schoolers on character education. My daughter woke up unhappily one morning. . . . I tried to cheer her up by reminding her that she got to go to the church after school for character education . . . upon which she burst into tears and said, "But I don't want to be a character!"
- Some favorite books of some favorite sisters and brothers: Phyllis Carter: *Testament of Devotion,* by Thomas Kelly; *Creation Continues,* by Fritz Kunkel. Paul Robinson: *A Preface to Christian Theology,* by John A. Mackay; *The Cost of Discipleship,* by Dietrich Bonhoeffer; *The Dilemma of Modern Man,* by Samuel H. Miller.
- From another Pilgrim's Pen: "All the world is secretly maddened by the mystery of love, and continually seeks its solution everywhere but where it is to be found."—Coventry Patmore

See you on the journey.—P.K.H.

Brethren writer Patricia Kennedy Helman is a member of the Manchester congregation, North Manchester, Ind. She is a Brethren representative to the National Council of Churches and a leader for spiritual growth retreats.

On selling indulgences, sharing faith, offering

Geraldine Crill Eller

Trade indulgence for commitment

Indeed, women have come a long way, and not only along tobacco road, so that they can make cigarette companies rich, but they are free to make commitments of their time, their talents and their income to worthy causes.

It is too bad that some times in the heat and excitement of the embattled species, they go a long way backward too. Back, say, at least 470 years—when "the thinking man" (without a filter) became indignant with the abuses that had crept into the administration of the church and the decline in the morals of the clergy.

Oct. 31, 1517, which anniversary we just celebrated as Reformation Sunday, was the day a young priest nailed this thesis to the church door because he was outraged at the way the religionists were "selling indulgences." No pope or prince of the church was about to speak out about a committed Christian to stop "indulging himself." They just demanded that they pay a tax to the church for the right of continuing the "indulgences."

July 26-30, 1978, 300 women went a long way, baby! Back to the early 1500s. No one was asked to curb their luxuries and put *all* that money to work for the Third World projects. No, they just sold the idea of putting a little tax on our luxuries, and so once again we are "selling indulgences" in the name of a Christ who preached total commitment. (See MESSENGER, October 1978, "Celebrating Diversity.")

I open my dictionary to look up the definition of "luxury":"A free *indulgence* of costly food, dress; a mode of life characterized by material abundance."

If we Brethren have not been indulging ourselves in luxuries, how can we account for the great proliferation of "garage sales"? We've indulged ourselves so often we have to try to get rid of our many luxuries in order to have room for the new ones we intend to buy.

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

If we women are meeting for our rights let's at least stay in the 20th century instead of going back to the 16th for our pattern. Instead of "selling indulgences" let's sell commitment and give our luxury money to the Third World. Until we do we are not even reformed.☐

Geraldine Crill Eller is a member of the Wenatchee (Wash.) Brethren-Baptist United congregation.

Cindy Eller

Sharing our faith through love

From our very beginnings, we Brethren have taken our place in larger society as a small, somewhat exclusive, religious sect. A quick glimpse at Brethren genealogies is sufficient to convince anyone that we are an extremely inbred group. While we still have an abnormally high sense of community, in recent years, a new emphasis has been placed on evangelism. Brethren have always been called to "spread the good word," but the accepted method of fulfilling this mission has undergone a change. "Spreading the good word" is now translated as "acquiring new members."

New members from outside the traditional Brethren mainstream can add great vitality to the church. As Brethren we offer a unique way of living and thinking that we have a duty to share with our non-Brethren friends. But the Church of the Brethren is not for everybody. Although we may be excited with what the church has meant in our lives, and rightly so, that doesn't imply that Brethrenism is the panacea for the ills of the modern world. It does not follow logically that the values and beliefs that hold us together will be beneficial to everybody as a simple result of our common humanity. The overriding message of the New Testament is unconditional love—which entails loving people not only in spite of what they are, but *because* of what they are. Jesus felt enormous compassion for humanity, but that general caring was expressed through compassion for the individual, with attention to the complex web of needs and abilities that compose each person.

As Brethren, I feel we are called to share in the faith of others, no matter how divergent their beliefs may be from our own. If the Church of the Brethren can serve their needs in some small way, we should by no means exclude them. Quite the contrary, we should make ourselves as open and available as possible. If their lifestyle is not suited to the Church of the Brethren, evangelism comes in the form of caring concern, and an effort to meet their needs on an interpersonal level. Christian evangelism is not an attempt to win converts to the Church of the Brethren—rather it is an attempt to truly love our neighbors with an ear to *their* needs, not our own.☐

Cindy Eller is a junior at the University of La Verne and a member of the Pasadena (Calif.) congregation.

McKinley Coffman

Hypocrisy just a flimsy excuse

Back in the 1960s someone revived an old saying that "God is dead." This string was played upon quite frequently for a while. It was my experience to hold a considerable number of evangelistic meetings for one or two weeks at a call. Upon confronting people to accept Christ as Savior, an outstanding flimsy excuse used to be, "There are too many hypocrites in the church." My stock answer was, "Well, there is always room in the church for one more." Not having heard this remark for some years it seemed to me that it had died a natural death. To my surprise a few weeks ago it came in the same old fashion. The nauseating excuse still has its head above water.

Jesus in his Sermon on the Mount and at other times had much to say about hypocrites. The old definition for hypocrite is "an actor." One who puts on. One who feigns or pretends to be something other than what one really is. So one can be very hypocritical whether one is a member of the church or a member of the unconverted sinful world.

xcuses, capturing wholeness, beginning BVS

To me, the "real," the "super hypocrites" are the persons of the world in a sense "playing god"—those who think they are their own masters both of body and the never dying soul. They walk in their own strength. They ignore the teachings of the New Testament. They decry the help of the Lord and Savior Jesus Christ.

Super hypocrites never put their eye on the giants of the kingdom. They do not measure themselves by the stalwart and real persons of honesty and integrity. With (as Jesus puts it) a beam or a saw log in their own eye they are able to detect some individual in the church or have heard by word of mouth the mistake of an individual. So they daily grind on the faults of persons who perhaps *did* fall below their best; but who worship regularly that they might be included in the household of God and find renewal as they pray, "Forgive us our debts."

The beam of the super hypocrite is most likely that of a very unkind spirit. A life that is filled with animosity, hostility or a genuine lack of love for some neighbor. So such persons of the world "playing God" feign to be much better than the persons they see in the church. It occurs to me there is an old saying, "That we see in others that which is most like our ownselves." Like seeks or begets like.

In my recent experience with the man who used the flimsy excuse, I happened to call on his neighbor. The neighbor really knew the man inside and out, having lived by him for a generation of time. This neighbor, without any bitterness, revealed what were my own impressions of the real emptiness of this super Pickwickian hypocrite. My own measure was that he was a big bag of hot air. He was filled with air like a big bass drum. Beating his own drum, he made a lot of noise.

I would imagine that if he prayed, his prayer would be similar to that which the Pharisee prayed in the temple: "Lord, I thank thee that I am not like that poor church member. For myself I am not in need of the Christ, the church or its fellowship and friendship. I live to myself and am quite strong and able to lift myself by my own bootstraps. I know no one else can do that. I thank thee, God, that I am on par with you. I can save my own soul without the help of your Son who died on the cross."

To such persons, Jesus says, "Get that tremendous hunk out of your own eye and then you can see clearly to get the tiny splinter out of the church member's eye." Ah! What a discovery. To their amazement, they discover that they have wearied and bothered themselves with specks and splinters and have missed the meaningful things in life. Hypocrites usually concern themselves with the shortcomings of others; while the saints are usually apprehensive of their own faults. Jesus might

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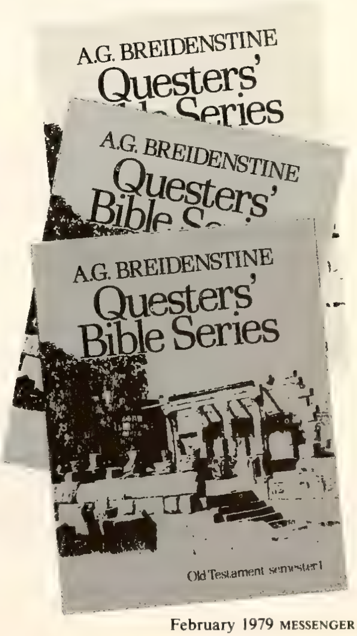

well have said, "You hypocrite, if you are such a master of self, get in the church and set a real example of correct and honest living."

In 61 years in the ministry of the Church of the Brethren I cannot recall a single instance where one of these super hypocrites (and by the way some do become converted), after accepting Jesus Christ as Savior ever again referred to their old saying, "There are too many hypocrites in the church." When you once get on the inside things look very different. It actually *is* different. The whole atmosphere has changed. You breathe a cleaner air because Christ has changed the whole realm of living and life. Old things have passed away. Behold! All things have become new. A miracle has happened. A super hypocrite has experienced new birth and is now numbered with the saints of God. ☐

McKinley Coffman is interim, part-time pastor of the Beaver Dam congregation, Union Bridge, Md.

Francis Hendricks Jr.

A name capturing our wholeness

Resolved: That the membership of the Church of the Brethren begin friendly, open and sincere dialog about the positive and negative consequences of amending its denominational name.

Obviously the preceeding suggestion is just that, a suggestion. It is a personal invitation that as a church body we begin dialoging about our denominational name. Certainly this is not an emotion-free issue by any stretch of our imagination. But it is time to begin hearing our stance as a denomination.

The reasons I have for raising this issue now are twofold: First, I have recently been in two ecumenical situations where it seemed to me that the name, Church of the Brethren, became the object of unnecessary and undeserved mockery and jeers. Secondly, women in ministry in the Church of the Brethren, a more and more commonly accepted practice, ought not need to have to continually explain that, "Yes, women are accepted in ministry within the Church of the *Brethren.*"

In order to understand why these two reasons surfaced, you need to know that I serve as a co-pastor with my wife in rural Iowa. Recently, we attended the National Council of Churches Clergy Couples Consultation, a four-day conference for clergy couples, held in Mason, Ohio. There were over 100 clergy couples, including six couples from the Church of the Brethren, from 12 different denominations. During our four days at the conference it became apparent to me after a number of joking, but pointed, remarks that some non-Brethren clergy couples were both amused and somewhat surprised to learn that the Church of the Brethren ordained women, had done so for many years, and was supportive of women and couples in ministry. And the fact that our denomination has given good support, financially and spiritually, to clergy couples in ministry was another surprise. Why the surprise? Because of the word "Brethren."

In the second situation I was talking with some lay people about women in ministry and specifically about our shared ministry as co-pastors. Again, these were non-Brethren folks, but they said, "We always imagined the Church of the Brethren was entirely dependent upon the men of the church for leadership because of your name." The word "Brethren" seemed to note to some non-Brethren something other than the inclusiveness for brothers and sisters we've experienced.

I have to admit that initially, in both of the above cases, I was a bit amused that the Church of the Brethren has been understood by some on-lookers as a kind of celibate group of men, or if not that, at least a group of male chauvinists who never permit their sisters to speak up.

Upon reflection it does seem that as a denomination we might profit from further examination of our heritage in relationship to our name. In 1836 when the name, Fraternity of German Baptists, was officially provided by Conference action, I doubt that people anticipated that by 1871 the name would be modified to the German Baptist Brethren. Furthermore, I doubt that those folks would have guessed that by 1908, after much dialog, Annual Conference would again change the name to the Church of the Brethren. Arguing that the name no longer accurately identified the membership, the name was changed, dropping the word, "German."

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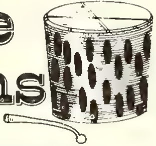

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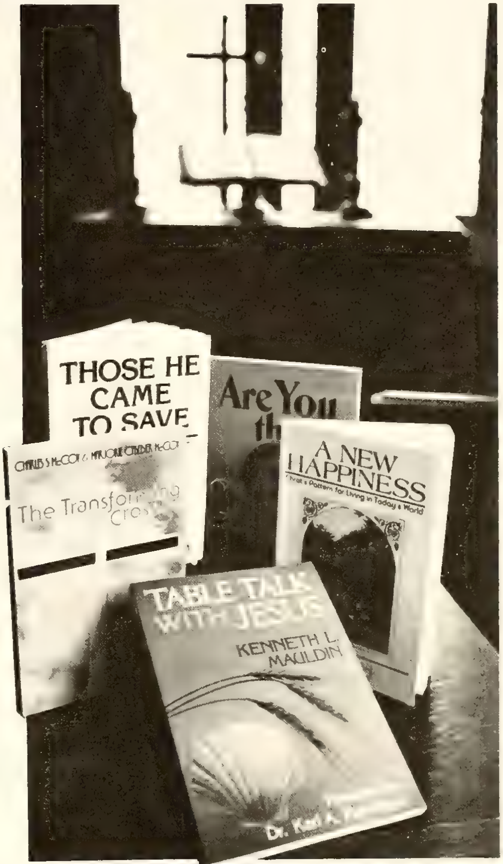

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WANTED—Food service director. 385 bed nursing/retirement. Facility in south central Pa. seeking mature individual to manage food service dept. Qualified individuals invited to contact Business Manager, Brethren Village, P.O. Box 5093, Lancaster, PA 17601.

TRAVEL—Around the world 5-week tour optional return via Afghanistan and Soviet Union July-August 1979. British Isles 15-day tour including England, Scotland, Wales, Southern Ireland and Europe, July 17, 1979. Scandinavian 15-day tour including Denmark, Sweden, Norway, and important sites in Holland and Germany, August 7, 1979. Alpine countries and Oberammergau Passion Play mid-July 1980. Inquire immediately for Passion Play reservations. Write for brochure: Rev. Richard C. Wenger, 805 Stanford Ave., Johnstown, PA 15905. (814) 255-3657 collect.

TRAVEL—Juniata College Tours. 1979: ALASKA-11 days (June 22-July 2) before Seattle Annual Conference, and 14 days immediately after (July 8-July 21). Includes Inland Water Passage Cruise. Two-day mini-tour Seattle-Victoria-Vancouver possible before 11-day tour and after 14-day tour. 1980: Oberammergau Passion Play, following Pittsburgh Annual Conference, 14 days. Includes Bavaria, The Alps, Rhine Cruise, Berlin and Prague. June 30 departure. Harold B. Brumbaugh, host conductor. Information: Weimer-Oller Travel, 405 Penn Street, Huntingdon, PA 16652. (814) 643-1468.

TRAVEL—Air-conditioned bus tours to 1979 Annual Conference in Seattle. After Conference return home via Canadian Rockies or go on to Alaska. Write Dr. J. Kenneth Kreider, R.D. #3, Box 660, Elizabethtown, PA 17022.

TRAVEL—Bridgewater College President's Tour to Alaska leaving Seattle after Annual Conference. Includes Inside Passage cruise. 14 days July 8-21. Contact Dr. Wayne F. Geisert, Bridgewater College, Bridgewater, VA 22812. (703) 828-2501.

I submit that it is a cruel irony that our church, a church where brotherhood and sisterhood receive so much emphasis in our sermonizing rhetoric, a church consistently in the forefront for the welfare of people, a church which in actuality depends on its sisters to provide so much leadership at all church levels but especially on the local and district levels, should be unnecessarily misrepresented in the eye of the beholder because of our denominational title.

We are a body rich in heritage, steeped in the New Testament traditions. Due to the inevitable change occuring through the passage of time the words "Brotherhood" and "Brethren" are no longer inclusive enough to capture the wholeness and holiness which certainly was intended by our new covenant. Perhaps we could more appropriately call ourselves the Church of the New Covenant, or the Church of Brothers and Sisters or even recycle Dunkard in some way.

Regardless, I submit this letter as an invitation for us as disciples to share in what could become a highly creative, highly hilarious yet potentially painful dialogue. Let us dialogue with Matthew 12:48-50 before us: "But he replied to the man who told him, 'Who is my mother, and who are my brothers?' And stretching out his hand toward his disciples, he said 'Here are my mother and my brothers! For whoever does the will of my Father in heaven is my brother and sister and mother.'" ☐

Francis Hendricks Jr. and his wife, Jean, are co-pastors at the Sheldon Iowa Church of the Brethren.

Don Hoover

BVS—finished or just begun?

Only a brief 10 years ago I had just finished my BVS training experience at New Windsor, Md., and was awaiting my passport so I could go to serve overseas. Even then I was beginning to learn a fruit of the spirit—patience, for I spent the next four months at the Brethren Service Center folding clothes and lifting boxes of medicine.

My service in Nigeria taught me this even more. Many missionary folks there say jokingly that the motto of Nigeria should be "Hurry up and wait."

I was destined to go to Waka Schools in Nigeria long before I ever entered Brethren Volunteer Service. In fact, I believe that God had this planned for me two years before when I first heard about Waka Schools. At that time my reaction was, "Yucch! Who would ever want to go there?" Many times in my life the very place which I would not want to go and serve is the very place God sends me. O Lord, not my will but your will.

When I was 12 years old, I first heard about Brethren Volunteer Service from a cousin who was serving with the BVS Migrant ministry in Modesto, Calif. Right then, I felt that this was God's will for me, that some day, and somehow I would have the joy of serving. The idea fit well with the teachings which I had heard from my home and the pulpit during all those formative years.

National Youth Conference in 1962 enabled me to renew my covenant with God to serve. I was deeply moved to know that over a thousand others committed themselves to this future. What a beautiful inspiration—others with a similar commitment. I was different, but not alone. "If a hundred committed persons could change the world" just think what a thousand could do! Many since then have served; some took six years or more to fulfill their commitment, and maybe some still hope some day to honor that pledge. But how will they do it?

What is the future of BVS for today, and tomorrow? BVS can be today and tomorrow but only if we renew our teaching and encouraging toward this goal. BVS will never be finished nor will it be diminished if we *want* it to continue and are *willing* to teach our youth and our oldsters about the value of service.

Don't be tied to the things of this world. Christian brothers and sisters, how can we ever be the salt of the world, if we aren't willing to risk being challenged in where we are now?

I rejoice that I was able to enter BVS for the second time when I got married. My wife, Jane, was on project as director at Camp Harmony in Western Pennsylvania District, a project which we then shared for a second year. It reminded me of the sacrifice of giving up what the world has to offer so that we might be about the work to which we are called. We found many opportunities to share our faith in Western Pennsylvania and a warmth, love, and acceptance which was overwhelming. Also, I am thankful that we have been able to share and promote BVS in three different districts.

I am convinced that people are attracted to the call of BVS by individual contacts of persons who are convinced that Christ calls us to serve. Are you so persuaded? If so, then why not actively persuade others to give a year or two in service to assume our share in promoting a service attitude toward the world, then BVS will experience growth which we never thought possible. A faithful group of Christians who are truly committed to the way of the cross and to dying to self so that others might know new life will be a powerful witness to who we are.

Some of our friends claim that we are promoting an unrealistic attitude toward life. I suppose that the call to humility and selflessness will always be accused of being the "un" real world. But we like to think that we who are committed to service are truly living in the real world of "saltiness" and that the other world of superficiality is the false. We encourage persons to join us in making the second 30 years of BVS even more faithful than the first. Then we can truly say that we have only just begun. ☐

Don Hoover is co-pastor of the Ephrata (Pa.) congregation.

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turning points

Licensing/ Ordination

Mark Steven Bendes, ordained Sept. 17, 1978, New Haven, Michigan District

Edwin G. Bontrager ordination from Mennonite officially recognized by Pacific Southwest District Nov. 11, 1978

Craig R. Brown received into the Church of the Brethren from the Brethren Church by Northern Ohio District Board action, Sept. 23, 1978

Tony E. Fellers, licensed Oct. 31, 1978, Hawthorne, Southeastern District

Jack Denis Hare, licensed Sept. 24, 1978, Cajon Valley, Pacific Southwest

Gordon Lee Klopfenstein, licensed Oct. 8, 1978, Beacon Heights, Northern Indiana

John Harold McFarland, ordained Oct. 15, 1978, Syracuse, Northern Indiana

Ross D. Martin ordination from the National Fellowship of Brethren Churches recognized April 29, 1978 by the Pacific Southwest District

Marvin Phillips, licensed April 6, 1978, Columbia Furnace Woodstock, Shenandoah

Pastoral Placements

Wenger P. Ammon, from retirement, to Osceola, Northern Indiana, interim, part-time

Fred Cline, from other denomination, to Mill Creek, Southeastern, interim and then full-time

Mary Lou Hall to Fairview, Middle Pa., interim, part-time

Robert E. Houff, from Roanoke, Summerdean, Virlina to Waynesboro, Shenandoah

Albert L. Sauls, from Wenatchee Valley, Oregon/Washington, to Ephrata, Atlantic N.E. (August)

Timothy Shirt, from secular, to Buena Vista, Shenandoah, youth minister

George W. Slagle, from Cedar Grove, Southeastern, to Harthorne, Tennessee, Southeastern

Herman B. Turner, from Newport, Shenandoah, to Front Royal, Shenandoah

Edgar Wright, student, to Maple Grove, Northern Ohio, part-time associate pastor

Mervyn A. Wunderlich Jr., from Waynesboro, Southern Pennsylvania, to Pleasant Hill, Southern Ohio

Arthur S. Zeigler, student, to York, Madison, Southern Pennsylvania, team ministry

Wedding Anniversaries

Mr. and Mrs. Thomas D. Arnold, Jefferson, Md., 59

Mr. and Mrs. Frank Bailey, Sabetha, Kan., 65

Mr. and Mrs. Penn Copenhaver, York Pa., 50

Mr. and Mrs. Jacob E. Culler, Cabool, Mo., 64

Mr. and Mrs. Ray Deardorff, Waldo, Kan., 63

Mr. and Mrs. Norman Flora, Sebring, Fla., 66

Mr. and Mrs. J. W. Metzger, Decatur, Ill., 59

Mr. and Mrs. George Neff, New Paris, Ind., 50

Mr. and Mrs. Norman Patrick, Hummelstown, Pa., 50

Mr. and Mrs. W. J. Porterfield, Sebring, Fla., 65

Mr. and Mrs. Conrad Vanlandeghem, Norristown, Pa., 50

Mr. and Mrs. James Wade, Detroit, Mich., 64

Mr. and Mrs. Evan Watkins, Welda, Kan., 60

Mr. and Mrs. Ortha Weaver, Windber, Pa., 55

Mr. and Mrs. Warren Weaver, Windber, Pa., 55

Mr. and Mrs. Clarence Weber, Dallas Center, Iowa, 69

Mr. and Mrs. Charles Whitmer, Sebring, Fla., 69

Mr. and Mrs. Inman Whitmer, North Liberty, Ind., 50

Mr. and Mrs. M. D. Whitmer, North Liberty, Ind., 60

Mr. and Mrs. Lawrence G. Wilkerson, Sr., Roanoke, Va., 50

Mr. and Mrs. John Wis, Dallas Center, Iowa, 58

Mr. and Mrs. Ray F. Wolfe, Brea, Calif., 61

Mr. and Mrs. Harry Wolgemuth, Leola, Pa., 50

Mr. and Mrs. Berkley Wood, Roanoke, Va., 50

Mr. and Mrs. Ralph Worley, Hanover, Pa., 62

Deaths

Aukerman, Irvin, 88, Greenville, Ohio, Oct. 7, 1978

Baker, Edward, 61, Huntingdon, Pa., Sept. 9, 1978

Baughman, James Sr., 84, Manchester, Md., Apr. 20, 1978

Bendsen, Niels, 91, North Manchester, Ind., Oct. 10, 1978

Berneau, Theo, 68, Grand Junction, Colo., Aug. 23, 1978

Bevington, Margaret, 40, Columbiana, Ohio, Sept. 16, 1978

Blickenstaff, Earl, 59, Smithsburg, Md., Oct. 14, 1978

Bowers, Elizabeth, 81, Lititz, Pa., Sept. 6, 1978

Ebaugh, Irvin H., 78, Westminster, Md., Sept. 11, 1978

Emerson, Gloria, 59, Jonesboro, Tenn., Sept. 25, 1978

Engle, Orpha D., 81, West Manchester, Ohio, Oct. 12, 1978

French, Joyce, 27, Rural Valley, Pa., Sept. 1, 1978

Fulmer, Elizabeth, 85, Lancaster, Pa., Aug. 20, 1978

Glasgow, John B., 92, Bellwood, Pa., Oct. 28, 1978

Gleason, Marie, 63, Dayton, Ohio, Oct. 11, 1978

Hanawalt, David K., 68, Everett, Pa., Nov. 23, 1978

Heitzman, James, 52, Dayton, Ohio, May 17, 1978

Hershberger, H. Kenneth, 66, Hollidaysburg, Pa., Oct. 11, 1978

Hetrick, Raymond, 69, Huntingdon, Pa., Sept. 9, 1978

Hetrick, Wade, 52, Cumberland, Md., Oct. 14, 1978

Highbarger, Fay, 77, Mount Morris, Ill., Oct. 24, 1978

Hormel, Katie, 97, Kokomo, Ind., Oct. 28, 1978

Huffman, Lola, 75, Roanoke, Va., Oct. 9, 1978

Jennings, Naomi V., 82, Boonsboro, Md., Oct. 27, 1978

Kimmel, Howard M., 92, Shelocta, Pa., Oct. 19, 1978

Kinsey, Herman H., 69, Ligonier, Township, Pa., July 23, 1978

Landes, Mabel, 82, Harleysville, Pa., Sept. 23, 1978

Lee, Thomas, 77, Eldorado, Ohio, Oct. 7, 1978

Lentz, Kenneth A., 59, Thompsontown, Pa., March 8, 1978

Long, Henry, 77, Myerstown, Pa., Sept. 11, 1978

Lucabaugh, Michael, 25, Glen Rock, Pa., Oct. 8, 1978

McClung, Raymond, 65, Portland, Ind., Aug. 17, 1978

McGonigle, Marion, 61, Nickerson, Kan., Sept. 13, 1978

McGuire, Linda, 76, Roanoke, Va., Sept. 21, 1978

Markey, Roger E., 68, York, Pa., Sept. 6, 1978

Metz, Harry I., 95, Worthington, Minn., Sept. 6, 1978

Meyer, Harry L., 66, Cleona, Pa., Aug. 17, 1978

Miller, Ella F., 77, Nokesville, Va., Aug. 28, 1978

Miller, Eulalia, 85, Port Republic, Va., Aug. 29, 1978

Miller, John, 69, Lima, Ohio, May 6, 1978

Mohler, Estelle Baile, 61, Warrensburg, Mo., Oct. 18, 1978

Moneymaker, John, 87, Bridgewater, Va., June 29, 1978

Morris, Evelyn Corbett, 43, Mount Morris, Ill., Aug. 29, 1978

Myer, William R., 64, Myerstown, Pa., Oct. 30, 1978

Pemberton, Arlene, 37, Statesville, N.C., Sept. 17, 1978

Peterson, Willis, 92, Weiser, Ida., Sept. 12, 1978

Pollard, Ralph L., 72, La Verne, Calif., July 19, 1978

Reeves, William E., 78, Albia, Iowa, Oct. 21, 1978

Roberts, Ethel, 84, Nappanee, Ind., Oct. 22, 1978

Smith, Anna O., 91, Neffsville, Pa., Apr. 13, 1978

Stauffer, Maria G., 76, Manheim, Pa., Sept. 23, 1978

Swenson, Willard, 61, Lincoln, Neb., Sept. 30, 1978

Syler, Clay, 85, North Manchester, Ind., Oct. 29, 1978

Thompson, Ruth, 78, Bridgewater, Va., Oct. 8, 1978

Vance, Ira J., 54, Elkins, W. Va., July 26, 1978

Wampler, Ernest M., 93, Bridgewater, Va., Nov. 16, 1978

Weikel, E. Gertrude, 98, Mont Clare, Pa., Jan. 29, 1978

Weimer, Daniel, 81, Lewisburg, Ohio, Aug. 25, 1978

Williams, Frank J., 83, Port Providence, Pa., Jan. 17, 1978

people & parish

Reading: A congregation plans a weekend retreat to find Utopia

Most persons have some fantasy of what the ideal commonwealth would be like. For some it is a community in which all share equally. For others it may be an environment in which there is freedom to do as one pleases with one's wealth, time and energy.

First Church of the Brethren, Reading, Pa., planned an all-church retreat to examine individual values about freedom and to attempt the "perfect" get-away-from-it-all weekend. Forty-six adults and teenagers and eight children participated in the experiment to find Utopia for three days.

The reality that community, no matter how perfect it is, automatically imposes restrictions on individual freedom met the retreat attenders immediately upon their arrival in the camp setting. A forthright listing of tasks deemed neccessary to accomodate the group's physical survival during the weekend (i.e., meal preparation and cleanup) was posted, with the suggestion that each person select a total of three work credits to be contributed to the group effort. A chart delineated the tasks and the proportionate credits assigned each task.

Further specification enumerated how many persons were needed for each task, for example, four persons to prepare Saturday lunch (one credit each), two to serve it (one credit) and four persons to clean up (two credits each).

If a person's ideal concept of participation in the community was as much work-free or leisure time as possible, it was permissible to wait until the final clean-up time on Sunday afternoon when eight persons were needed for a task worth three credits.

Individual choices and values were further tested via an afternoon exercise in stewardship in which persons were issued "working capital," in the form of play money, with which they could "buy" what each wanted most to do. With $100 each person could choose from a wide range of activities, from pillow-fighting (five minutes, $20) to back-rubbing and scratching (three minutes, $30) or loud rock music (30 minutes, $60). The most popular activity was a jeep ride, made more enticing by a tour guide with a running commentary of a trip through a corn field.

Another aspect of the weekend was to search for the utopian group experience. Compatible groupings were selected on the basis of affinity for a particular maxim. The agreed upon maxim then served as the beginning point for the group's identity and camaraderie. The groups worked at two tasks: to act out in charade fashion before the total retreat body two favorite fantasies of their group's members, and to provide an "ideal" segment for the Sunday morning worship service.

A debriefing was held after each section of the retreat program, focusing upon values learned and gaining an understanding of what the ideal community would be. One definite learning was that freedom within a group means that individual freedom is limited, or at least redirected away from self-center and toward the happiness of the group.

It was a "different" retreat and one which afforded fun time as well as being a significant educational experience.—JUDITH M. SHULER

Judith Shuler is a member of the Reading (Pa.) Church.

La Verne: Annual youth project promotes international sharing

Gaining new understandings in ecumenical-international relationships is one of the goals of the La Verne Church of the Brethren youth. And the 22-member group is actively achieving this goal. For the past two years, during spring vacation, the youth, adult and college-age advisors, pastor Leland Wilson, parents and interested church members have traveled to Baja California to participate in a work project at La Casa de la Niña Salvatierra, a girls' orphanage in Tecate, Mexico.

Operated by Roman Catholic madres and under the direction of a board headed by Tijuana businessman Juan Gonzales, the orphanage is the home for 32 orphaned, abandoned or neglected girls who range in age from 5 to 11. Knowledge of the orphanage was obtained by Leland Wilson, who contacted a Pasadena-based organization, Aid to Baja California (ABC).

The La Verne CBYF groups have participated in work/service projects for eight years during the spring school break. They have served the Lybrook Navajo Indian Mission, a Baptist church in Sinaloa, Mexico, a Mennonite church on a Hopi Indian reservation in Arizona, a Baptist church in El Sauzal, Baja California, Camp La Verne and the orphanage in Tecate, Mexico.

A friendly association with the orphanage has developed through the efforts of the 1977 and 1978 work projects. In the spring of 1977 the group went to Tecate and scraped and painted walls and helped with electrical and cement work. Not only did the group work hard, but they engaged in play, ate meals, sang and worshiped with the orphanage community. A special friendship developed even though there were differences in language and religious beliefs.

During the ensuing year, the girls from the orphanage traveled to La Verne to visit their friends and the church community. Church members hosted the visitors in their homes. The girls attended the Los Angeles County Fair and presented an evening of entertainment, consisting of dancing and singing in Mexican costumes, for the congregation of the La Verne church.

Several months later, the fellowship commission of the church sponsored a trip to Tecate to visit the orphanage and a group from the church made the trip. At Christmas the congregation contributed money to purchase clothing for the girls.

During the spring of 1978 the youth returned to Tecate to continue the work project, for there was more scraping and painting to be done. To help earn money for their expenses the youth group served a Mexican dinner following a Sunday worship service.

Food for the group and the orphanage community to use for the week was donated by the congregation. The missions and service commission of the church assisted the project by providing funds for materials and insurance. Persons skilled in carpentry, plumbing, electrical work and cooking for a large group accompanied the youth, donating their time and services.

Last March many large cans of fruit, vegetables and peanut butter, many pieces of luggage, duffle bags, sleeping bags, paint

International understanding and love were created during two years of sharing between La Verne youth and Mexican orphans. One service youths rendered: scraping and repainting walls.

equipment and 32 people were loaded into three cars, a camper and a van.

After a two-and-a-half-hour trip, the group arrived in Tijuana where they were first given several hours to shop, then later reunited for a fine meal, complete with Mexican atmosphere including an indoor garden and serenading mariachi band. The next stop was Tecate, a quaint border town located between Tijuana and Mexicali.

The next five days were filled with activities such as attending a Catholic mass at a small chapel, visiting a nuns' retreat, scraping paint from the orphanage walls, celebrating several birthdays Mexican-style with piñatas, more scraping of paint, battling a 24-hour virus, painting the walls of the orphanage, eating tortillas and eggs chorizos and participating in a talent show including talent from both the youth groups and the girls.

On the last day, a service was held in the orphanage chapel. The youth group presented quilts and a cross to the orphanage. Each girl was given a water color set and a pad of drawing paper. To the madres the youth presented Brethren Service cups and La Verne Bicentennial medallions.

As the caravan packed up the vehicles, its members were weary but felt a sense of pride for the job that was done. Personal growth had taken place. One high school senior remarked, "We learned more about ourselves and we know our friends better." As the two groups said *adios,* Mexican and American tears of thankfulness, joy and friendship combined to create a pool of international understanding and love. — Mary Ann Harvey.

Mary Ann Harvey is a member of the La Verne Church and a journalism student at the University of La Verne

New Paris: Congregation hindered by snow but gathered in spirit

Many congregations will recall the disruptive and difficult conditions of the Midwest blizzards of 1978. Areas of Ohio and Indiana in particular were crippled to a standstill, and many church services in January and February were cancelled.

Members of the Cedar Grove congregation near New Paris, Ohio, awakened on the morning of January 26 to discover a storm of record proportions. Sixty-nine-mile-an-hour winds were howling, there were 12 inches of fresh snow on top of an equal depth deposited previously, and the wind chill index was registering 65 degrees below zero. The radio news reports were telling of stranded travelers and appealing for homes where those rescued by snowmobiles could be taken for refuge.

Church services the following Sunday were cancelled, not only for Cedar Grove but throughout the entire area. For many persons in rural areas the lack of Sunday morning congregational fellowship adds a special disappointment. In addition to missing the communal study and praise, members are deprived of the inspirational sharing and group identification that the gathered church affords. Recognizing and appreciating the sense of community within the Cedar Grove congregation, Pastor J. Oliver Dearing made a special effort to reinforce this spirit in a critical time. With the help of neighboring farmers who were plowing out lanes to get their milk distributed, Pastor Dearing was able to make his way through 12-foot drifts on Monday morning to mail a special message to Cedar Grove families. Using the Brethren bulletin cover for that Sunday, Pastor Dearing mimeographed the following:

"Dear Members and Friends of Cedar Grove Church: Greetings in the Blessed Name of Jesus our Savior.

"At the parsonage this morning we want to extend to you our thanks for all the concern you have had for us during this real winter storm. For our study and devotions Sunday morning we read from Job 38:22-30, also Job 37:5-10, then the Sunday school lesson. I notice that in the quarterly the writer begins the discussion with the words, 'The Sky Speaks,' using Psalm 19:1-6. Well, the sky spoke the past few days. We were glad for the phone calls which kept us in touch with what people were doing.

"Someone has said, 'The church is YOU, wherever you are.' I believe this is true. While we did not meet at the church for formal worship on Sunday, the church was lending its arm of care and support in many ways throughout these days. Homes were open for those who needed warmth. Hard-working crews were busy clearing out drives and roadways. Snowmobiles fairly flew across the snowdrifts to deliver groceries and other supplies to people who could not get out. No doubt there are many deeds of kindness and love which we will never hear about."

Then the pastor listed forthcoming events for the church and persons of the congregation who were ill and hospitalized. The message was signed by both Pastor and Mrs. Dearing.

Writes Cedar Grove member Carolyn Mock,"I know there must have been a hundred Cedar Grove members and friends in tune with the Dearings at that very hour, and although we were not meeting under the church roof on Love Road we were meeting in spirit under the roofs and warmth of our homes. And together we were all thanking God that we were safe and well." — F.W.S.

A new name to set us singing

"For the first time I can ever recall, my church's name (has become) a source of embarrassment and the object of mild jokes," reports a Church of the Brethren ordained minister, who, with her husband, is involved in team ministry in a small rural church.

Church of the *Brethren?* Where are the *sisters?* "Almost always they ask, 'Are there only *men* in the Church of the Brethren?'" a BVSer writes from Germany.

Like a Dunker whose suit of clothes, having served him well for years, is nevertheless becoming too tight and threadbare, we are slowly becoming aware that the name of our denomination has about worn out. It was comfortable for a long time and we wore it proudly, but now it is becoming too tight and threadbare. It is getting a bit embarrassing to be wearing it out in public.

We have made a lot of changes, large and small, in recent years. Some took a lot of goading and others (such as the ordination of women), were effortless and seemed ahead of the times. Now it is time to change our denomination's name to a new one which recognizes the fact that the "brethren" are complemented by the other half of the family—the sisters.

I don't expect my suggestion to be heard with universal approval: "But," you may say, "we have always . . . ." No, not always. In fact, in living memory we became the Church of the Brethren. Let's have our history lesson for today:

In 1906, at the Springfield, Ill., Annual Meeting of the German Baptist Brethren, the Grand Valley congregation in Colorado petitioned for a name change, " . . . as the word 'German' is no longer applicable to us, . . . is misleading and in many places (is) detrimental to our church work."

Not surprisingly, shocked elders railed against the very suggestion. "Absolutely impossible," huffed one. "The fact is the great majority want to (continue to) be called that (German Baptist Brethren)," argued another. (His argument was squelched when it was pointed out that a *Gospel Messenger* poll had shown only 413 out of 3,318 responses favored the old name!)

The real issue was the word "German." The church in 1906 was no longer German-speaking and the name was a drawback to church growth here in the United States as well as in the fledgling mission fields abroad.

After some debate and a close vote, a committee was formed to bring a report in 1908. D. L. Miller (*Gospel Messenger* editor), W. R. Deeter and I. N. H. Beahm (father of Anna Mow) came up with three suggestions: The Brethren, The Christian Brethren and The Dunker Brethren. At the 1908 meeting in Des Moines (coincidentally the 200th anniversary of the denomination) debate ensued. Of course, no sisters' voices were heard, as was customary in that time.

It was Brother I. B. Trout who suggested that, instead of any of the three names from the committee, the name "Church of the Brethren" be adopted. After S. Z. Sharpe gave a strong argument for Trout's suggestion, the committee reported its willingness to accept the change (although Beahm still thought the name "Dunker" had merit).

Considerable debate still followed, but when the vote was put, the result was 289 for the new name and 103 against. "The motion is carried," announced Moderator H. C. Early. "The name is adopted. I think you will feel like singing. . . . "

Up through that 1908 decision the church felt a continuity with the past, for from the beginning in Schwarzenau the word "Brethren" had been in use. Part of the reason for the 1908 name, "Church of the Brethren," being adopted so easily was that it retained the word "Brethren." Some 70 years later it is that very word which is becoming more and more awkward and objectionable. If we could gracefully change in 1908 when a part of our name became awkward to carry, can we not change again today?

I offer no suggestions for the new name. In fact I must confess I love the old name and were change not obviously a timely necessity I could happily go on being "Brethren" into the future. I would insist that the new name suggest what is most characteristic of our church. But what *is* most needed is that any new name include the sisters, who, while wholeheartedly serving God and the church, have for 271 years silently borne the stigma of being excluded by the very name of that church.

We have seen the sisters struggle and gain their rights to measures of equality with the "brethren"—the Sarah Majors who demanded to be preachers, the Julia Gilberts who insisted on the right to break bread. We have seen the sisters become college professors, General Board members, commission chairpersons.

So, isn't it about time to bring the name of the denomination up to date? Let us choose a new, characteristic, inclusive name and then, with Brother Early in 1908, I think that once more we "will feel like singing."—K.T.

PARTAKERS
of
the
PROMISE

1979 ANNUAL CONFERENCE

July 3-8, Seattle, Washington

Every twelve years Annual Conference is held in the great Northwest. The Coliseum, located in Seattle Center, will be the main meeting building, accommodating worship services, business meetings, exhibit and sales areas, and the five Bible Study sessions (one each day).

Programs are being planned for child care, children's activities, Junior High, Senior High, Post High and Singles groups. About thirty-six Insight Sessions will also be held.

You can help by volunteering for one of the positions listed below. Also use the forms below for registering children, and securing Program Booklets. (Registration forms for other age groups have been sent to local congregations in the Information Packets.)

Annual Conference Manager

VOLUNTEER HELPERS

I am volunteering my help with conference tasks I have marked below. I have numbered them in order of preference. I plan to arrive at Conference on July ______.

______ Registration (type badges, collect fees, sort cards)
______ Ushers (business and general sessions)
______ Child care services
______ Children's activities (age 6-11)
______ Messengers (Standing Committee and conference business sessions)
______ Tellers (Standing Committee and conference business sessions)
______ Information desk
______ Ticket sales
______ Mail distribution

Please circle approximate age: 16-22 22-30 30-40 40-50 50-60 60-70

Name ______________________
St./RFD ______________________
City __________ State _____ Zip _______

Additional volunteers may indicate on a separate sheet their interest in serving.

CHILDREN'S ACTIVITIES

For school age children, 6-11 years
Please enroll my child (children) for the following days at Annual Conference:

______Wednesday ______ Friday
______ Thursday ______ Saturday

Parent: ______________________
St./RFD ______________________
City __________ State _____ Zip _______

Children	Grade completed
______________________	______
______________________	______
______________________	______

Fee: $4 per day per child. Forenoon and afternoon sessions. Total fee to be paid when child attends first session. Only children preregistered will be accepted. Six-year-olds must have completed first grade. Preregistration deadline: June 1.

PROGRAM BOOKLET

Please send ______ copies at $3.00 each of the 1978 Annual Conference Booklet. (Available early in May.)

Name ______________________
St./RFD ______________________
City __________ State _____ Zip _______

Amount remitted $ __________
(Delegates sending the delegate authorization form and registration fee will automatically receive one program booklet without further cost.)

For lodging information contact your pastor or write:

Annual Conference Manager
1451 Dundee Avenue
Elgin, Illinois 60120

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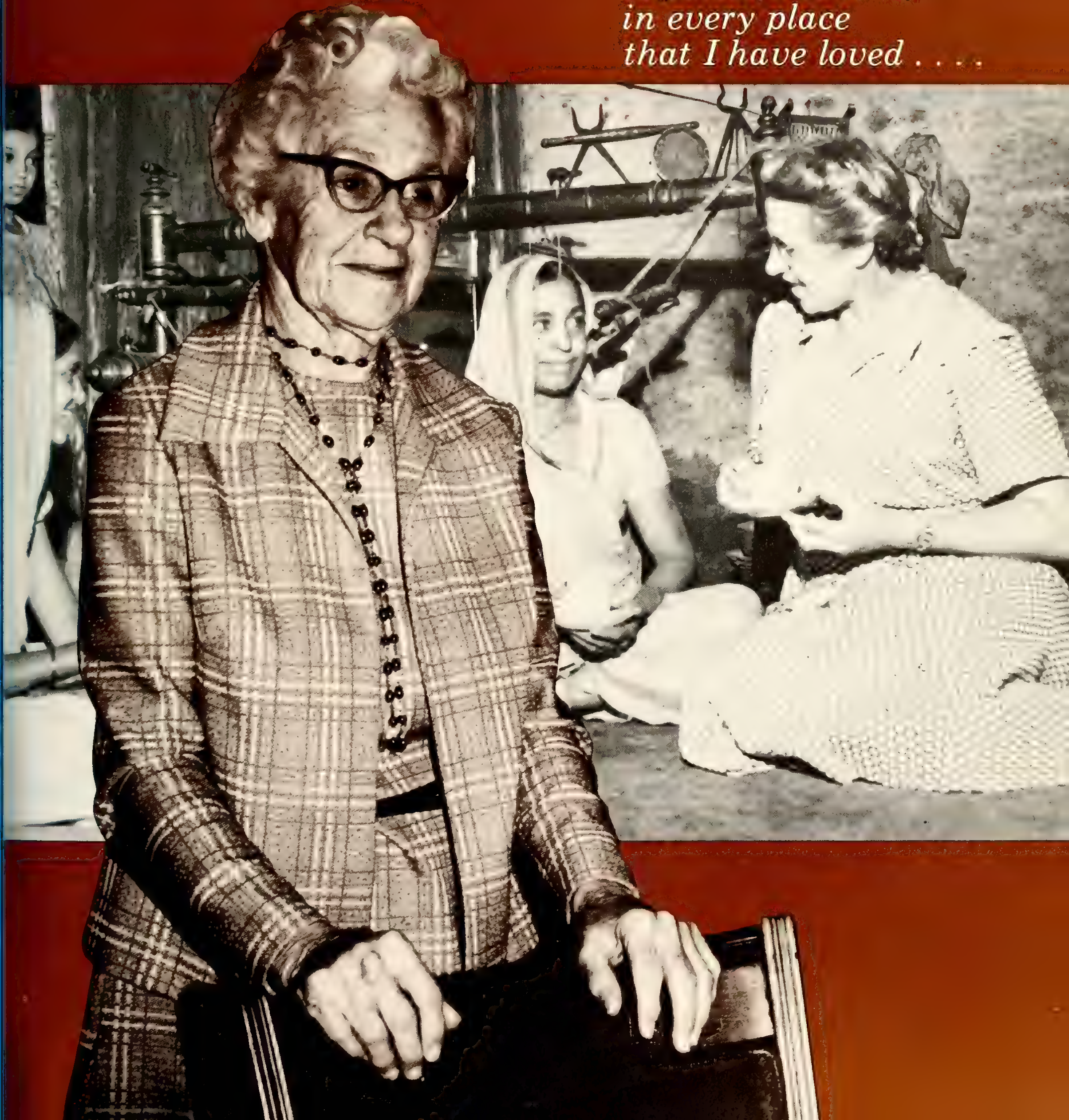
CHURCH OF THE BRETHREN MARCH 1979

ANNA WARSTLER:

A part of me is left in every place that I have loved . . . .



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letters

COMPROMISING WITH THE WORLD

I am passing the December MESSENGER on to a friend to enjoy. I copied "A letter," by Patricia Helman, to send to some friends in my Christmas mail and I also read it to the junior high children in my Sunday school class.

But I must answer one of the questions in the editorial: "Does he write sorrowfully in the dust while we gather jagged stones to shower on the homosexuals who plead for our understanding and acceptance?"

You are probably referring to the time when the woman taken in adultery (John 7:53—8:11) was brought to Christ. What did he say? "Go, and do not sin again." He didn't say that it was all right, just keep it up. We must not affirm that homosexuality is God's will. We can love homosexual persons but not their sin. We can show them by the word of God (New Testament as well as Old), that their act is against God's laws, but by admitting their sin and turning away from it and turning to Christ, they can live happy, fruitful lives. Many have done this, and have come out victorious. Praise the Lord!

San Francisco has been called "little Sodom and Gomorrah," and some of the people there are proud of it. One of the leaders there made that statement that he was glad that everyone could feel welcome there. What has happened in the last several years there? They have made headlines in several newspapers in the last month or two. They are known for the evil that exists in their city. Their homosexual supervisor was killed along with their mayor. The new mayor said he would appoint another homo in his place. Don't they see the "handwriting on the wall"? One of these days God is going to say, "That's it!"

The Brethren are compromising with the world. They are getting farther and farther from the teachings of the Bible. They are losing many members to independent churches that are still preaching against the evils that are so rampant in the world.

MRS. JOHN MILLER
Lima, Ohio

(You are right about the incident to which I alluded in my "writing in the dust" reference. And you are right, that Christ said, "Go, and do not sin again." However, I should like to point out that he also said, "Neither do I condemn you." Also, the most important point of that biblical story and the point I had hoped to make is that Christ is always grieved at hypocrites who go around condemning others and never seeing their own wickedness. And I am sure God is grieved at the murdering of innocent persons in San Francisco. That city, no doubt, has its share of American urban seaminess, but good abounds there too—San Francisco was the first American city to pass a declaration against the Vietnam War, and have you heard about "Proposition V"?—Ed.)

A PURE AND SIMPLE GOSPEL

I was very favorably impressed with the January editorial "How Many Miles to Jonestown?"

I do believe if we in the established Christian churches today would express and display more love and understanding of people, as you state, and proclaim the pure and simple gospel of salvation in all of its power and simplicity, we could win more people to Christ, to be followers of him, and not of a man or group of people.

I have read your last paragraph on a few "rules of thumb" a number of times, trusting that these thoughts will help me to keep my presentation of the gospel all to the honor and glory of God and for my neighbor's good, through the power of the Holy Spirit. Thank you for these helpful words.

Jesse K. Hoffman
Collegeville, Pa.

VOICING DIFFERENT VIEWS

In more than 50 years of reading the publication of my church this is the first time I have taken the time to write and thank you for an issue of Messenger.

The January Messenger is one of the finest issues published. Each reader should be pleased with a paper that attempts to voice the different views on issues confronting individuals and the church. In a day when there is on radio and tv the offering of "easy grace or faith," the article by Herbert Fisher is provocative. There were so many good inspirational and informative articles that it is difficult to point at only one. Therefore, I shall only say, "Thank you" for a good paper, and keep the subjects of concern before us.

Jacob C. Wine
Ephrata, Pa.

HEALTH CARE AS A HUMAN RIGHT

Congratulations to Messenger for carrying the article (January) by Dr. John Scoltock advocating a more humane medical system.

I agree that health care (or the lack of it), as organized in our country, seems to operate more for profit than for people. It is the poor who suffer most. I am one of the fortunate ones who can afford (thus far) to pay for health insurance and additional doctor bills. But, recent government statistics show that 26 million people in the US cannot afford any kind of medical insurance. Twice that number have very limited access to health services. To a degree, we are all victims as well as accomplices in this failure to make democracy work in the matter of health care.

Dr. Scoltock does right, I believe, in placing the chief blame not on the doctors alone but on the system itself. The US and South Africa are the only remaining industrialized nations in the world without some kind of national health plan for their citizens. I think it is time to change this.

Various forms of health care legislation are now under consideration in our country. The most progressive of these, in my opinion, is the bill introduced by Rep. Ronald Dellums (D-Calif.). It is similar to the present Canadian national health plan. It calls for universal health care paid for by a progressive tax on incomes, which would not place an unfair burden on the poor. The bill places emphasis on community control of local medical programs and proposes salaries for all medical workers, including doctors, instead of fees for each service performed.

Dr. Scoltock's article makes me more determined to work for that day when health maintenance will be handled as a human right for all rather than as a luxury available to the few who can afford it.

Benton Rhoades
Alexandria, Va.

FASTING THREE-FOLD BLESSING

Nearly every day I receive heart-disturbing news about the hunger situation in our world.

For some time this has been haunting me. I have decided I must become involved in some way toward bringing relief to the starving people. I have given some money now and then toward the problem, but I am needing to do more.

I have resolved to fast on Monday each week. I will send an amount of money regularly as a result of the fasting. This, I am gratified to know, will bring a three-fold blessing: first, some money will be given each week to the starving; secondly, my body will realize an internal cleansing, provided I drink eight glasses, or more, of water each day; thirdly, an opportunity will be extended my body to lose some unwanted and unneeded pounds.

Anyone care to join me?

Mae Brightbill
North Manchester, Ind.

INTO A FIVE-SIDED RAT HOLE

Question: "What is the shape of a rat hole?"

Answer: The most costly rat hole in human history has five sides. Each year Congress is asked to vote for and we taxpayers are required to pay more thousands of millions of dollars so that we can be safe. Each year that we pour more thousands of millions of dollars down that five-sided hole, we feel more insecure.

Question: "When will this folly stop?"

The answer is with you and me.

E. Paul Weaver
Nappanee, Ind.

A SADAT AMONG US?

Is there a "Sadat" among us?

We applaud President Sadat for believing there can be a more peaceful relationship between Egypt and Israel. He is working to change a situation that is centuries old.

About one century ago the first schisms came into the church founded by Alexander Mack and others. The bases for the splits have become indistinct. Yet we go on as though the status can be none other than permanent.

There are all shades of Brethrenism among the Brethren—from Old Order German Baptist Brethren to Fellowship of Grace Brethren Churches.

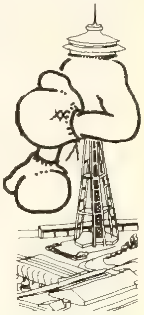
It would be a stronger church if we could be one instead of five. We are working together on an encyclopedia. Can we do more?

Is there a "Sadat" among us? If so will we negotiate with him?

Chauncey Shamberger
Fruitland, Idaho

page one

If you want to see editors groan and gnash their teeth, watch them when they catch a "typo" (typing error) with neon lights flashing round it after the magazine is printed. Messenger's editors try to take them in stride, and laugh even when it hurts.



The acting editor was unamused at his goof in February on page 1 that added 100 years to Alexander Mack's age. But we all got a chuckle when, in a caption on page 5, we found that where we thought we had said that "The Space Needle soars above Seattle Center," the line now read "The Space Needle spars above Seattle Center." There may be more to see in Seattle than we thought!

Speaking of Seattle, if you have a brief public announcement concerning Annual Conference that you would like to run in Messenger, send it in and we will use it somewhere in the magazine (not on page 1 after this). We cannot accept any announcements after March 31, since that is our deadline for material for June.

Messenger will be carrying articles about personalities and issues prominent at Conference between now and June. Plans for our pressroom in Seattle are developing. Contacts are being made with local tv, radio and newspaper media. There are news releases to plan for and of course the popular Conference newssheet. Steve Simmons of our team will be editor of that journal. From now until we head west in July, C-Team will be busy putting the final touches on what is always our busiest week of the year. Drop by the press table on the Conference floor and say hello. —The Editors.

ANNUAL CONFERENCE BULLETINS

Stop by Nampa, Idaho, on way to Seattle. Hospitality provided June 30-July 2. Coffee House marked ⅛ mi. off Interstate 80 at Exit 38. Lodging or camper/trailer facilities available. Sunday morning church at 11. Inquire Nampa Church of the Brethren, 323 11th Ave., S., Nampa, ID 83651. Tel. (208) 466-3321.

Stop by Wenatchee, Wash., on way to Seattle. Sunnyslope congregation offering overnight lodging or trailer/camper facilities. Church providing parking, kitchen, bathing facilities. 3 hrs. from Seattle. Extra inducement: free cherry picking! Inquire: Sunnyslope Church of the Brethren, 3330 School St., Wenatchee, WA 98801. Tel. (509) 663-5745.

in touch

Robert C. Johansen: Searching for peace

Nurtured in a Brethren family on a northern Illinois farm and educated at Manchester College, Robert C. Johansen, now chief executive of a non-profit organization engaged in transnational education and research, says those influences of church and family were "definitive" in shaping his thoughts and viewpoints.

President of the Institute for World Order in New York City, Bob says, "I take seriously the Christian values that all people are brothers and sisters and should treat each other with compassion." But early in his life, he noticed that "One of the ways we are least successful in treating people as brothers and sisters is in foreign policy."

Perhaps it was partly because his father was a Danish immigrant that Bob developed a heightened sense of the importance of foreign affairs. Bob decided in college to make a career in foreign affairs. He graduated from Manchester in 1962, when the civil rights movement was in its heyday. It influenced him profoundly.

"I became convinced of the value of citizen public action," he says. "It's the only approach that has much promise—I'm skeptical of the major military powers themselves leading the way to peace."

After earning a doctorate in international relations at Columbia University, Bob returned to teach at Manchester. Later he taught at Princeton University. He joined the Institute for World Order in 1976 and assumed the position of president in 1978.

The Institute seeks a just and peaceful world order and attempts to influence world affairs by making policy recommendations to the United Nations and to individual governments. Under Johansen's leadership a large part of the Institute's work is also devoted to educating the public to take action for peace.

Bob's goal of a just and peaceful global society is a large order and he sometimes feels overwhelmed. "But," he says, "being raised on a farm, I learned at a very young age that nothing was accomplished by turning my back on a difficult problem." And he believes that his goals are important. "What are you going to do with your life anyway?" he asks. "I want to give my life to working for those goals, even if I don't see results every day."

Bob and his wife, Ruthann Knechel Johansen, live in New Jersey with their two children and work hard at maintaining a solid family life despite the hectic schedule of a commuter.

When he does feel discouraged, Bob says, "I think back and I'm walking across the fields of northern Illinois—and I know who I am. I feel a real sense of strength from my roots"—Brethren roots which steady him in his search for world peace.
— H.Z.B.

Wayne Buckle: A matte

It's one thing to believe strongly in the Christian ideal of justice for all people. It's quite another to live out that belief in Christian witness. Wayne Buckle, in his strong and steady way, manages to do both.

The list of activities in which Wayne invests his time is impressive. A charter member of the Arlington, Va., Church of the Brethren, he has provided a wide range of church leadership. He and his wife, Wilma, volunteered in 1945 as co-directors of the New Windsor Service Center. Wayne has served as moderator of the former Eastern Virginia District, moderator of the Arlington congregation and member of the Annual Conference Study Committee on the Status of Women. He has been employed for the past 15 years by the American Federation of Government Employees, of which he is now Chief Accountant. Last August he was chosen by the AFGE to be one of eight persons on a panel interviewing President Carter on the Civil Service Reform Act. A self-acclaimed "political liberal," Wayne is active in both regional and local politics. He has been an outspoken worker in Virginia's political campaigns. His involvement in the Washington, D.C., Virginia United Way led to two years as the senior vice-president of the National Capitol Area United Way. The list goes on.

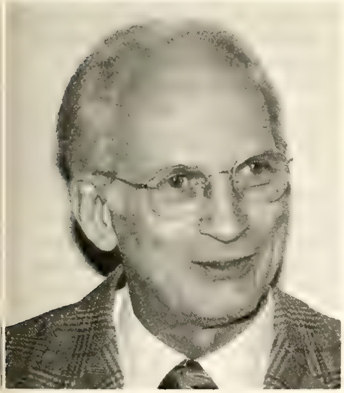
But it is not so much what Wayne Buckle does that is impressive as how and why he does it. As we talked one morning in his office, a few points kept reappearing in the discussion. Justice is extremely important to Wayne. His interest is in ordinary people who deserve a "just return for their labor and their abilities as a matter of right, not charity." Acting out his Christian faith in support of justice is equally important. "Faith must dictate activity; you've got to be

faith

busy!" Wayne is busy on behalf of justice, be it for low-level workers, women or segregated racial groups in Washington, D.C.

The concern for individuals carries over to Wayne's concern for the world. As he sees it, taking care of our own social problems is necessary if the US is to have a positive influence upon international peace. Neither needs at home nor needs worldwide should be overlooked in favor of the other. As Christians and as Brethren we must be sensitive to the communities, large and small, of which we are a part.

Such Christian witness is not easy. I asked Wayne how he deals with the frustration that must go along with his active commitment. Smiling, he answered without hesitation. "*Anyone* who has vision is frustrated. You have to develop patience; changes do come. You hope that what you do will contribute to those changes. You have faith that it will. It's a matter of faith."—JAN MARTIN



Jan Martin is a graduate student working part-time in the Church of the Brethren Washington Office.

Hilda I. Gibbel: Joy in serving

"If you have a sincere desire to serve, doors open somehow." This is the way Hilda Gibbel of Harrisburg, Pa., a humble, unassuming woman, accounts for the long list of notable achievements and opportunities that have filled her 65 years.

Named one of America's outstanding elementary teachers in 1973, Hilda has spent 39 years as a public school educator in the Harrisburg area. In addition to her regular schoolroom, she tutored children whose circumstances prevented them from attending school, and shared teaching responsibility for classes for illiterate adults. This latter experience she calls "the most exciting thing I ever did in education. I could tell a lot of stories about how appreciative these persons were as we taught them how to read."

But excitement and adventure are familiar characteristics of Hilda Gibbel's career. In 1944 she took a leave from the Harrisburg schools to teach third and fourth grade in Seldovia, Alaska. "Ever since I read *Call of the Wild* I had a dream of going north," she explains. "It was a tremendous experience. I was there with another teacher who was from Oklahoma. In addition to teaching, we did a lot of hiking, had a Girl Scout troop and organized a Sunday school."

Cyrus and Mary Brown Gibbel had a family of 11 children. Hilda was the tenth. But Hilda cannot remember a time when there were only members of her family in the house. "My parents were always outgoing. We always had boarders, usually persons who needed some sort of assistance."

Seven of the Gibbel children are still living, and there is a very evident dedication to each other as well as to the church. "We had family worship every morning at home," says Hilda, "and that has united our family."

Now retired from school teaching, Hilda is no less involved in serving people. She holds the distinction of being the first woman moderator of a congregation (Harrisburg, First) in Atlantic Northeast District.

In the larger community, Hilda is president of the Cumberland County Chapter of the Retired Public School Employees of Pennsylvania. In addition to planning cultural trips and recreational opportunities for chapter members, she is lobbying for better retirement benefits for members who retired several years ago and whose income is presently below the poverty level.

A member of the international honorary teachers' society, Alpha Delta Kappa, Hilda annually participates in a week's service to Crossmore School, Inc., a boarding school for neglected and deprived children in North Carolina, which is sponsored in part by ADK.—F.W.S.

Nuclear Weapons Project confronts arms plants

Shareholder resolutions seeking disclosure of information and exploration of possible action by local groups are two strategies of the recently formed Brethren Nuclear Weapons Project, for confronting the makers of nuclear weapons. Designed in response to an appeal of the General Board that members of the Church of the Brethren "become involved in our community and national efforts in support of disarmament," the new project combines denominational, district and congregational action.

The project's starting point is the recognition that six facilities in the US manufacture the components for all nuclear weapons. The parts are then assembled in one plant at Amarillo, Tex. At least five of the six feeder plants are located in areas where the proximity of Brethren makes direct local action a possibility. In addition, denominational agencies own stock in two of the six corporations and can approach them through shareholder resolutions.

The five plants targeted for Brethren action, and their role in weapons manufacture, are *Bendix*, Kansas City, Mo., mechanical and electronic components; *General Electric*, St. Petersburg, Fla., neutron generators; *Monsanto Mound Laboratory*, Miamisburg, Ohio, detonators; *Rockwell International*, Rocky Flats, Colo., plutonium bomb parts; *Union Carbide*, Oak Ridge, Tenn., enriched uranium into bomb parts. (The sixth plant is *DuPont* in Aiken, S.C., enriched uranium into plutonium.)

At the invitation of the General Board Peace Task Team, district representatives from the five districts attended the "Convocation to Reverse the Arms Race" in New York City in December (see MESSENGER, February 1979, page 6). Since then, the Southern Ohio group has met with representatives of Monsanto's Mound Laboratory and the Florida/Puerto Rico District group has met to begin planning its strategy for approaching General Electric.

As reported in the February MESSENGER, the Church of the Brethren co-sponsored a shareholder resolution seeking disclosure of information from Union Carbide about nuclear weapons production at the Oak Ridge facility. Shantilal Bhagat attended a recent meeting with corporate executives in which they provided full answers to the shareholders' questions. In light of this meeting, the filers have withdrawn their resolution about the Oak Ridge operation.

Later, Brethren were primary filers of a shareholder resolution with Monsanto requesting disclosure about their weapons production at Miamisburg. Management agreed to publish the information in its next quarterly report and the Brethren and co-filers withdrew the resolution.

Coordinated through the office of Board peace consultant Chuck Boyer, the Brethren Nuclear Weapons Project is a beginning step in confronting the military-industrial-university-government complex responsible for the proliferation of nuclear weaponry.

General Secretary Bob Neff (center) raps with Jim Wallis (left) and Jim Wall: Do you work for change within the system or do you assert yourself against government?

Wall, Wallis discuss modern Christian's Agenda

Differing ways of setting the agenda for Christians in today's political arena were outlined by two noted Christian observers of the contemporary scene in a professional growth experience for Elgin staff and district executives. Jim Wallis, editor of *Sojourners* magazine, and Jim Wall, editor of *Christian Century*, presented their viewpoints and engaged in dialog with the audience and each other during a half-day session in January. Wall told his listeners he believes "the agenda for the church is set by the existentialist situation in which the agenda must operate" and that the church must "push (the prevailing political situation) toward the ideals of the kingdom of God." Wallis emphasized the close relationship between worship and political action. "Renewal of faith," he said, "is the only thing with enough power to assert itself against the government." He added, "The places where the politics of Christians are the most dangerous is where their worship is strongest."

Needy Americans receive $135,000 through SHARE

Helping America's minority and disadvantaged persons to pay for housing and fuel, obtain better health care, improve their level of nutrition and seek justice and human rights were only some of the ways in which SHARE grants were put to use in 1978. Through SHARE, the Church of the Brethren provided funding for locally-controlled programs of community development and self-help.

In announcing the 16 grants totaling $135,000 made in 1978, SHARE director Wil Nolen noted, "All of the programs address basic human needs or rights as experienced by those who are poor and disadvantaged in this country." He also pointed out that in most cases SHARE dollars were joined with other funding.

A number of the 1978 grants were reported in earlier issues of MESSENGER including the $5,000 grant to the **Voice of Calvary Health Center** in Mendenhall, Miss.; a $5,000 grant to **Centro de Informacion** in Elgin, Ill.; $2,000 to the **Asociacion de Campesinos** in Princeville, Ill.; $7,500 to the **Organizacion del Pueblo** of the Immigration Coalition in Los Angeles, Calif.; and $10,000 to the **Indian Law Resource Center** in Washington, D.C.

Major grants were made to four programs combating the high cost of fuel and housing for the poor. The **Kentucky Mountain Housing Development Corporation** in Manchester, Ky., has built more than 75 affordable new homes and repaired more than 500 during its five years of SHARE support. It received $16,000 in 1978. A new recipient of SHARE funds is **Immokalee Funds for Humanity, Inc.**, Immokalee, Fla., which received $15,000 to begin a housing development program for migrant farmworkers.

Two citizens' coal companies mine commercial coal but also mine and sell, at an affordable price, coal to heat area residents' homes. **Knott Citizens Benevolent Coal** in Hindman, Ky., received $15,000, and **Citizens Coal Company** in Clintwood, Va., received $5,000.

A $6,500 grant to the **Cumberland People's Health Council** in Crab Orchard, Tenn., will help replace a dilapidated shack now housing the community clinic. In Bakersville, N.C., a $2,500 grant from SHARE enabled the **Bakersville Community Medical Clinic** to obtain major federal funds for an emergency room and X-ray equipment. **Lybrook Community Ministries** in Cuba, N.M., received approximately $18,000 in 1978 for various phases of an alcoholism rehabilitation program among the area's Navajo Indians.

The **Eastern Georgia Farmers' Cooperative** in Waynesboro, Ga., helps the small-operator black farmer make ends meet. A SHARE grant of $10,000 helped pay off the mortgage on the cooperative's combine.

In Salisbury, Md., SHARE and the Mid-Atlantic District have provided help for the **Wicomico County Hunger Action Program** which assists in meeting the food needs of Maryland's seasonal workers in agriculture and oystering. SHARE provided a grant of $6,000; Mid-Atlantic has committed a shipment of beef from its canning project. Another $6,000 grant, this one to the **Anna Waters Head Start Policy Council** in Decatur, Ill., helps support a nutritionist for a day care and a senior citizen lunch program.

Nolen characterized the **Holmes County Assistance Program** in Lexington, Miss., as "a 1960s-type civil rights program" that is still effective in combating blatant racism directed at this city's black population. A $5,000 grant helps support the program.

In addition to direct grants to community programs, another aspect of SHARE helps sensitize Brethren to the situation of minority and disadvantaged persons in the US. SHARE II made grants of $24,000 in 1978 for Bethany Seminary's interracial program, the Brethren Appalachian and Hispanic American caucuses, and special programming at Brethren conferences.

Life-style task force seeks Brethren input

A five-person task force appointed by the General Board to explore life-style issues is seeking help from Brethren who have made decisions about or changes of life-style.

Elected by the General Board at its June 1978 meeting, the life-style task force has been commissioned to provide the Board with information and suggestions about what Brethren can and should be doing about life-style. The task force was established in response to two queries passed on to the Board by Annual Conference, one requesting guidance on taxation for war, the other on the Christian response to wealth and possessions.

Because the Board stressed its particular interest in practical, experiential data, the task force plans a sociological survey of Brethren on life-style concerns. However, members also want information about what Brethren are doing or thinking about a variety of issues related to life-style, for instance: taxes for war, giving to charity, involvement with the poor, income and its use, community living and stewardship of time. Too often, one committee member noted, "we just go along with everyone else" without making conscious decisions about life-style. The committee is interested in hearing from anyone who has made intentional decisions about life-style.

Persons interested in responding to the committee are invited to write to any of its members: Ina Ruth Addington, 2716 Linden Rd., Kingsport, TN 37664; Cordell Bowman, R. 3, Box 231A, Athens, OH 45701; Estella Horning, 19W631 Rochdale Cir., Lombard, IL 60148; Steve Mohler, R. 5, Southern Heights, Debby Ln., Warrensburg, MO 64093; or Ramona Smith Moore, R. 2, Box 95, North Manchester, IN 46962. Responses should be in the hands of the committee by the end of April. Working with the task force is Howard Royer, General Board staff advocate for salvation and justice issues.

First reports on 1978 giving show increase

Preliminary reports available as this issue of Messenger went to press indicate that giving to the Brotherhood Fund in 1978 increased by 5.3 percent over 1977 giving.

Figures available to the Stewardship Enlistment Team as the 1978 financial books were closed show giving to the Brotherhood Fund at $2,549,594 compared to 1977 giving of $2,420,399.

More than $480,000 of the total amount was received in December. Because many persons and congregations "catch up" on their commitment to the General Board program in December, it is generally the month in which giving is highest.

Despite the increase in giving, stewardship staff member Ron Petry notes that giving failed to keep up with the national inflation rate of about nine percent.

Village health workers now at work in Ecuador

Brethren Volunteer Service worker Karen Haynes has been working in the mountain region of Ecuador since 1976 with the goal of improving health care for the local *campesinos*. A registered nurse, her work has focused on the development of a network of village health workers, persons who could provide minimal preventive and curative health care in remote villages where medical care might otherwise be a long walk away. (See Messenger, October 1978, page 9.)

The first five-week training course graduated eight "health promoters." Pictured at right, two trainees learn the correct way to clean and dress an infected sore. The graduates are now learning to function in their villages.

Misión Mutua committee values Mexican seminar

For four days in December, the provisional committee for Misión Mutua en las Américas got "Another Look at the Americas" as it participated in a cross-cultural experience in Cuernavaca, Mexico. The Center for Intercultural Dialog on Development in Cuernavaca planned the seminar especially for the Church of the Brethren group as a conditioning experience for its responsibilities in communicating with Latin American churches.

One of the objectives of the provisional committee, which is charged with laying the groundwork for the new Misión Mutua emphasis, is "to experience, as a group, a process of education and awareness-raising related to the Latin America/North America context." The seven members visited rural villages, poor urban neighborhoods, cultural and historical exhibits and programs, and spent many hours in conversation and discussion with persons who, in the words of Merle Crouse, "have opted for the poor and oppressed majorities of Latin America."

Many of the persons with whom the committee spoke are members of "base communities," local groups of concerned Christians who meet for study of scripture and social reality to discern signs of hope and means for change in attitudes and systems that impoverish the human spirit.

The committee reports experiencing a new glimpse of how the Bible becomes a fresh source of understanding when studied with the poor Mexican villager. "The experiences in Mexico showed that intercultural and multi-lingual communication help one to articulate one's faith in a renewing way," Crouse observes.

Two issues with which the committee has had to grapple in this setting are the true Brethren meaning of violence and nonviolence and the biblical understanding of covenant, partnership and mutuality.

The committee's exploration for possible partner churches in Misión Mutua continues. The list presently includes denominations in the Dominican Republic, Mexico and Cuba. The committee will meet this month in the Caribbean with leaders of potential partner denominations.

Serving on the provisional committee for Misión Mutua en las Américas are René Calderón, Karen Carter, Guillermo Encarnación, Sandy Mason, Grady Snyder, Hulda Flores Valencia, and Merle Crouse.

Vera and Earl Mitchell

Macedonian Missioners enriching church life

Originally designed as a two-year program, the Macedonian Mission program is now well into its fourth year of service to local churches. The new year was not only an anniversary for the program but also the date when its coordination shifted from Matt Meyer, consultant for evangelism, to Bob Bowman who is working with concerns related to smaller churches.

During the first three years of the Macedonian Mission, eight pastoral couples have ministered to approximately 120 congregations, bringing the knowledge and experience of a seasoned pastoral couple into contact with congregations.

Through congregational meetings, small group meetings, conversations with individuals and special training sessions, the couple becomes acquainted with the church's people and programs, then assists in a process of evaluation, dreaming and goal setting. The usual pattern involves two visits with the congregation, during a total of five or six days.

A special attempt is made during the Macedonian Mission to help congregations enrich their corporate worship, revitalize the local church program to meet the needs of members and non-members and develop sensitivity to community and global needs.

Eight pastoral couples have served in the program, generally for two to three-month periods. They are Curtis and Anna Mary Dubble, Herbert and Helen Fisher, Chalmer and Mary Faw, Howard and Eunice Keim, Eugene and Joanne Smith, Willis and Evelyn Maugams and Alton and Lucille McDaniel. Cyrus and Jeannie Bucher will be conducting a Macedonian Mission in Southern Pennsylvania District this spring.

One couple has provided extended service through the Macedonian Mission program, serving on a volunteer basis for two years. Earl and Vera Mitchell have visited approximately 70 congregations in eight districts during this time, finishing their program in the Northern Plains district last summer. Says Meyer, "Warm words of appreciation for the ministry of the Mitchells have been expressed by dozens of local congregations."

The program is a cooperative effort between districts and the national office. Districts wishing to host a Macedonian Mission and pastoral couples interested in serving are invited to write to Bob Bowman, 1451 Dundee Ave., Elgin, IL 60120.

US pressure helps free South African leader

Sally Motlana, vice-president of the South African Council of Churches and a prominent black leader in Soweto, was released in December following eight weeks of detention. It was the third time Motlana had been detained without charges.

In addition to her work with the South African Council of Churches, Motlana is president of the 29,000-member National Housewives League and has recently been involved in an effort to communicate to white women the situation of blacks in South Africa.

Religious groups across the US responded to Motlana's plight, writing to various influential persons. Among those speaking out in her behalf were members of the General Board staff: Roger Ingold, Asia/Africa representative, Shantilal Bhagat, United Nations representative and Ruby Rhoades, Washington representative.

Rhoades directed her appeals to the South Africa Desk of the Department of State and the South African Ambassador to the United States. Ingold and Bhagat collaborated in approaching contacts at the UN including US Ambassador Andrew Young, the Secretary General of the UN, the director of the Center Against Apartheid and the Special Commission Against Apartheid. Also, through Ingold's office, a number of women in the denomination were alerted to Motlana's situation and wrote in her defense.

The three staff members say they are convinced public pressure from a variety of sources is helpful in obtaining the release of prisoners like Motlana.

SHARE II helps raise Bethany's awareness

Although membership of the Church of the Brethren is still made up almost entirely of white persons, five minority-group students are studying this year at the denomination's only graduate school of theology, Bethany Seminary in Oak Brook, Ill. Their attendance at the seminary is due at least in part to SHARE II, the program of the denomination whose focus is to educate and sensitize white Brethren to minority and disadvantaged persons in the US.

The 1978-79 school year is the fourth year that SHARE II has worked with Bethany by funding its minority student-interracial program. According to Murray L. Wagner, who chairs the committee which works with SHARE, the majority of the SHARE funds is used to provide grants to non-white students to enable them to attend Bethany. The remainder of the grants has been used to help fund visiting professors, provide media resources for use in the classroom and launch consciousness-raising programs.

"The most constant and impressive influence (of the SHARE funds) is the presence of the minority students themselves," says Wagner. "I've seen one exchange after another that wouldn't have been possible if those students weren't here."

Although Wagner says it is hard to measure the impact the minority students have had on their white peers, he points out that students and staff are confronted with non-white viewpoints in classrooms, small groups and other settings. Special chapel services, for instance, have been shared as an outgrowth of courses taught by a visiting black professor, Charles Spivey of Chicago.

Since SHARE II's purpose is to aid and improve the entire denomination, SHARE director Wil Nolen points out that by helping minority students attend Bethany "the grant has an indirect impact on the whole denomination. Specifically," he notes, "its purpose is to sensitize the seminary community—students, faculty, administration—to the multi-racial realities of this nation and the potential realities of the communities which students will be serving."

The program's future may rest on evaluations later this year examining how the program's continuation might have a more direct impact on the denomination.

outlook

ON TELEVISION ... Viewers watching the CBS news report, "The Boat People," in mid-January saw Brethren *Galen Beery* interviewed. Beery, representing Church World Service, described the difficult decisions facing workers trying to find sponsors for Vietnamese refugees. . . . *Jean Warstler Zimmerman*, convicted of trespassing after a peace witness at the Rocky Flats, Colo., nuclear weapons plant, was interviewed on a South Bend, Ind., television talk show in December.

IN THE LIMELIGHT ... *Clyde Shallenberger*, director of the chaplaincy service at Johns Hopkins Hospital, Baltimore, Md., and chairman of the General Board, will receive the Distinguished Service Award from the College of Chaplains in Anaheim, Calif., in March. He is a Fellow of the College of Chaplains, a professional group of about 7,000. . . . The Pomona Valley (Calif.) Council of Churches awarded its Ecumenical Service Award to *Leland Wilson*, pastor of the La Verne church.

ON THE ROAD ... A ten-day trip to Cuba in mid-January provided an opportunity for students and other interested persons to explore life in that country since the revolution. The 25-member group was led by Manchester College professors *Ken Brown* and *Dick Bittinger*.

IN THE WORKS ... Retired General Board staff member *Ken Morse* has been commissioned to write a history of the Brethren Service Center, New Windsor, Md., as part of the center's 35th anniversary celebration this year.

ON THE JOB ... A third series of the Brethren radio series, "Think About It," is in the planning stages and *Sue Statler*, a former Brethren Volunteer Service worker at the general offices and now a graduate student in communications at Illinois State University, has agreed to serve as producer. . . . *Stanley J. Noffsinger*, former director of Mid-Atlantic CROP, has joined the staff of the Wichita (Kan.) First church as associate in youth ministries. . . . *Herbert Zeiler*, co-pastor of the Northern Colorado church, is the new part-time associate district executive for the Western Plains District. . . . . In the interim between the resignation of *Merle Crouse* as district executive of the Florida/Puerto Rico District and the hiring of a new executive, *Peggy Reiff Miller* is serving as district field program coordinator, at least until April 1. During the same period, layperson *Emily Mumma* is handling pastoral placement.

AT THE SPEAKERS' TABLE ... Three major speeches highlighted *Dale Brown's* visit to the Bridgewater College campus in January. The professor of theology at Bethany Seminary was the college's Focus Week speaker and Staley Distinguished Christian Scholar. . . . In February, General Secretary *Bob Neff* presented three addresses at the 84th annual Spiritual Life Institute at Bridgewater. . . . *John Scoltock, M.D.*, who wrote the health care article in the January *Messenger*, will address the Health and Welfare luncheon on Friday of the Seattle Annual Conference.

update

EXPRESSIONS OF CARING ... To help insure that no person in their church family was without a special Christmas dinner, members of TASC (Third Age Services Council) of the *Waynesboro* (Pa.) church solicited the names of persons who might be alone for Christmas and encouraged members to invite such persons to their homes or take a Christmas dinner to them. The service was just one of a variety of services offered by TASC to supplement community services for the elderly. . . . In operation now for a year and a half, the Tyrone Adult Day Care Center located in *First Church, St. Petersburg*, Fla., is now operating at full capacity of 30 persons. The church opens its doors to the center five days a week so the center can serve elderly persons who need some support in daily living but not nursing home care.

SPECIAL OFFERINGS ... The Hunger Committee of the *Kokomo*, Ind., church set Jan. 28 aside as the Sunday when members were invited to make an offering of letters to their congressional representatives urging reform in US food aid. . . . Members of the *Center* church (Louisville, Ohio) are urged to offer prayer each week for a different denominational leader, missionary or service worker. A short biographical sketch in the church newsletter helps members get to know the persons for whom they are praying.

AN EYE ON YOUTH ... "Operation Frostbite" may have been an appropriate name for a mid-January junior high retreat in *Western Pennsylvania District*. Youth were encouraged to bring "sleeping bag and sled". . . . As an expression of their appreciation for the support of the congregation, youth of the *Elkhart* (Ind.) *City* church donated $1,000 for the building of medical facilities at Timbercrest Home. . . . In Roanoke, Va., "CBYF" has taken on a new meaning. Instead of standing for Church of the Brethren Youth Fellowship, it now means Common Bond Youth Fellowship for youth of the *Williamson Road* church and nearby Methodist, Baptist and Christian (Disciples of Christ) congregations.

GETTING TOGETHER ... Brethren throughout the Atlantic Northeast District were invited to the *White Oak* church's Manheim Meeting house in mid-January for the second old-fashioned a cappella hymn sing using the *1901 Brethren Hymnal*. . . . . Members of the *Pleasant Hill* and *Troy*, Ohio, church choirs got together in December for two performances of a Christmas cantata. . . . To increase interest in their Sunday schools, *Central* church and First Christian Church in Roanoke, Va., have been combining their kindergarten through 12th grade Sunday school classes with good results.

DAYS OF CELEBRATION ... Sunday, Nov. 26, was a special day for *Brooklyn First* church when it dedicated a new sanctuary for its Spanish ministries. Warren Groff, the current Annual Conference moderator, gave the dedicatory sermon. . . . A new church recreation court for tennis, basketball and volleyball was dedicated by the *McFarland* (Calif.) church on Nov. 19. . . . The *Lorida* (Fla.) church burned the mortgage on its parsonage Jan. 7 at a special afternoon service.

outlook

Three studies support return to registration

Three studies recently released to Congress support the position that the present "deep standby" draft could not respond quickly in the event of war and recommend a return to national registration of draft-eligible persons.

Some observers had predicted the reports would call for the resumption of conscription itself but no report made that recommendation. (See MESSENGER, December 1978, page 9.)

The three studies released in December were made by the Congressional Budget Office, the General Accounting Office, and the Department of Defense. The studies concurred that an improved registration system is necessary if the Selective Service is to respond quickly in the event of war.

Suggested alternatives include improving the computer data processing system, compiling a list of draft-eligible people from the records of other governmental agencies, and instituting compulsory registration, testing, classification and physical exams for youth classified by Selective Service for initial call-up.

Chuck Boyer, General Board peace consultant, believes these reports signal the return of registration for men within the first six months of 1979. Although he had anticipated more pressure from the studies to return to the draft, he says the threat of conscription still lingers. "The government is not preparing data banks unless it thinks it is going to use them," he observes.

In light of the continued uncertainty about registration and conscription, Boyer still encourages draft-eligible persons (men and women between the ages of 16 and 21) to make their positions as conscientious objectors known now by filing evidence of their positions at the Brethren General Offices. They may do so by writing Boyer at 1451 Dundee Ave., Elgin, IL 60120, and requesting conscientious objector registration forms.

Foundation Series plans two-year adult course

The Foundation Series Publishers Council and Editorial Council have decided to develop a two-year adult core curriculum instead of moving ahead with the proposed four-year adult curriculum.

Among reasons for the changed direction was the fear that the four-year curriculum, which proposed a number of Bible book studies, would duplicate the Bible study already being offered in the Uniform Lessons, a heavily used course among Brethren and Mennonite groups. Helmut Harder, executive director of the project, urged that any new curriculum should offer a clear option.

Harder proposed that the present adult outlines be scuttled and new ones be developed, drawing in part from the themes which Donald Durnbaugh, Church of the Brethren theologian and historian, has isolated on the Believers' Church. Such a study would still be a biblical study, perhaps containing some Bible book studies (such as a study on discipleship based on Mark), and would be considered a core curriculum, not another elective.

The Editorial Council also encouraged the publishers to continue to produce electives on themes such as personhood and family life, themes which will not receive extended treatment in a two-year core curriculum.

Four editors for the youth-adult curriculum were named: Elizabeth Yoder of the General Conference Mennonites and Levi Miller of the Mennonite Church as youth editors; Rick Gardner of the Church of the Brethren and John Zercher of the Brethren in Christ as adult editors.

The Foundation Series Youth-Adult Curriculum is a cooperative publishing project of the Mennonite Church, General Conference Mennonite Church, Brethren in Christ and Church of the Brethren. The curriculum is scheduled for release in September of 1981.

Peace institute studied by New Call group

Among the suggestions made by the National New Call to Peacemaking Conference in October was that the possibility of establishing a peace institute be explored. In January, a committee of Brethren, Mennonites and Friends gathered at the Elgin offices to consider this suggestion.

"At this point, we are not anxious to recommend the establishment of an institution with a budget and permanent staff," reported Chuck Boyer, General Board peace consultant and a member of the Brethren delegation, following the meeting.

During its two-day session the committee attempted to assess what the three groups are doing related to peace education and to identify needs that are currently receiving little or no attention. Among such needs identified were the need to foster and support local peace groups; to provide nonviolence training; to educate people in specific areas so they are prepared to approach leaders of government and industry knowledgeably; to prepare agents of reconciliation in congregations and communities. Growing out of her experiences with Misión Mutua, Brethren member Karen Carter urged exploration of the relationships existing among peace, nonviolence, justice and development.

Boyer noted that the representatives of the three groups are eager to increase cooperation among the three historic peace churches and, although the establishment of a peace institute does not appear imminent, a sub-committee has been appointed to look at a few "very specific things" the groups can do together to meet some of the needs identified by the committee.

Brethren chosen by the On Earth Peace Assembly to discuss the idea of establishing a Brethren peace institute agreed to participate in the cooperative venture and two other Brethren were also appointed to the committee. The seven Brethren serving on the committee are Dale Aukerman, Chuck Boyer, Ken Brown, Karen Carter, Don Durnbaugh, Bill Puffenberger and Ruby Rhoades. (Brown and Rhoades were unable to attend the January meeting.)

Nominating Committee tackles Conference ballot

Drawing up the ballot for Annual Conference elections was the order of the day when the Nominating Committee met at the Elgin offices for two days in January. Working around the table are (from left) John T. Fike of Sebring, Fla.; Don Bowman of Brookville, Ohio; Phyllis Kingery Ruff, Annual Conference secretary, of Council Bluffs, Iowa; Dean Miller, chairperson, of Hagerstown, Md.; (with backs to the camera) Ethel Harris of Jennings, La., and Anita Metzler of Nappanee, Ind. Not shown are three other members: Evelyn Bowman of Frostburg, Md.; Jan Eller of Portland, Ore.; and Art Hunn of Polo, Ill. The ballot will appear in a later MESSENGER.

On Earth Peace approves plan of organization

The ninth On Earth Peace Assembly at the New Windsor Brethren Service Center in December marked a new direction for the group as it adopted for the first time a plan of organization. The new organizational plan includes a statement of purpose, provision for officers and a committee structure. Elected chairperson was Harold Smith. Joyce Welker was chosen secretary.

The newly stated purpose of On Earth Peace Assembly is "to clarify the issues that the Christian church must face regarding violence, with specific reference to war as a method of peacemaking, and to promote conferences by the Church of the Brethren to search for a better way to settle human conflict."

A highlight of the assembly for the 90 persons attending was the presentation by Ronald E. Neumann, officer in charge of Jordanian Affairs in the Near East/South Asian Bureau of the Department of State. "Time," he insisted, "is not on the side of peace in the Middle East."

An Annual Conference On Earth Peace luncheon is scheduled following the adjournment of Conference at 12:30 p.m., Sunday, July 8. Persons interested in more information about On Earth Peace may write On Earth Peace Assembly, M. R. Zigler, convenor, Box 188, New Windsor, MD 21776.

special report

Taiwan and the American reality

by J. Martin Bailey

We sat in a pleasant room, high on a bluff overlooking a sparkling lake. Beyond the glassless windows a mass of poinsettias six feet high blazed in the intense sun. The setting was very different from the snowy plains of the United States. Across from me a youthful, Princeton-trained theologian explained his work at the seminary for minority students from the mountain churches of eastern Taiwan.

"Paul" Nan-Jou Chen described the context in which Yu-Shan Theological College operates: "While I was at Princeton," he explained, "I went to Professor Shaull to see if I could avoid his course. 'The American Reality and the Human Future' sounded like a waste of time for an Asian student still learning English.

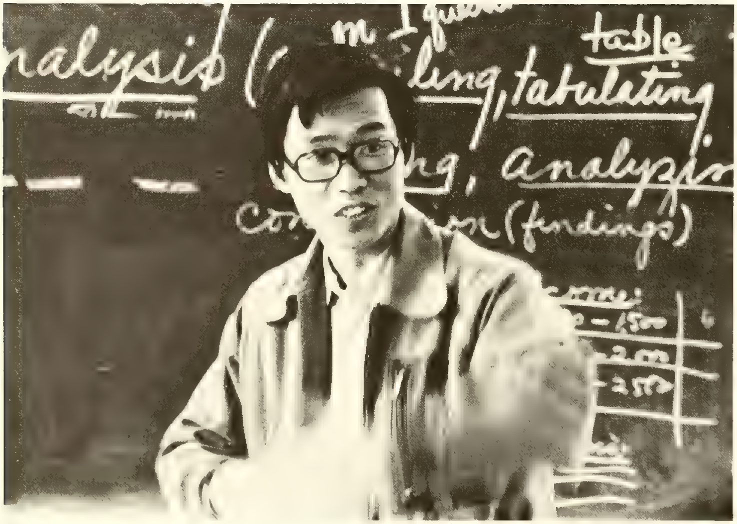
"But Dr. Shaull wouldn't let me out," Paul grinned. "I've discovered how much 'the American realities' affect our life, even in this remote part of the Pacific."

During the 10 days that followed my interview with Paul Chen, I learned how United States policies have affected the religious life and political freedom of the Taiwanese people. And a week after my return home, President Carter changed their lives dramatically by deciding to recognize the People's Republic of China.

I found a bit of history helpful as I talked with members of the Presbyterian Church in Taiwan, which is closely related both to the United Church of Christ and the United Presbyterian Church. As the champion of human rights in 1949, the United States helped General Chiang Kai-shek establish "Free China" on the island 200 miles from the mainland. What happened as a result is a classic example of how the solution to one problem often creates other problems.

The mainland exiles—backed by our military and later enriched by American industrial contracts—have maintained their position at the expense of the Taiwanese people, who represent 88 percent of the island's population, and the tribal people in mountain villages, who make up perhaps an additional two percent of the population. The economy of the island is enviable, but the repression of the indigenous people is unjustifiable by any standards.

Teacher Nan-Jou Chen, on the sometimes unwelcome Americans: "I've discovered how much 'the American realities' affect our life, even in this remote part of the Pacific."



So determined have been the so-called "Mainlander" followers of Chiang Kai-shek to dominate the culture of Taiwan that they have insisted on the use of the Mandarin language everywhere. One Sunday in 1975, for example, the government's police garrison marched into local churches and seized copies of the Bible and hymnals being used by the Tayal-Mountain Taiwanese. Four days later the police entered the offices of the Bible Society to confiscate the entire printing of the new Hoklo-Taiwanese translation published for the island's Roman Catholic and Presbyterian churches.

While I was in Taiwan early this past December, the government issued a new regulation providing that any person unable to read Mandarin must apply for a special registration number in order to read the Bible in another language.

The Taiwanese generally are strongly anti-communist. Having been dominated ever since Dutch colonial times (1624) by foreign powers, they now fear they are becoming pawns in a diplomatic chess game as the United States normalizes relations with the People's Republic. Some of the "Mainlanders" are known to be ready to move to the United States if the island in fact becomes part of the People's Republic. Other Taiwanese officials have been quoted as suggesting that an accommodation with the communists may be possible. That suggestion has even been echoed in Peking where the productive capacity of the island is envied, but where Teng Hsiao-Ping, the deputy prime minister, has said that "unification" of Taiwan with the People's Republic "could take a decade, a century or even a thousand years."

So the church, which is probably the largest single organization of Taiwanese

The Christian church is threatened in a land where the indigenous people are repressed by a mainland minority. Can the American presence there help the struggling Taiwanese?

people, has struggled to discern what it means to be faithful to the gospel. As John Jyigiokk Tin has put it, "After a 350-year history of Christianity in Taiwan, should the churches be faithfully obedient to the government, directly or indirectly, no matter what kind of regime, in exchange for freedom to evangelize within the political structure of the age, so that more people might become Christians expecting salvation in the next life? Or should they play the servant role of positive participation in God's continuous creation and redemption, and bring his justice and salvation to every corner of human society for the realization of his will on earth as well as in heaven?"

As early as December 1971, soon after President Nixon announced plans to visit the People's Republic, the Presbyterian Church in Taiwan pointed out that "God has ordained and the UN Charter affirmed that every people has the right to determine its own destiny." That "Public Statement of Our National Fate" called on the government to "raise the demand for justice and freedom" and to hold elections to replace the leaders who had been ruling since before they left the Mainland in 1949.

In November 1975, the church issued "Our Appeal," which called attention to the confiscation of the Bible, and which urged the government leaders to open themselves to conversations with church officials to "achieve mutual trust and confidence." The Appeal also called for an end to "discrimination based on provincial origin or party membership."

The language of the two documents was all very mild and few Americans would have perceived the anguish that led to the statements or would have predicted the harsh response from a presumably freedom-loving government. The statements, however, went to the core of the issues that have troubled the Taiwan society. The aging Mainlanders who control the only legal political party, the Kuomintang, were not prepared to share power with the Taiwanese people or to give up their claim to the lost Mainland. The govermental institutions they had created, including the military and police garrisons, made it possible for them to maintain iron-fisted control.

It was the third statement of the church, prepared with great care in August 1977, and presented for the General Assembly in March 1978, that brought the most direct repression. That brief "Declaration of Human Rights" was addressed as an open letter to President Carter, to the countries concerned and to Christian churches throughout the world. Two sentences prompted quick reactions: "We therefore request President Carter to uphold the principles of human rights while pursuing the 'normalization of relationships with Communist China' and to insist on guaranteeing the security, independence and freedom of the people of Taiwan. . . . In order to achieve our goal of independence and freedom for the people of Taiwan in this critical international situation, we urge our government to face reality and to take

Above: *A Taiwan pastor discusses the effect on the church of US recognition of the People's Republic. The church in Taiwan hopes that in any future deal with the Mainland, the majority Taiwanese will have a say in their future.*

Right: *H. C. Wang and John Tin study a copy of the* Taiwan Church News, *confiscated by the government. This new action marks stepped-up government opposition to the church.*

effective measures whereby Taiwan may become a new and independent country."

The drafting committee released the Declaration by mail to all the churches, to governmental officials and to overseas churches, but the letters were not delivered. The Taiwan pastors learned of the Declaration when police "visited" them. The text also was published in the *Taiwan Church News,* 4,000 copies of which were destroyed by the post office.

The Department of Interior Affairs "instructed" the church to change the language of the Declaration, specifically to omit the concept of independence. Officials clearly were fearful that the Taiwan Independence Movement had resurfaced in the church, an assumption which church leaders have categorically denied. When the General Assembly officers refused to alter the language, the Kuomintang's fifth section sought to bribe delegates to the Assembly, offering the equivalent of $1,361 if the Declaration was rejected and the General Secretary, C. M. Kao, defeated in his bid for re-election. The Assembly approved the Declaration 235-49-10 and re-elected Dr. Kao 255-49-8.

Subsequently, the government stepped up its oppositon to the church, refusing to allow the General Assembly officers to travel abroad, planting informers in church meetings, intercepting mail to and from Christians overseas and changing property and tax laws to weaken the authority of the General Assembly.

In the face of this situation, an emergency theological consultation was called by the church, and overseas participants were invited. Even on short notice, 19 persons arrived from England, Germany, Canada, the United States, Japan, the Philippines, Indonesia, Switzerland, Malaysia and Singapore. Thirty-four persons were present from all parts of Taiwan representing several points of view.

During a reception for government leaders, Moderator H. K. Weng of the Presbyterian Church in Taiwan and the Reverend Harmut Albruschat of the Evangelical Church in Berlin-Brandenburg, signed a church-to-church partnership agreement. A covering letter from German church officials expressed disappointment that Mr. Weng had not been permitted to speak at the church's General Synod.

Various of the overseas participants indicated the concern of their churches for human rights in Taiwan and confidence in the leadership of General Secretary Kao and Moderator Weng. Government officials seemed impressed by the support the overseas churches demonstrated by the presence of so many persons.

And now, the American reality with which Taiwanese Christians must deal has changed dramatically—and with it their future. In a sense, President Carter merely dropped Mr. Nixon's other shoe, for the normalization of relations between Washington and Peking had been expected since the Shanghai communique of February 27, 1972. The expected has now become a reality and people must deal directly with realities.

Mr. Carter's announcement included some phrases to which the Taiwanese will cling with desperate hope. He referred to his efforts "to assure the well-being of the *people* of Taiwan" (italics added). The words, "people of Taiwan" are code words that include more than the government or the ruling party. Mr. Carter and the US State Department are well aware that the government on Taiwan does not represent the majority of the people.

President Carter also reasserted Mr. Nixon's position that the US "will continue to have an interest in the peaceful resolution of the Taiwan issue." That—together with China's willingness to ignore the continued sale of defensive arms to Taiwan—offers some assurance that the island will not be overrun by the communists in the forseeable future.

The church in Taiwan has a big stake in that. In the first place, the church has appealed to the mainlander Chinese who rule Taiwan not to make a deal with the People's Republic without elections that would give the majority Taiwanese some say in their own future.

More directly, some church leaders have expressed anxiety that communist control of the island could drive the church underground. Aware of that possibilty, one church is seeking to double its membership in a decade and to provide lay theological training to thousands of people. It also seeks to help Christians prepare for any eventuality as well as to express their witness beyond Taiwan. The maturity of theological reflection in that church is matched by the courage and insight with which its leaders are dealing with the changing realities of their life.

President Carter also promised continuing "cultural, commercial and other unofficial relations with the people of Taiwan." Mr. Carter not only recognized 'the simple reality" of the People's Republic of China, but he also recognized the stabilizing influence that unofficial relations can play vis-a-vis Taiwan.

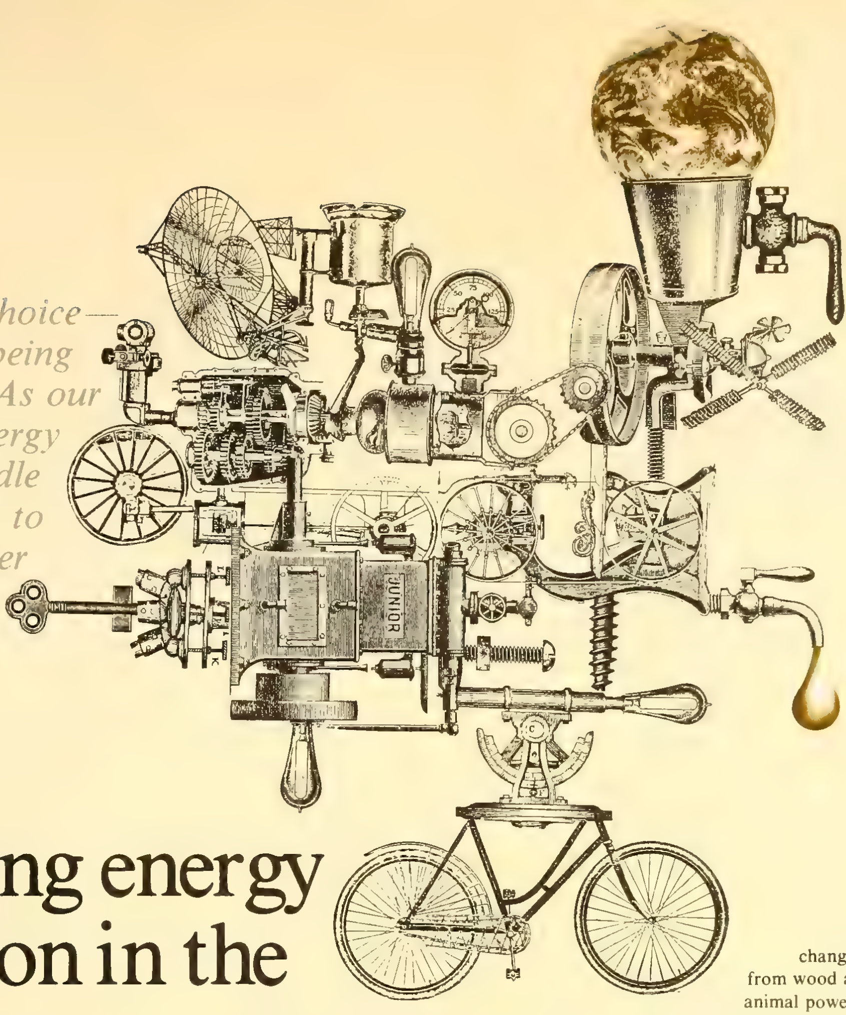
American business, with its own massive interests in Taiwan, could play a very significant role in assuring that freedoms increase rather than decrease there. The Taiwanese majority can no longer look to the United State government to aid them in their human rights struggle. But commercial interests, affirming their own confidence in the democratic system, will find it in their own self-interest to deal with the persons who represent all the people, and especially the Taiwanese, whose stake in the island's future is the greatest.

Christian churches around the world also may play an increasingly significant role. There is real danger that as the present government is forced into a more defensive posture, it will lash out more intensively toward the church that has challenged its assumptions. Expressions of concern and strong church-to-church ties may impress not only the present government in Taiwan, but also the observers in Peking. Such direct involvement of other churches from North America, Europe and elsewhere in Asia might even suggest a model that could eventually reopen Christian churches in the People's Republic of China.

On Taiwan, as elsewhere, the American reality is pervasive and sometimes unwelcome. If the effects of that reality sometimes cause us Americans discomfort, we need also to ask how we as Christians act within that reality more responsibly. ☐

J. Martin Bailey is editor of A. D., *denominational magazine for the United Presbyterian Church and the United Church of Christ.*

We have no choice—the choice is being made for us. As our traditional energy supplies dwindle away we have to change to other sources.



Handling energy transition in the Brethren tradition

by
Richard
Keeler

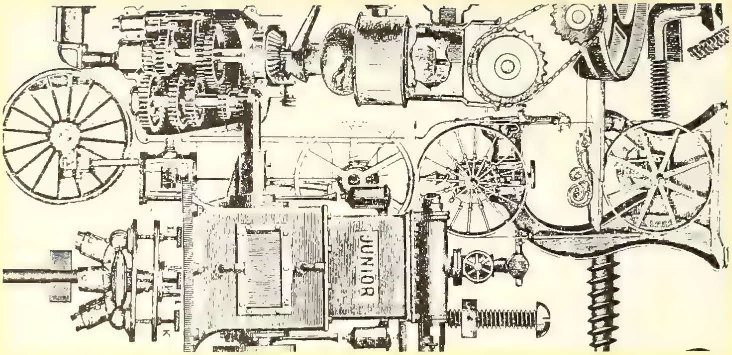
"Live simply that others may simply live." Straightforward Brethren philosophy—you've been taught that for years. Now, as our energy supply is fast dwindling, as the Middle East withholds its oil supplies, as Iran's oil business is jeopardized, it is time for the entire US population to hear that philosophy and for all of us to implement it. Actually, we have no choice—the choice is being made for us. We have to change to different sources of energy.

These are the findings of many of the nation's leading energy scientists and top-level decision-makers. In their presentations at the University of La Verne's energy colloquium, led by Dr. Richard Green, manager of environmental technology at the Jet Propulsion Laboratory, Pasadena, Calif., these experts assert a problem—an energy dilemma.

For the first time in history, we are entering an unwanted energy transition. Unwanted because, unlike previous changeovers from wood and animal power, this transition is one without an energy successor which we can pour into our gas tanks or plug our toasters into.

With US oil dependence now reaching 48 million barrels daily, there is no wonder at the concern. At our present pace, the transition into new sources of energy will begin in earnest in 1980 and continue through 2020, a date Glen Lovin (manager of consumer and government affairs with Edison Electrical Institute) and other scientists feel we will be hooked into our new advanced energy sources, whatever they may be.

But until that time, it is a personal dilemma, and to Lovin, conservation is the key to resolving it. His suggestions to meet this challenge are, first, to stretch the fossil fuel epic to its limit and, second, to simultaneously accelerate conservation technology for a short (and hopefully, painless) transition period. In his campaign for energy saving, Lovin looks to utilizing



"As Brethren work at energy stewardship they not only show reverence for God's creation, but they serve their neighbors' good as well."

some of the vast energy waste at our disposal—namely cogeneration possibilities of recycling waste industrial heat, a conservation tip formerly unheard of. And there are other virtually untapped sources. Probably the most enterprising is solar energy. Others are geothermal power, bioconversion, wind power and nuclear power. Some of the other standbys such as natural and synthetic gas, coal and hydroelectric power are sources that will be around in 2020. While natural gas currently totals 28 percent of our energy (oil supplies 50 percent), coal and hydroelectric power are far behind. Especially hydroelectricity, which is a mere 1.4 percent of our energy production.

We like to think of Brethren as traditionally having been watchful of energy waste and consumption. Brethren energy consultant Roy Johnson comments that "Brethren life is to be lived frugally." Johnson, an advocate of a "soft energy" approach proposed by Amory Lovins of the Jet Propulsion Laboratory, has engineered two solar-equipped homes (See MESSENGER, November 1977, "The House That Runs on the Sun," and February 1975, "Let the Sun Shine In). He sees soft energy as an alternative measure to hard energy approaches because, "We have had an almost romantic relationship in the US with nuclear energy."

The soft energy approach Johnson refers to relies on natural, renewable energy flows such as the sun and vegetation. They are diverse, flexible and relatively simple to use and understand. And most important, this energy matches its need. Why fire up a nuclear inferno to heat homes to 68 degrees, when it could just as easily be done by plentiful solar energy? "After all," says Johnson, "almost all of us have a solar collector in our homes—it's called a south window.

"We waste so much energy, it's hard to understand—I guess partly because it's been cheap in the past . . . but no more." Hard energy catch-all approaches, however, seem to be more attractive in Washington. But the financing of costly nuclear power plants, increased foreign oil and environmentally damaging coal are now being re-evaluated.

"Clearly, the soft path offers just about everything—if we are willing to change our life-style for the sake of what is right . . . and for the sake of the future," explains Johnson, pointing out a need for a change in attitude and vested interests. "So far, no one has become rich on solar energy, and perhaps no one ever will." Johnson cites the church's responsibility as a leader in the energy dilemma in producing a new energy-conscious life-style for the country.

In order to preserve our remaining resources through the transition years, we as individuals must take on the task of conserving our high-grade energy sources of vanishing oil and natural gas. While everyone has a south window and "solar dryer" (clothesline), commercially developed solar panels are also needed. These panels, also referred to as photovoltaics by their technical name, are solar cells able to take sunlight and convert it to simple electricity.

Although these solar cells are beginning to be marketed commercially, the problem with manufacturing them cheaply is that it takes a lot of energy just to produce a solar panel, and so far the return of energy from them has not been highly efficient. If you are a resident of the eastern US, solar energy suffers from the capricious passages of storm systems. Even in the West, smog hampers the success of collection. These are the observations of Dr. Marshall Alper, director of photovoltaic research at the Jet Propulsion Laboratory. Dr. Alper reports that with commercial production, the cost of solar cells is gradually falling; three years ago one watt of solar energy on spacecraft cost $30,000. Today, one watt is close to $9. To be economically feasible, the cost must drop to about 50 cents for the same amount of energy. "Technology is not a problem—the important issue is how we view other costs," he says.

Recent scientific innovation has uncovered another possibiity—orbital solar platforms. With constant sunlight that is not diffused by atmosphere, the possibilities are great—but there are drawbacks, even though they are not technologically oriented. According to Dr. Alper, there is a limited amount of prime orbits. Also, no government wants to have a potential weapon orbiting above it. Plentiful solar energy could be focused like a powerful death ray toward the surface, using microwave beams that transport the energy. Still, the technology for such solar platforms does exist.

It is estimated that if solar energy were used as America's sole energy source, it would take roughly 75 square miles of panels to supply our needs at our current 12 percent solar conversion efficiency. Even by 2000, solar-collecting efficiency will not increase substantially, say scientists.

Sidelights to solar collection hold several other possibilities, the most popular of which is hydroelectric power—the ability to harness water energy. Technology is available, but the major obstacles are ownership and priorities. Although hydrogeneration is clean, the impact that dams have on the environment is substantial. And many of the prime areas are already generating power.

With nearly 75 percent of the world covered by water, harnessing sea thermal power is also getting a close look. Since oceans absorb solar heat energy, there are differences in temperature at different depths. So far this heat is virtually untapped.

Another form of solar energy is wind. For centuries we have built machines to put the power of moving air to work—and always abandoned them when a more convenient and constant source entered the picture. It is, again, time to re-examine this source. Already, the development of large windmills and turbines is fast becoming an interesting prospect to public utilities.

While these ideas can be potentially good resources, many people are looking for a more substantial energy source on which to lean. And right now, coal is the most interesting area looked at, says Dr. Art Murphy of the coal development program at the Jet Propulsion Laboratory.

Coal: It is not easy to get at; it is not easy to transport; it is not easy to clean up after. Yet, coal is the present great American hope.

As foreign oil prices rise, people look homeward to coal; there is more of it than other hydrocarbons, and certainly more of it in the US than anywhere else. And, coal is "the most misunderstood section of our energy delivery system," adds Dr. Murphy. Adding to the confusion over coal, Dr. Murphy states: "Coal is not going to be any more important in this country in 15 or 20 years than it is today." The problem lies in supplying it, not in the actual technology needed to extract underground reserves. Forecasts indicate only a marginal six percent increase each year in coal production. As he sums it up, "It looks pretty dismal." Stricter environmental pacts forbidding strip mining and clean air acts have further contributed to put coal production at a near standstill.

And those optimists seeking "the coal conversion dream" (making coal a liquid fuel source), as Dr. Murphy puts it, have a long time to wait. Since most of the current costs of coal extraction stem from environmental concerns, Dr. Murphy concludes that this is a "societal problem and not as much a technological problem. People must be ready for it—and pay the costs such as strip mining."

Another American hope—nuclear energy—is affected by many of the same problems associated with coal. An even larger threat exists behind the scenes of seemingly unlimited energy—that of toxic radioactive nuclear waste. This reason alone is responsible for much of the declining enthusiasm for nuclear power.

According to Dr. Tom English, expert and consultant on nuclear waste at the Jet Propulsion Laboratory, high-level radioactive waste is made up of spent fuel rods. After running a nuclear facility for about three years, there is a problem of what to do with all this nuclear garbage. Right now all nuclear wastes in the US are stored in swimming pool-like holding tanks of water, rather than burying them in the ground where leakage would occur over a period of years.

And if storage of nuclear waste is not a big enough problem in itself, the material must be heavily guarded for fear of its being stolen. In the wrong hands nuclear waste makes a formidable weapon as a bomb since it still contains active plutonium and the radiation is a killer weapon in itself. In spite of all precautions, a small percentage invariably is lost. A special term known as MUF (missing and unaccounted for) has been coined for obvious reasons.

Where can you put something so lethal that potentially it could destroy all of humankind? The first choices are rock salt beds (underground), oceans and outer space. Each of these options is risky. Tossing nuclear wastes into outer space is a tempting idea, but too many things can go wrong with the rocket—and who would want to find radioactive waste in the backyard some morning?

Some methods for waste deportation via space include sending it to the "Billy Crater" on the moon (Yes, it's named for Billy Carter!), shooting it directly into the sun or into a parked orbit around the sun and Venus. "If we do this type of thing, we had better know what we are doing," advises Dr. English, since the simplest of mishaps could drop this poison right on top of us.

As Dr. English sees it, the only option left is to shut down the nuclear industry until we figure out what to do with the spent fuel. The other area he comments on is military and commercial inconsistencies. "Fools rush in where angels fear to tread," he quotes Pope. "Waste is just as dangerous if it comes from the military as from any other source. I hope we end up treating the military in non-military ways with nuclear waste.

"We need to get the collective wisdom of society together to figure out what to do," he concludes. And, after all, some people even view solar power as a form of nuclear power—but with the waste 93 million miles away.

In the midst of these complex and confusing circumstances surrounding energy, our scientists turn to us to creatively think of ways to utilize it and to conserve it. As Brethren, we have traditionally held up the simple and natural life-style as an ideal. And Christopher Saur's motto: "For the Glory of God and My Neighbor's Good" rings as true at the approach of the second millennium as it did in colonial times. As Brethren work at energy stewardship they not only show reverence for God's creation but they serve their neighbors' good as well. ☐

Richard Keeler, a former Communications Team intern, is a University of La Verne journalism student and editor of La Verne Magazine. *He is a member of the La Verne Church of the Brethren.*

Stretch out your hand

Read: Mark 3:1-6; Luke 5:5, 27-28; John 2:1-11

Sometimes Jesus is infuriating! Take the man with the withered hand in Mark 3:1-6. "Stretch out your hand," Jesus says to a man who has a lifeless arm and hand. He asks the poor man to do the impossible.

Or think of that time when Peter and his fellow fisherman had tried all night to catch fish, but were forced to return to the shore when day dawned, their nets empty and their bodies worn out. Then Jesus asks Peter to try it again and the disciple understandably protests: "Master, we toiled all night and took nothing!" (Luke 5:5). It was obviously not the fishing season. Again such an irritating command, asking men to do the impossible!

Yet another example: the calling of Levi or Matthew (Luke 5:27-28). The man is at work in the tax office along the road from Damascus to the Mediterranean Sea, just outside Capernaum. People traveling that road, the only good one, have to pay a road tax. Levi is employed by King Herod. We would say that he worked at the toll booth giving access to the turnpike. The flow of traffic continues. While he is busy figuring the receipts of that day (maybe his bribes as well), Levi hears a voice. Jesus stands at the window and calls, "Follow me!" How can he ask that of the tax collector? The man has a family which has to eat, his work contract, his pension and other benefits to think of. Just leaving the job? King Herod is not an easy master. It is risky business to displease him! Jesus asks once more for the impossible!

One final example (there are many more) we find in the story of the wedding at Cana (John 2:1-11). The feast is in progress, the spirits are high, there is a lot of merrymaking and laughter. Then, suddenly, they discover that the wine is gone. More guests than expected, greater thirst than usual, not enough wine to begin with? We do not know. But it is a catastrophe. There is no wine to be had at the local supermarket and Kool-aid, obviously, will not do. It is, after all, a wedding, a new beginning. That ought to be celebrated properly. Cannot Jesus do something? Oh yes, he can. "Fill these six wine jars with water," he commands. With plain water? Indeed. They have not yet recovered from their amazement when Jesus tells them to take it to the steward of the feast. Just water? That is even worse than Kool-aid! The oddity of it all, they must have thought. Impossible, that man Jesus!

Is Jesus not a harsh master, a commander without feeling, quite irresponsible and not too well related to the world as we know it? We use the present tense for is it much different today from those days? Have you never been called by the Master to perform an impossible task, such as when they asked you to teach in the church school, or serve on the church board, or chair a meeting or try to get newcomers in the community to come to church? I'll do anything you want me to do, but not that, you said. Impossible. Jesus is still calling people to do tough jobs. It is infuriating!

It is clear, then, that there is a pattern here, a maddening similarity between then and now. He has not changed his ways, this Lord of ours. Is it not enough to make you lose your faith?

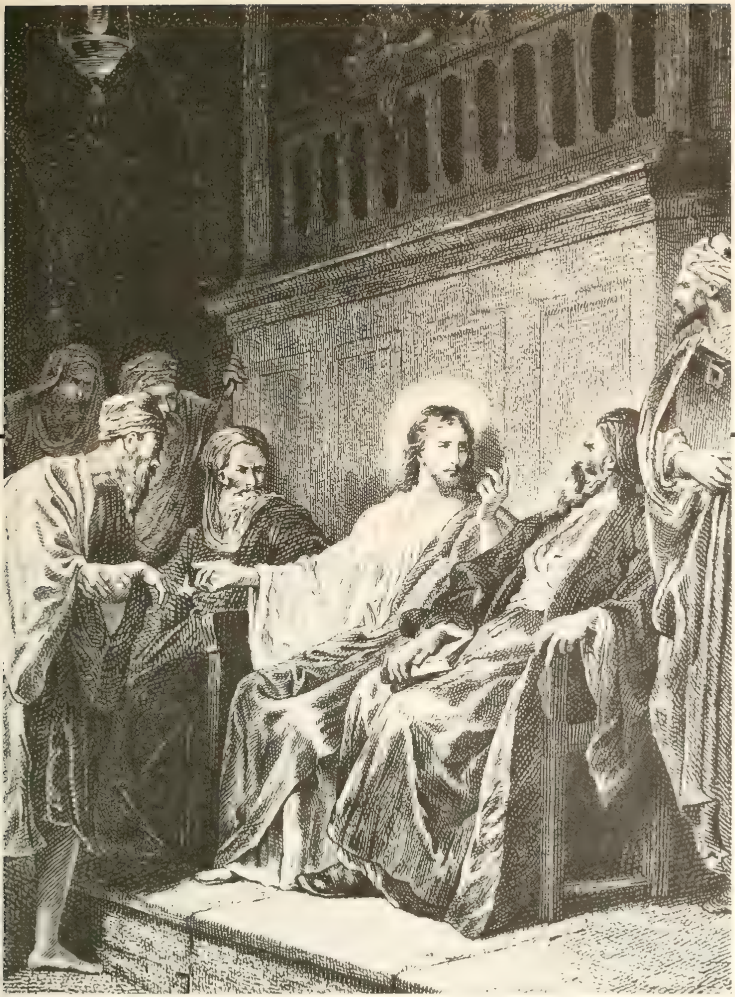
It would be, if he would leave us in the lurch like that. Giving an impossible command and not telling us how to go about it. Jesus does not work that way. He calls and gives orders, but he also provides the energy and the courage to do that to which we are called.

The man with the withered hand is enabled to stretch it out, to move it, to let his fingers dance. The impossible had become quite possible and it was fun. He could not get enough of turning and twisting his hand, newly filled out and normal like his other one.

With Peter there is no difference. He doubts Jesus' wisdom in trying again for fish. What does a carpenter know about the sea that a professional fisherman does not know? But he is awed by Jesus' self-assurance and after some feeble objections he agrees and sails out toward the deep. The result is most surprising. Where no fish had been all through the night, a great shoal now swims straight into their nets, which begin to tear under the load. More than that, the load is so heavy that several boats cannot contain it and are even beginning to sink. When you put your trust in the Master, you are almost drowned in blessings!

Levi's case is of the same cloth. He looks up from his books, his hand in the cash box, and all that is involved passes in a whirlwind fashion through his mind—the risk, the ridicule, the gossip, the penalties. But the voice outside is a voice with authority and there is no getting around it.

Jesus empowers, if we are willin



"Christ Healing the Withered Hand," by Alexandre Bida

It is a choice between staying where he is or getting up and going. We see him struggle for a little while. Then he gets up, leaves the books open, the cash box unlocked, the keys in the door, and follows Jesus. He has been provided with the will power to risk Herod's wrath, the scorn of his fellows, the gossip of his neighbors and all the determination in the world to make a success of his new calling.

So it is also with the servants at Cana. When they are told to take water to the steward, so that he can taste it, they hesitate. Are they going to make fools of themselves, get a good scolding in front of all the guests and be dismissed without further ado? It is not a very pleasant position to be in, that is for sure! Somehow, though, Jesus' quiet and friendly manner gives them the nerve to go through with it and boldly they present the steward with what they still imagine to be just plain water. Nobody is more surprised than they when the steward's face relaxes and breaks open in a smile of deep satisfaction. This wine is so good, where on earth did it come from? When Jesus empowers us, the results exceed all expectations.

Now how about us today? When we were called upon to serve, we felt that we could not do it. Impossible. No talent. No time. No ideas. No inklings. No hunches. No training. No experience. And so we can go on. Maybe you have thought of other excuses. But Jesus did not immediately withdraw. He asked us again and again, via the congregation, and we finally gave in. Okay, I will try. You remember then how you began to prepare, with fear and much trembling, for your new tasks. You had to study and ask questions of those who knew more about it. It hurt your self-esteem a bit. You had to admit ignorance at many points and that hurt your pride. There were, however, tremendous compensations. You learned a great deal about the new task, and also about yourself. You received the power to accomplish the impossible. The Master asked you to stretch out your hand, to use it. You thought he was kidding. But he was serious, even though he may have chuckled within himself about your hesitancy, knowing the outcome as he did.

When you venture out on the sea of life with Jesus, you will be impowered to go on and become a "fisher of men." When you hear the insistent call of the Master, the cash box loses its hold on you. When you are adventurous enough to dip into the living water, that which is common will become special, the old new, the earth the Lord's, your will His.

Stretch out your hand! ☐

Ton van den Doel, formerly a Church of the Brethren missionary in Nigeria, is currently a missionary in Indonesia.

/by Ton van den Doel

Believing that the church is "all people of God," Anna Warstler has lived her life of service that they may find their place in Christ's mission in a changing world.

Anna Warstler: A ministry of

by Mildred Hess Grimley

A part of me is left in every place
That I have loved—be it a single tear,
A dream, the echo of my voice, a step,
A long last look of faces that were dear.

A part of every place that I have loved
Is left in me, so neither is the same—
The place nor I—and neither can return
To its simplicity before we came together.

These words, tucked in among Anna Warstler's memoirs, come as no surprise to anyone who has followed Anna's long and creative ministry. Indiana, India, Elgin, schools, retreats, Mission Twelve, Search and Share groups, CORE and Creative Aging Ministry—are but a few of those places and areas that will never be the same because Anna left a part of her in every place she loved. And Anna, now at 77, after 40 years of service to the church, has herself grown with each successive experience and will never be the same.

Anna graduated from Goshen High School in 1920. She took a three-month normal course at Goshen College in Indiana and passed her county teachers' exam. After three years of teaching in a one-room school house and three years in the elementary schools of Goshen, Anna taught religious education on released time in the Elkhart County Public Schools from 1928 to 1931, and became a part of the faculty of the Elkhart County Leadership Training School in Christian Education, supported by various local churches.

teaching

Anna reflected, "To be involved ecumenically in this area of church leadership was both a learning experience and a challenge. A very early responsibility which required me to be sensitive to persons and groups with church backgrounds."

In an evaluation session concerning her work, someone remarked, "Anna, you seem to keep everyone in the class in mind and invite each person to participate."

"This comment," she said, "gave me an inner vision/concept regarding the teaching/learning process which became a guiding star as my teaching ministry unfolded."

Anna was born in 1902 in Goshen, Ind., the daughter of Charles and Nancy Holtzinger Warstler. She was one of nine children. One family—but bristling with a variety of temperaments, interests and expressions of faith.

"But mother and father never pressured us; they allowed us to make our own decisions."

Sermons were often discussed around the dinner table, and local and Brotherhood policies aired, but it was done most positively; negative, damaging criticism was avoided. "The ecumenical nature of our household has made my life pilgrimage in the Christian life richer. It never seemed to make a difference in our family, but pointed up the fact that we had found, at least in part, what unity in diversity can mean.

An interest in missions was fanned by the exciting slogan of the World Missionary Movement at that time, "The evangelization of the world in this generation," and kept alive through Anna's years at Manchester College, by such contagious personalities as John R. Mott, returning missionaries and church leaders. Home "Mission Study Courses" were offered by the Brotherhood and given in the local churches. Anna took all of them.

"While I was greatly motivated toward being a missionary, and almost secretly at times prayed that my lot might be cast in a foreign country, I tried to keep my goal set for God's will, and to be willing to go wherever he would lead me."

At the 1931 Colorado Springs Annual Conference, Anna was commissioned for the "educational ministry of the developing church" and left for India. For 13 years she worked at the Anklesvar Girls' School as principal—disciplining, counseling and coping with the many vicissitudes of teenage girls. Her girls became such a part of her that years later when in Lybrook, N.M., a little Indian girl asked her, "Are you a grandma?" Anna replied, "Yes, Honey, I'm a grandma"—for in truth, many of her "girls" were mothers.

For the next 13 years she supervised religious education in mission schools; the Vocational Training College, the School of Practical Arts (for girls beyond the 8th grade), the Bible School and many small village schools.

On her first furlough, Anna attended Bethany Theological Seminary and received her Master of Religious Education Degree in 1939. She returned to India that same year.

"After this, I had two full terms and enjoyed the blessings of fellowshiping, not only with Christians, but with people of the major religions of the world. These contacts opened up for me a new insight concerning the Lord's prayer, 'Thy kingdom come, thy will be done on earth as it is in heaven.' I realized anew the sovereignty of the Lord of life and all creation."

Anna affirmed her belief in a MESSENGER article, "A Rose for My Neighbor" (July 3, 1969), in which she wrote of a Hindu woman who asked her for a rose. "May I have one of your roses to take to my temple?" the Hindu asked. Anna clipped off the loveliest rose on the bush and carefully handed it to her.

"Thank you," the Hindu woman replied, bending at the knee. "And won't you please visit my temple?"

"Yes," Anna smiled, "and I invite you to my church too."

"To me," Anna reflected later, "this was an exchange-invitation in the Spirit of the Sovereign Lord. I gave her the roses without revealing my doubt . . . because she was a neighbor whose heart was intensely turned to the god she knew. . . . For this to happen I needed to get myself out of the way so the Lord of Life could speak to both of us."

In 1955, after weighing her options, and only after agreeing to a two-year term so she could return to India, Anna responded to the call from Elgin to join the General Brotherhood Board staff as Director of Adult Work/Women's Fellowship.

Anna's insight into the work of church people contributed to a more holistic view of the church. Here, as elsewhere, Anna's gentle indignation brought change. Women were active in Ladies' Aid; service projects involving cooking, sewing and serving and as children's Sunday school teachers; men were active as church leaders and administrators, on major committees, as adult Sunday school teachers and involved in such projects as Acres for the Lord and Heifer Project.

"The time seemed to be right," Anna said, "to take cognizance of some stirrings among both men and women for a closer planning between the two organized groups." To her, "church" was "the people of God"—so all should be involved in every aspect of church life. More important than age groups or sex distinctions or work "roles," were the abilities of persons to do whatever they could.

Another area of concern was the Sunday school program. Classes, the "most wasted hour," had bogged down to a humdrum study of the international lesson series. But new resources and new elective courses were made available and the program came alive. "Brethren Life and Thought," "New Life in the Church" and "Segregation and the Bible" were among those diverse classes added.

Anna urged adult workshops, the formation of local adult councils and adult retreats. Special adult seminars went yearly to Washington, D.C., to meet with leaders of Government—to discuss the issues of the day and to learn "what this means to us as we envision our responsibility to be more active participants in voting and in exercising our influence for better government at the local and state levels."

"We need to see ourselves," Anna wrote, "as the whole church—with a deeper concern for all the work. Much of the work formerly done by the two groups should have the attention of every adult. Why settle for dividing it up in groups by sex? In Christ, we are one and should find our ministry together. It is only when we approach a specialized work that we need the fellowship groupings. . . . But both are stronger if they see themselves in a larger context, whether it be in the congregation, the district, or the Brotherhood. With this background, the focus for adults is not organization, but mission."

In the early days of the women's liberation thrust, Anna was "somewhat saddened to feel the strains of some of our sisters who seem to appear belligerent at times concerning women's rights, equal rights and separate meetings. Some of the things they stress, and in a way are undoing, we had tried in a more unified spirit of understanding to hold up, by being together as mature men and women—envisioning together, planning together, discussing together and serving together ."

However, after Anna attended the 1977 women's conference at Elizabethtown College, she was much encouraged and spoke of the conference as "very helpful in clarifying ways for the sexes to relate to one another in the kingdom of God." She said, "It was a postive and powerful experience—not essentially a fight over equal rights. It helped us look at ourselves and analyze some of our adverse feelings. So it's my dream that these current efforts are serving a needed purpose both on their behalf and on behalf of our denomination. I trust it will also be an example for the larger community of humankind which is facing so many changes.

"I can only say that, though I was misunderstood at times, I am happy to have been involved in history making. I sense that all of us are moving toward a better understanding of one another, and of what God's will is for unity within humankind."

In 1962, the Christian Education Commission of the General Brotherhood Board developed in-depth small group experiences of Christian community. These were called Mission Twelve. Their design was to motivate and train lay persons for the church's ministry. Sustained interpersonal experiences involving persons and congregations in a year-long program of exploration of meanings and expressions of the Christian faith was the basic design. Anna put a return to India on a back burner and accepted this opportunity for the opening of communications between people, between people and their churches and between people and the community. She coordinated 43 Mission Twelve experiences, involving some 4,500 persons from 500 congregations, and participated in a number of them herself.

In 1966, Manchester College awarded her their Alumni Award "for personal accomplishment whereby the prestige of the college is enhanced, for distinguished service to her church both here and abroad and for singular contributions to the spiritual life of her times." The same year she was listed in *Who's Who of American Women.*

She was then invited by the church of India to return and lead lay training for leaders in two districts. She conducted a series of retreats similar to Mission Twelve. This proved to be one of the richest experiences the church had known, as evidenced by the statement of one young man, "You know, I now believe maybe we are called to make a new garden of Eden."

Pastor Gameti wrote, "There is now a new zeal for living the Christian life."

Mr. Christachari (later to become the first Bishop of the Gujarati District) wrote, "(As to) the ordained and the unordained

Right: *During one of her furloughs, Anna worked with youth. Said one, "Age was never a barrier for Anna."* **Below:** *As director of the Women's Fellowship Anna worked with a committee of regional presidents.*

Above: *Anna received Manchester College's Alumni Award in 1966 for "service to her church."* **Left:** *Combating an appalling illiteracy rate, Anna supervised reading lessons during her years in India.*

in the church, (the two) have been at swords' end. Laymen have been at the point of feeling left out. Now they sense that while the pastor carries a specialized role, there is basically only one call that is to everyone—to witness and service."

Retirement comes to everyone—some sooner, some later. Anna laughed, "I always said that if I were not willingly ready to step down when I became 65, they should just knock me down."

So at 67, for "personal enrichment," she enrolled (in 1969) in the Theological College of Bangalore, India, for a year of graduate study in the history of religions, Hinduism, Islam, Buddhism and other Eastern religions.

Her retirement plans met with criticism. "Such an adventure is more suited to young people—or hippies!" "Will it not mix you up or wean you away from the Christian faith?" "Having lived among those faiths for 23 years, what more do you need to know about them?" "At your age!"

But Anna was adamant. "I was dealing with a dream that was pressuring me for realization. I was paying a debt, not only to myself, but to a people and country I had come to love: a debt related to respect, integrity, and a right for them to be free to be themselves in an area of life-religion as dear to them as to me. To see the Word anew, I must know my neighbors better. Not, on the one hand, to be in a subtle position to bring them either to my American or Christian way; nor on the other hand, to forsake or deny my Christian faith, but to set the Word free to speak to me in a climate of exploration and discovery."

Anna was not disappointed, and upon returning wrote, "May I say that the insights received through this experience have made me freer in Christ to live redemptively, and have crystallized a fresh challenge to me to help unveil, or to reveal, the mystery hidden through the eons by God. I invite my Christian friends to begin an adventure of listening in 'naked faith.'"

After she returned from India, Anna continued to minister in areas of spiritual growth. After a young adult retreat at Manchester College in 1976, Anna received this letter:

"Dear Anna,

Thanks so much for your leadership this past weekend. We young adults have so much to learn from brothers and sisters who have walked the paths before us. I sincerely believe that in Christ there is no communication gap. This could be seen during the weekend.

In His love, Mark."

At another similar retreat at Camp Mack, when the campers were walking down to the lake for the footwashing service, one of the young men slipped an arm around Anna's waist and said, "Anna, let's wash each other's feet!"

Then for three years, Anna was part of a program administered by the Consortium for Higher Education Religion Studies for the seminaries of Ohio. This unusual program allowed those seeking the degree to remain in their areas of ministry and develop their own independent programs of study. They were allowed to specialize in some aspect of ministry appropriate to their setting. The participants also selected a small group of resource persons, chosen from within or outside the seminary. This was known as the CORE faculty—of which Anna was a member.

"One of my priorities in retirement," Anna stated, "was to keep growing mentally—to keep my horizons in relation to God being at work in his world." With this foremost in her mind, Anna took further religious studies at the Associated Mennonite Seminaries of Elkhart and Goshen College, both in Indiana.

Programs of "Creative Aging," or "Learning to Grow Old," sponsored by the Northern District of Indiana, were Anna's next challenge. The goals of the program, assisting people to age creatively and gracefully, bridging the gap between the old and the young fit easily into Anna's philosophy of living.

A friend replied to one of her letters:

"Your sentence 'at my age' threw me for a loop! I find it interesting that you have to remind others that you are growing older! It doesn't seem to be a significant factor in the discussions I've shared with your students! Perhaps *that is* the significant factor which makes the difference between being a good or an excellent teacher, so I'm for growing older too!"

Anna has always been a good teacher. Yet each new church experience is met with the spirit of a student, still exploring, willing to grow and knowing that the church as she defines it, and she will neither be the same. ☐

Mildred Hess Grimley is a former Nigeria missionary from the Brookville (Ohio) congregation. She is the author of Children of the Bush Country

Caught in a strangling urban setting, Baltimore First was dying. Efforts of concerned clergy and church consultant have helped a changing congregation look . . .

beyond crisis to promise

by Thomas Wilson

First Church of the Brethren in Baltimore, Md., was dying—and in need of resurrection. Through the efforts of a strong congregation, spirited church-leadership group, district executive Don Rowe and insightful goal-setting leadership of pastor Bill Hayes and associate pastor Erv Huston and what some would term the "moving Holy Spirit," First Church has moved from a program of maintenance to mission, from survival to visioning about the future; from death to life. A congregation that once looked to the past with pride now looks to the future with hope.

The neighborhood around First Church began changing in 1959, as predominantly working class, homeowning blacks trickled into its all-white neighborhood.

First Church became the victim of a changing neighborhood. Large, single-family homes were converted to squeeze in more families. These new, younger families contributed to overcrowded living conditions and schools. Recreational facilities for this growing youth population are still limited.

The church is situated on the edge of a commercially zoned strip that stretches out several blocks. Most of the owners of stores and businesses live outside the neighborhood, and so care little about its condition. Overall though, the community remains stable with pockets of poverty dotting the landscape.

This external change marked the beginning of a process of "internal transition" in First Church—the end of which is yet to come. Indeed, the times and changing urban scope portend that such an end may never come; and the church may need to learn to minister in a perpetual state of change, both within its own structures and the community.

First Church made a strong effort to cope with the change that engulfed it, and adapt, to minister to white and black by reaffirming "The Time Is Now" Annual Conference statement and declaring its intention to minister to persons regardless of race.

In an effort to acclimate and alert its membership to change, in 1964 the congregation began pulpit exchanges with neighboring black congregations.

In October 1971, a church board retreat under the theme, "Survival and Revival," was held so the body could evaluate and coordinate the church program. During the retreat, plans were made for evangelism visitations, spiritual renewal within the congregation and contacts with new families. Following the retreat First Church and Salem Community Church, a black congregation, joined together for a vacation Bible school, a number of members attended a district race relations

workshop—and discussion of goals began.

Things took a turn for the worse in 1974, when a period of sharp membership decline began.

Except for the period of January through June 1975, when William A. Hayes, a black minister and seminary staff member from Washington, D.C., filled the pulpit, there was no stability and the pulpit committee was busy filling the pulpit on a week-to-week basis during 1974 and 1975.

My arrival on the scene in 1976 was in a dual role: that of a Brethren congregational consultant and as a student in the Doctor of Ministry program at Bethany Seminary, pursuing studies in urban mission. With enthusiastic support from both the pastor and the district executive, two years of consultation was contracted including a monthly flight to Baltimore to work with church leadership.

Our first goal was: to develop knowledge and awareness in the core-leadership group (10-15 members of Baltimore First Church) that would enable them to define the mission of the church in its urban setting.

Group members participated in a 7-week Bible study, collected congregation and community information, participated in training in communications and began the process of collating, interpreting and evaluating statistics.

Goal two in the process was designed to develop and increase skills and performance in church members and enable them to realize their potential. To this end the core-leadership group agreed to continue to study and analyze their collected facts, pin-point needs, evaluate existing programs and revise or establish objectives and congregational goals.

From their study, the leadership group established a list of priorities for the congregation and community: To meet physical, material and spiritual human

With the reactivation of the church came the revitalization of the Sunday school program, **above,** *for adults and* **below,** *for children. A tutoring program for youngsters began in January.*

needs in an effective ministry; to increase participation of members and others from the community by revitalizing worship, church school and rejuvenation of the music program with choirs for all age groups; to affect community outreach by hiring a second staff person as community director.

The third goal was designed for members and friends of the Baltimore First Church to make a commitment to the stated goals and programs of the church and to call others to this commitment. To accomplish this, core-leadership members pledged to publicize and discuss goals, make public commitment to goals, work at activating fringe members and new families into the life and ministry of the church and make plans to celebrate this achievement.

During the work toward the third goal, the rapidity of change in the congregation accelerated. William A. (Bill) Hayes, a black minister from the United Church of Christ and a former vice president and director of education at Inter/Met Seminary, Washington, D.C., accepted the position of pastor at First Church in September 1977. (Since his calling, Bill has also obtained ministerial standing in the Church of the Brethren.)

The calling of Bill was in accord with one of the goals previously worked out by the core-leadership group; but it came much faster than anticipated. Secondly, former pastor Ervin Huston was kept on as associate pastor.

Erv's change was in accord with his own wishes to enroll in automobile mechanic school and to further prepare himself for ministry in a small church—along the line of a "tentmaking ministry." Erv's desires coincided with Bill's availability.

Erv had gained the respect of the congregation as pastor. In this move, which required him to demonstrate a bigness of character unlike any prior challenge, Erv stood tall. His new role was to help consolidate and stabilize the white members of the congregation, and to assist in nurturing their adjustment to the changes that were now imminent. As it turned out, the skills and abilities of Bill and Erv complemented each other in meeting the overall needs of the congregation and community; and their personalities proved to be compatible.

Under the leadership of Bill, the congregation began to move aggressively toward other goals. In October a black choir director was named; and two weeks after Bill's installation, where there was no choir, there now appeared an integrated choir of 13 voices. Since September 1977, 10 new adult members and five young people have been received. A telephone reassurance ministry was inaugurated in December 1978. A tutoring program serving elementary school children began in January 1979. And planning is underway for a day care center in cooperation with a neighboring United Church of Christ congregation. It will open this June.

Tom Wilson, **left,** *was church consultant for the spiritual renovation of Baltimore First. He helped lay ground work for the hiring of pastor Bill Hayes,* **above,** *greeting constituents after a service. The church's first black pastor, Hayes had served during the troubled interim between hired clergy. The newly formed choir,* **right,** *began its role in worship actively when a black director was engaged, and for young adults,* **far right,** *church school classes started.*

The rapid pace of events in the life of this congregation was a beautiful thing to witness and participate in. If someone had caught the members of this congregation on candid camera two years ago and compared them to some present shots, the difference would tell more than I ever could.

Praise for what happened at Baltimore First Church must be spread among a host of persons. We should begin with the Holy Spirit who was mightily at work among the congregation. There was a core-leadership group who participated in all aspects of the three outlined phases. They wrestled with the facts of urban mission and the demands of the gospel upon them, until in the leading of the Holy Spirit, they caught a vision of what they might become. Ervin Huston, the pastor prior to the calling of William Hayes, demonstrated a depth of understanding and wisdom in stepping down and assuming a different role under the new pastor. Also, present and deeply involved was Donald Rowe, District Executive for the Mid-Atlantic District. Don exercised foresight and patience in guiding this congregation through difficult times. Mid-Atlantic District also provided needed funds for enabling this congregation to be in mission. Then there was William Hayes, who served during an interim period of ministry prior to his full-time call to this congregation. It was during that interim period that Bill, in his pastoral concern and skills, dispelled all myths about a black pastoring whites, thus preparing and enabling this congregation to make the decision later to hire a black pastor. My role was that of representing the Parish Ministries Commission of the General Board of the Church of the Brethren.

Given these kinds of resources and strengths, this urban church was enabled to choose alternative choices over conventional ones. It could, and did, decide to live and be in mission.

First Church is no longer a congregation that is beaten, disillusioned and despairing, it now appears to be in a "new creation." Now it is a congregation with a sense of achievement and purpose and a feeling that it can do any task the gospel would lay upon it. Because in the grace and strength of God, it had dared to accept and even plan its death, and thus prepare itself to live and minister. Words of Jesus are applicable to both individuals and institutions: "For whoever would save his life, will lose it; and whoever loses his life for my sake and the gospel's, will save it" (Mark 8:35). Here is a congregation no longer chained by what it had been and done in the past; but grasped by a new vision of what it might become. This vision set a church free to minister in a new world—a world it no longer feared. ☐

Thomas Wilson is consultant for congregational community involvement for the Parish Ministries Commission.

Why we were there

Shirley Whiteside, BVSer from Bettendorf, Iowa, helps in the "mudding-out" process after last year's flood in Rochester. Like other Brethren, she was just someone in the area who was concerned and who cared.

by James E. Tomlonson

"There is no Church of the Brethren in Rochester. Why are you here?" It is with this kind of question that I began to work with the Rochester, Minn., flood of 1978.

You are never ready for disasters and equally not ready for the response you receive. Circumstances determine your

"Disasters will continue. Calls will come to persons like ourselves, untrained and busy. But disasters cannot be planned any more than our opportunities to serve as Christians. God's call to us never has all its implications neatly arranged."

style of work. Therefore, Brethren came to Rochester, Minn., because we were in the area and concerned, though not adequately prepared to handle the disaster. Preparation and acceptance came during the first hours and days.

Our image of a servant people as a denomination is not something we seek. But in service work it comes as a byproduct to our call. In the weeks and months which have followed our effort, references are continually made to the work of "your church." Interestingly enough, I have been known by some of the civic leaders for my work as a board member of a community corrections advisory board. Since the flood, I am better known for my blue jeans and boots than for my suit and tie! I must confess, I feel more comfortable and closer to my heritage in blue jeans.

For me it takes some adjustment in working with non-church agencies. Brethren Service has a long and good working relationship with the Red Cross, but it needs constant re-interpretation in each new community. The morning after a newspaper story about the Brethren and Mennonite volunteers, a Red Cross staffer wanted to know "who authorized that interview and why was the Red Cross not given credit for its work?" Both time and experience clarified this relationship and working arrangements.

As the weeks passed, the Brethren and Mennonites, dressed in their blue jeans and bib overalls, provided the hands and feet for the direct work with the people. Red Cross staffers, some in three-piece suits, provided the material, housing and food wagons, all of which were essential support items in order to do our job. Brethren and Mennonite service units can in no way have those kinds of resources. I am not always happy with this Red Cross/church marriage of convenience, but it has its place in disaster work.

In the Rochester experience, our disaster work was not only in cooperation with the Red Cross, but it had a dual relationship with the Mennonite Disaster Service. Our response, our recruitment and the dispatchment of volunteers was handled as one unit. Steve Pankrantz, Mennonite Disaster Coordinator for Minnesota, was uniquely qualified to serve as project coordinator. Often he would have to say to some Amish and Mennonites that it was all right that they were being sent out to work by a Brethren pastor. As the work progressed, it became clear to all involved that as we answered the phone, "Church of the Brethren/Mennonite Disaster Service," we were not only using a quick way to respond, but were indeed operating as one.

This cooperation saved duplication of people, work assignments and costs. Since all of what we were doing was the same, it saved confusion among the flood victims. Of course there is a risk involved. When I was interviewed or when I spoke to someone who had received help from our workers, they often thanked the good people, "the Mennonites." It was not important to our task or to me that I would have to correct them and say, "I am Brethren." They were, after all, thanking me as a Christian who was seeking to work at a sense of unity and purpose.

When I was thrown into the task of on-site coordinator, it was extremely important to me to have a good sense of direction and support from our national disaster staff. Mac Coffman and, later, Jan Thompson provided the kind of leadership that "equipped" and "let go." Early on, as I encountered the local Red Cross staffer, it was helpful to me to have Mac there to set a perspective. This perspective is necessary, but often happens best on location.

The many techniques of obtaining additional volunteers, dispatching workers in teams to match their skills, listening to frightened callers who were seeking relief, working with up to 15 different government and church agencies, being sensitive to including volunteer needs and organizing all of these various groups to run smoothly can only come from the able assistance of a district disaster coordinator and/or a national disaster staff person. For without them, as an on-site coordinator, I would not have been able to function with as much ease. Our Disaster Network is an invaluable aid.

Disasters will continue. Calls will come to persons like ourselves, untrained and busy. But disasters cannot be planned any more than our opportunities to serve as Christians. God's call to us "to come over to Macedonia" (Acts 16:9), never has all its implications neatly arranged. But whether that call comes to us to go to Puerto Rico in 1956 or to Rochester in 1978, it comes with the impact that we can do no other, but to go.

No, I wasn't trained, but we cannot wait to serve only in those areas where we feel a special competency. One must be prepared to follow the leading of the Spirit whenever it calls us. Brethren Service offers this opportunity. ☐

James E. Tomlonson is pastor of the Root River congregation, Preston, Minn.

Straightening out our attitudes

The Homosexual Crisis in the Mainline Church, A Presbyterian Minister Speaks out, by Jerry R. Kirk, Thomas Nelson, Inc., Nashville. 191 pages. Softback. $3.95

Homosexuality and the Church, by Richard F. Lovelace, Revell, Old Tappan, N.J. 160 pages. Hardback. $6.95

Is the Homosexual My Neighbor? Another Christian View, by Letha Scanzoni and Virginia Mollenkott. Harper and Row, San Francisco. 159 pages. Hardback. $6.95

Homosexuality and the Christian Faith: A Symposium, by Harold L. Twiss, Editor, Judson Press, Valley Forge. 110 pages. Softback. $3.95

by Duane H. Ramsey

That part of the church which is predominantly white, middle and upper class, and has been shaped by the "success values" of our American system has never been in want for something to challenge its firmly entrenched prejudices. In recent decades our racism, our theology of economics and our sexism have been surfaced by militant movements of the blacks, the poor and those who champion equal rights for women in our culture and the church.

Once again the church is facing the tensions of a new issue, this time the one of homosexuality. Many denominations, including the Roman Catholic Church are in the process of studying, writing, amending, adopting or rejecting major position papers on human sexuality with special attention given to homosexuality. Gay persons have announced their sexual preference, candidates for ordination to the ministry have openly declared that they are homosexual and some homosexuals who are already ordained have stated so publicly. In 1968 a new denomination was organized to minister to the homosexual community, and scores of books have been published to help us deal with this troubling issue.

The books listed are four such books which hope to help Christians and non-Christians straighten out their attitudes and feelings about this issue. Jerry Kirk, a Presbyterian pastor in Cincinnati, Ohio, describes the problem as *The Homosexual Crisis in the Mainline Churches,* churches which are facing great pressure "from within and without not only to respond to the homosexual crisis, but to do it now." Serving a church which ministers to a gay community, he shares his observation that gay people are attending church not only for forgiveness, acceptance and love, but to tell the church and the world that gayness is good, that homosexuality is not sinful, that God made homosexuals that way and that it is time to accept gays as they are.

That affirmation startles Jerry Kirk and he uses his book to encourage the church to stand firm in its rejection of homosexuality as an acceptable style of life and to love homosexuals just as God loves all sinners and urges Christians to love them too. We are to love them in such a way that homosexuals may be led to repent of their sinfulness and be reconciled to God and the Church. Kirk is a preacher, and probably a very good one. His book is written in a homilectical style. He does not discuss the issue of homosexuality; instead he "preaches" forcefully against it. The book has little value except to those who have a strong bias against homosexuality and are looking for support. Kirk offers that support, which in my opinion does not help to resolve "the homosexual crisis in the mainline churches" or any other place.

A much more serious study of the issue was done by Richard F. Lovelace who, as the promotional line on the book jacket tells us, offers "the first comprehensive, scholarly work that deals with the issue from an evangelical view point." Dr. Lovelace was one of the leaders of the "conservative minority bloc of the United Presbyterian Church's task force on homosexuality, which was commissioned to study homosexuality and ordination.

In his book Lovelace reviews briefly the historical position of the church's stance toward homosexuality, beginning with statements from early and medieval Christianity and concluding with Karl Barth and Helmut Thielicke. The conclusion, of course, is that traditionally the church has considered homosexuality as "unnatural," a violation of God's "creative intent for human behavior," as "perversion" or as, according to Thielicke, a condition of life which calls for pastoral care to be given to help a person "sublimate his homosexual urge."

For the rest of his book, Lovelace argues against these new trends toward more openness in accepting the homosexual stance. Admitting that the church too long has neglected any creative mission to the gay culture and also has failed to deal effectively with homophobia (a mixture of compulsive fear and hatred with which society often regards homosexuals), Lovelace moves to a careful consideration of the biblical evidence against homosexual practice. He examines texts in Genesis, Leviticus, Romans, 1 Corinthians, 2 Peter and Jude, concluding that "there is no warrant in the Scriptures for any form of homosexual behavior to be considered a legitimate expression of the will of God." The final chapter of this book, which, according to its title, should have offered help for the church's ministry to homosexuals, in reality offers very little practical help. The author, instead, presents a theological treatise on the spiritual life which he applies in theory both to homophobes and homosexuals.

Another Christian view, assert Scanzoni and Mollenkott, can be found in their book *Is the Homosexual My Neighbor?* The preface introduces their purpose for writing. It reads in part: "We Christians need to learn a lot about love—and about those who need our love. The homosexual *is* our neighbor, but we haven't acted like it; instead, we hold a stereotype in our minds. Of course, we have done this also with other groups: Jews, blacks . . . the poor, women. We don't understand them, so we rush to condemn. We use the Bible to clobber people rather than to uplift them . . . we hurt our fellow human beings, all the while claiming that we are doing the will and work of God. It is in the hope of alleviating such hurtfulness (which harms us all) that we have written this book."

This is a compelling book which encourages readers to examine their own thinking or prejudices about the homosexual and the fear, if not hatred, which many heterosexuals feel toward gay persons. Who is my neighbor? According to Jesus' definition, anyone who crosses my path and needs my help is my neighbor. Scanzoni and Mollenkott apply that story of Jesus very forcefully to the Christian caring about the needs of homosexuals who are usually misunderstood and rejected until they are willing to act in a heterosexual way or agree to "live celibate forever."

Do we care about such persons? The answer, of course, is a strong "Yes."

oward homosexuals

Richard Lovelace and Jerry Kirk would also answer "Yes," but have a different way of expressing that care than do Virginia Mollenkott and Letha Scanzoni. These women authors recognize the real agony, the struggle, the fear that is involved in questioning our traditional ethical standards. Like Peter on the roof of the house, struggling with his prejudices against Gentiles, we too have a hard time facing our prejudices against those people who in some way appear to be different from us or who pose some kind of threat to our social, psychological or religious security.

This is an important book to read. It is very readable and presents scripture narratives in a fresh and creative way, such as their interpretation of the Good Samaritan story. Though these authors also deal with the familiar accounts of Sodom and Paul's oppositon to homosexuality, they focus on biblical guidelines that urge Christians to love one another, showing compassion upon all who stand in need. One of the important contributions which this book makes to a better understanding of homosexuality is the listing of important contributions which male and female homosexuals have made to art, literature, education and medicine. Among them are Leonardo de Vinci, Michelangelo, James I of England, poet Walt Whitman, Jane Miranda Barry (the first British woman doctor), Mary II (Queen of England, Scotland and Ireland), and Carey Thomas (dean and president of Bryn Mawr College in the early 1900s). That list was given by the authors only to show that many homosexuals live "responsible, productive lives and make impressive contributions to society." It also indicates just how comfortable many of us can be with the lives and works of great persons before we are aware of their homosexuality.

In their chapters on a definition of homosexuality, and on struggling from homophobia to understanding, Scanzoni and Mollenkott present well-documented material which can assist persons to understand better their own personal attitudes toward this issue. They conclude their book with a proposed Christian ethic for homosexuals. Aware that there is no uniform agreement among Christians—in fact a great deal of disagreement—the authors appeal 1) for "more and more persons to become less afraid of the issue and 2) for more creative thinking on the theological/biblical/ethical level and more compassionate counsel on the practical/personal level." Any person who does any serious thinking about questions related to homosexuality will find this book a good resource.

Another book which is more scholarly done and offers more precise kinds of information is a symposium entitled *Homosexuality and the Christian Faith.* It is a collection of articles previously published in journals and other periodicals such as *Christianity Today, Eternity, Christian Century* and *Christianity and Crisis.* They are written by psychologists, ministers and theologians and other students researching and writing in the field of homosexuality. Although in some of the articles the reader will recognize some very prejudicial feelings and judgmental statements, the symposium offers a range of views, carefully presented. A few quotations give some indication of the importance of this book. Alan Bell, research psychologist wrote: ". . . data will show that there simply is no such thing as *the* homosexual, that homosexuals are as different from each other as heterosexuals are from each other. . . ."

Like Peter on the rooftop, we too have a hard time facing prejudices against those people who in some way appear to be different from us.

David Bartlett, minister of Chicago's Hyde Park Union Church and a member of the faculty of the Divinity School at the University of Chicago, writing on "A Biblical Perspective on Homosexuality," makes this observation: "It may be that both heterosexual and homosexual people feel uncertain of their rightness as full human beings, and even of their right relationship to God. . . . Heterosexual people who are concerned to prove their rightness are threatened by homosexual people, who apparently do not need to prove their rightness in the same way. . . . However, if heterosexual people and homosexual people could really hear the word that they are in right relationship to God because of God's grace, and if they could receive that word in faith, they would not need to spend so much energy defending themselves or browbeating others."

William Muehl, a lawyer and teacher of homiletics at Yale Divinity School, concludes his chapter on "Some Words of Caution" with these thoughts: "Homosexuality ought not to be treated as the manifestation of some form of social depravity. . . . But neither can it be defined as an appropriate expression of Christian love in interpersonal terms. The gay relationship is one form of sexual irresponsibility among many and no more reprehensible than most. As long as (gays) recognize it as a problem and are prepared to seek help in dealing with it, there should be no arbitrary limits placed upon their full participation as leaders in the Christian fellowship.

"When gay people claim, however, that their way of life is a morally healthy one, insist upon their intention to affirm it publicly, and ask that it be consecrated in some way by the church, they put themselves in contempt of Christian conscience."

I do not agree with some of the statements just quoted, but have included them as a fair sample of the book's value. Those who have the desire and time to move on what seems to be a biblical injunction to understand, to love and to accept others as God loves all, will be challenged, perhaps disturbed, and even angered by *Homosexuality and the Christian Faith: A Symposium;* and *Is the Homosexual My Neighbor?* but they are important books to read. Homosexuality is a fact; the stress and tension in and outside the church about homosexuality is also a fact. It is one issue, and a major one, in the larger question of human sexuality. Borrowing some words from Jerry Kirk, that is a question on which "the world needs to hear from the church. And the church needs to hear from the Lord." ☐

Duane H. Ramsey is pastor of the Washington City Church of the Brethren, Washington, D.C.

HUMAN SEXUALITY

Our culture is saturated with sex. It comes to us through advertising, magazine articles and dirty jokes. We get a distorted picture of sex because as it is portrayed, it is separated from the wholeness of sexuality.

We have defined sexual as genital activity rather than the total expression of a person, and we have defined sexual pleasure as orgasm rather than the total enjoyment of another person.

From a biblical perspective, however, being a sexual person means being a whole person in relationship to others in a wide range of activities from the caress of a new baby, to the handshake of a friend, to intercourse.

Following are but a sample of the many books available on sexuality. Of the many books that were reviewed, including the following, no one book received my total agreement. Because of a wide variety of points of view regarding sexuality, it is important that we read books on the subject with an open mind and in a spirit of dialog and with other persons.

Although the authors of the following resources express various points of view regarding aspects of sexual expression, all are concerned with the totality of personhood in sexual identity and activity.

Something for Adults

Human Sexuality: A Preliminary Study, The United Church of Christ, 258-page paperback, $4.95.

A comprehensive look at human sexuality, developed by a staff team and a team of consultants of the United Church of Christ in response to a denominational mandate to do a study and recommend postures for the church regarding the dynamics of human sexuality.

There are three strong chapters. The first is "Biblical Foundations," which examines Old and New Testament attitudes and values regarding sex, and the way women and men are to relate. Next is the chapter entitled, "Faith, Ethics and Sexuality," which attempts to provide guidance for decision making regarding sexual activity. Finally, the chapter on "Psychosexual Development," which brings into question sexist ways of viewing male/female development in light of present research and study.

A fundamental point of the book is that sexuality is much more than genital activity. "It is *who* we *are* as body-persons who experience the emotional, cognitive and physical needs for intimate communication with others." All persons are sexual, married or single, including persons who are physically impaired.

Another underlying assumption of the book is the need for freedom from rigid stereotypical roles for women and men. Wholeness in human sexuality views women and men, each created in the image of God as persons of equal worth.

Other chapters are "Some Perspectives on Sex Education" and "The Community of Faith and Human Sexuality." This is an excellent basic resource.

In Touch
Putting Sex Back Into Love and Marriage
HUMAN SEXUALITY
A PRELIMINARY STUDY
THE UNITED CHURCH OF CHRIST
GROWING UP WITH SEX
Richard F. Hettlinger
author of LIVING WITH SEX and SEX ISN'T THAT SIMPLE

Wholeness in human sexuality views women and men, each created in the image of God as persons of equal worth.

In Touch, Putting Sex Back Into Love and Marriage, by Dr. Beryl Chernick and Dr. Noam Chernick, 180-page hardback, $9.95, Macmillan of Canada.

A husband-wife team takes the reader through a series of counseling sessions with a couple who have a sex problem. In the process of dealing with the couple's specific problems, the Chernicks reveal much about the physiology of sex, human sexual response and, most important, positive ways of relating sexually.

The Chernicks also spend a good deal of time working on improving the communications skills of the couple. Good physical sex and good communication, especially the sharing of feelings, go hand in hand.

The book is exciting to read, easy to understand and a good book for couples to read and talk about together. There are many ways to increase physical pleasuring in marriage as well as improve emotional intimacy through improved communication. The Chernicks will help the reader couple in very practical and concrete ways.

Something for Teens

Growing Up With Sex, by Richard F. Hettlinger, 162-page paperback, $3.95, Seabury Press.

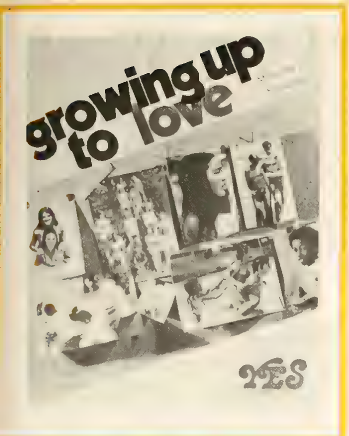
Written for teenagers, this book discusses the physical facts but also talks about values regarding sexual activity. Developing a healthy personality and dealing with one's own values is a part of developing a positive sexual life.

Considerable space is devoted to the relationship between physical sex and love, and to the issues to consider prior to marriage. The author is especially concerned that persons enter marriage after careful thought and planning.

Growing Up to Love: The Meaning of Sexuality, from Youth Elect Series, produced as an elective for youth in the Christian Education: Shared Approaches of Living the Word curriculum.

A six-session course for youth, to provide information, guidance and value clarification on issues related to sexuality. Through group sharing, youth can deal with the physical, emotional, relational, ethical and spiritual aspects of sexuality.

The booklet contains session outlines,



ole-plays, writing exercises and many dis-ussion helps. Especially recommended for retreat setting, but could be used on a eekly basis.

Something for Children

The Wonderful Story of How You Were Born, by Sidonie Matsner Gruenberg, ardback, $4.95, from Doubleday.

A beautifully illustrated and easy-to-read ook for families of young children, this an be read to younger children. Children of eight or so can read it themselves. The age range is about four years old to 10.

The wonderful story of how you were born
by Sidonie Matsner Gruenberg
with illustrations by Symeon Shimin

It contains a separate section for parents o give special guidance on the use of the book as well as how to provide good sex ducation.

The above resources can be ordered rom The Brethren Press, 1451 Dundee Ave., Elgin, IL 60120.—Ralph L. Detrick

Ralph L. Detrick is consultant for life cycle ministries/person awareness with the Parish Ministries Commission.

pilgrim's pen

by Patricia Kennedy Helman

The pilgrim is a wanderer . . . over the highways, on the byways, through the skyways of life . . . and as she wanders, her thoughts meander along.

- March's ageless motif is the lion and the lamb, which leads us rather directly to theology. Woody Allen says the lion shall lie down with the lamb . . . but the lamb won't get much sleep. All of that is changed as the love of God embodied in Christ becomes the first step toward that happy fulfilled time when the lion shall lie down with the lamb, and the lamb shall sleep peacefully. March also brings intimations of the paschal lamb—slain for the sins of the world. For the shadow of the cross is already on Christ.

Fat Tuesday (Mardi Gras) is over—the feasting is finished, and our own 40 days in the wilderness have arrived . . . a decision is needed. A sacrifice is exacted—but what is it we can give up? Most of us only claim a token sacrifice . . . to give up chocolate or dessert . . . or something of momentary pleasure which gives only a slight nod of recognition to the obligation of sacrifice. When Jesus decided during his wilderness hours what he needed to give up, he decided to offer up himself.

In this day when self-realization and self-satisfaction are encouraged, we might consider what abandonment of self entails. To enter into Lent with some vision of sacrifice beyond a token measure, we must abandon our lives to God's will like the old saint who said, "Yes, God, yes and always yes!"

So the pilgrim goes to her own wilderness determined to nudge self at least out of the center . . . determined to give up something worthy of the lamb of God . . . for finally it is our duty as Christians to bring about the peaceable kingdom . . . to move from that which began in the garden to the City of God.

- The new pope was described by one of the cardinals as being both a servant and a saint. The Brethren understand servanthood better than sainthood, but we do know there are no saints who haven't first been servants.

- Saw two interesting signs across the street from each other. On a Methodist church bulletin board was printed "Seven days without God makes one weak." Across the street at a MacDonald's hamburger stand the marquee read, "Seven days without a Big Mac makes one weak." I don't know which sign was put up first, but I'm pretty sure the "bread of life" will have the last word.

- I was sitting in a Western Pancake House recently with a group of women from whom I derive both strength and satisfaction. All of us are either licensed or ordained ministers . . . but we looked quite normal. After indulging in several bursts of laughter one in the group suggested we send a note around to the other customers asking: What vocation do these five women have in common? Do you think anyone would have guessed?

- STOP SIGNS: On a bulletin board of a church at a country crossroads—"Sin is like headlights; the other person's are always more glaring than your own."

- Some favorite books of some favorite sisters and brothers: Joyce Miller—*Courage to Create,* Rollo May; *The Phenomenon of Man,* Teilhard Chardin. T. Wayne Rieman—*Out of My Life and Thought,* Albert Schweitzer; *Markings,* Dag Hammarskjold; *New Seeds of Contemplation,* Thomas Merton.

- From another Pilgrim's Pen: "He gives Himself to us in order that we may give Him to others. To give Him in all and to all constantly . . . by word, by deed, by counsel, by prayer, by almsgiving, by forgetfulness of self, by the gift of self."—Lucie-Christine (French mystic, 1858-1916).

See you on the journey.—PKH

Brethren writer Patricia Kennedy Helman is a licensed minister and a member of the Manchester congregation, North Manchester, Ind. She is a Brethren representative to the National Council of Churches and is a coordinator of the Association for the Arts in the Church of the Brethren.

On Jonestown, Conference, Dan West

Dave Jackson

Jonestown cause: over commitment?

As the secular press has tried to help the public comprehend last fall's horror in Guyana, there has been the frequent implication that the problem was too much commitment. Journalists suggest that any time people give themselves totally to a cause, the product is likely to be as heinous. Is that true? And if it is, how should that affect our commitment to Jesus Christ and his church? Is our safety a retrenchment into individualistic Christianity?

In many segments of the church today there is a ground swell of urgency to realize unity, to be cooperative with Jesus' prayer of John 17 for us to become one. This is a trend away from the individualistic Christianity that has long characterized much of the church. Believers recognize the importance of leadership so that the mission of the church can flow together as a coordinated body without rancor and division. Some respond by living a more corporate life in Christian communities, sharing with each other and the poor, realizing their identity as citizens of the kingdom. The gift of prophecy is reappearing. People speak for the Lord, not only as preachers with a traditional sermon, but in first person or a "thus-saith-the-Lord."

How do we distinguish what God may be doing through the Holy Spirit from a madness that would ultimately degenerate into a bramble of cults that convulse in death? The problem of people following false prophets to disastrous ends is not new. In Jeremiah 23:15-16 the Lord said, "Behold, I will feed them with wormwood, and give them poisoned water to drink; for from the prophets of Jerusalem ungodliness has gone forth into all the land. Do not listen to the words of the prophets who . . . speak visions of their own minds, not from the mouth of the Lord."

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

The secular explanations of Jim Jones miss half of the terror. If ever evil spirits were active, this must have been a prime occasion. And it was not just a satanic plot to destroy more than 900 people in a remote South American jungle. It was calculated as a blow to the Holy Spirit's work in the church today. It was to spread fear, confusion and possibly persecution against those Christians everywhere who are giving their lives more totally to the Lord. Secular attempts to divide the bad from the good may have the benefit of exposing other cults. But the danger would be a focus on the wrong criteria, thinking that full commitment itself is suspect.

As for dedicated Christians, there is safety without retreat. Commitment is not the problem, but the object of our commitment is critical. Jesus said that he is the Good Shepherd, and he promised that we may know his voice. We do not need to be fooled into responding to the voice of a demonic "stranger" billing himself as an angel of light. God has given us the Bible as a standard by which we may test every spirit, every proclamation, every prophet. I am sure that the powers operating in Jones which attracted people to him were strong, but according to the reports now available in the media, red flags were everywhere for any who would measure him by God's written Word.

Jones made no attempt to hide his sexually immoral life. He insisted that people worship him and call him "Dad," while God says that we are to worship only him and call no man "father." Jones was a free lancer, unaccountable to anyone. Jesus, however, claimed no power or authority coming from himself; he was totally submitted to the Father, and the apostles continued that attitude by submitting to the Father. The apostles continued that attitude by submitting to each other and to Christ's body, the church.

Jones renounced the Bible, placing himself above it. He attempted to disprove it and called it a paper idol, saying, "Too many people are looking to it instead of me." He confessed publicly that he did not believe in the virgin birth. He gave deference to the rich when the Scriptures instruct us to show no partiality. He held seances with spirits, which the Bible explicitly forbids. He used coercion and violence on his followers, whereas Jesus said that the kingdom of heaven suffers in the hands of men who use violence.

And if, because of his "wonders," these clues were not sufficient to warn everyone that Jones was not of God, there was one clincher: Jones claimed to be Jesus Christ and finally God himself. For that eventuality Jesus gave us an explicit warning: "Then, if anyone says to you, 'Lo, here is the Christ!' or 'There he is!' do not believe it. For (in the last days) false Christs and false prophets will arise and show great signs and wonders, so as to lead astray, if possible, even the elect. Lo, I have told you beforehand. So, if they say to you, 'Lo, he is in the wilderness,' do not go out; if they say, 'Lo, he is in the inner rooms,' do not believe it" (Matt. 24:23-26).

God has provided us with the necessary means of discernment so that we can commit ourselves in confidence without fearing that we are being duped. Any false prophet will give himself away if we measure him by God's Word. ☐

Dave Jackson is a member of Reba Place Fellowship, Evanston, Ill.

Chauncey H. Shamberger

Delegates expect to be needed

When I decided to attend the Indianapolis Annual Conference, I had no desire to be a delegate but I accepted the responsibility. As a delegate, I discovered that the responsibility had largely disappeared. I was not expected to think my way through to a decision on great issues; I was expected to approve or disapprove. The meaning and function of being a delegate has changed.

Annual Conference was initially the means of maintaining unity of thought and practice by bringing together representatives from the local churches. These delegates were charged with the responsibility of discussing a matter until a consensus could be reached. The erosion of such a concept of business sessions is plain; though subtle, it is certain.

Many years ago the church began to assume a place in the modern world and the delegates were faced with complex social and moral issues from outside the church. As long as the business was along

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Festival Books

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David and Vera Mace. $1.75, paper

A Private House of Prayer
Leslie D. Weatherhead. $1.95, paper

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traditional lines and dealt with strictly church concerns, delegates had a background of experience and know-how for discussion. They came to Conference expecting to be needed.

Not so today. As the church changed its stance in the world, it soon became obvious that these new issues required study and research by smaller groups. Queries were referred to existing agencies or to special committees. This relieved the delegates of any work on their own and when reports came back a year or two later, all the delegates had to do was approve their findings and their recommendations. Who were the delegates to question the wisdom of the smaller group?

By this process the delegates rendered themselves unimportant and impotent. A group of proxies, wisely chosen from the districts, could do what the delegates do, at less cost, in less time, and equally well.

If this appears far-fetched, take a candid look at what took place at Indianapolis. There were pages and pages of reports to be read and digested together with pages of old and new business to be considered. Did the delegates discuss them? Yes, two of them: gun control, baptism and church membership. Did they dispose of any of them? I cannot recall that they did unless it was the Standing Committee's report on baptism. The report did not specify at what age a child comprehended what was inherent in the rite and the delegates wanted them to study it a year longer and put down the exact year the child is old enough. We also spent 40 minutes trying to amend the report of the Council of Churches only to decide it wasn't amendable.

The delegates set their pattern in the first business session and held to it consistently. When a report was open for consideration, some delegates suggested amendments. But when that happened, the delegates soon became restive and in no time at all the moderator sensing the mood of the delegate body, would say he thought they were ready to vote on the report. They were always ready. They were not only ready, but there was never any question that the great majority would vote for adoption.

I think any fair minded person would agree that some reports were pretty "strawy" (Martin Luther's apt word for James' epistle). That made no difference; they went right through, the same as the best of them. Delegates no longer think through a question to a conclusion: they approve someone else's thinking.

The way the business sessions went, no delegate needed any great preparation beforehand. If any felt they did, about all they had was the Conference Booklet which came out a couple of weeks before Conference time. This did not seem to be a drawback; if the delegates could vote to refer and approve, that was all they needed.

It is unfortunate that being a delegate has become so meaningless, especially since delegate decisions still become the official position of the church. It would mean so much more to churches sending delegates to Conference if these representatives could actually participate in decision-making, rather than just poring over what others have studied and then approving their recommendations. But, in addition to that, there should be a climate in which delegate participation is made possible.

I had not been at an Annual Conference for 24 years. To me it was a frustrating experience to be a delegate. I feel there must be a better way than the one we are using now. Maybe we should authorize a committee to study the matter and report in a year or two! ☐

Chauncey H. Shamberger is a retired orchardist and a member of the Fruitland (Idaho) congregation.

Joe Van Dyke

A friend recalls Dan West

Our world is a trivial and mean world if that is the only way we can see it. If we fix our eyes no higher than the ground at our feet and neglect the heavens above our head, the lives we live here will be small and earthbound. We are saved from living in such a trivial world and from living a meager existence by following our own insights into truth and by recognizing the geniuses of living who now and then come among us.

Dan West was such a man, such a genius. He was also as human and vulnerable as any one of us; he wrestled with angels and with demons just as we do. But Dan, more than we do, realized the infinite dimensions of living on this planet and in this century. He could surely have said with Henry David Thoreau, "I wished to live deliberately, to front only the essential facts of life . . . and not, when I came to die, discover that I had not lived."

Passing on the Gift, the biography of Dan West written by Glee Yoder, is a successful attempt to see this man as he faced what he believed were the essential facts of life.

A few men and women—and Dan is the best example I know—see visions that go beyond one's self; they dream dreams for the world and believe their dreams can be made real. Over and over for them the bush burns, the still small voice at the heart of the whirlwind speaks. And they help us to dream with them.

Dan's church—The Church of the Brethren—was based on a dream. It came into being at a time when the simplicity of first century brotherhood was non-existent, when force backed with violence was the accepted rule within nations and between nations and even in religion itself, when the elemental needs of the common people were considered last or not at all. This new church of sisters and brothers was a bold attempt to get back to essentials, to put first things first.

When Dan came along, that church was two centuries old, but the dream was unchanged. Its preachers, writers, missionaries, teachers and just ordinary laymen were giving their time, energy and spirit to the building of a better world, to the spreading of the good news, to the feeding and clothing of the world's disadvantaged—to helping in every way they could to make the envisioned kingdom of God on earth, a fact.

What Dan did was to focus on these ancient ideas—among them this one: everyone must be involved. He looked for practical, untried ways which would be available to almost anyone of reaching the old ends. He began early in life to put his vision into words and acts. He woke us up and prodded our minds. He made us uncomfortable.

I think he distrusted organizations as the best medium to channel effort, though he worked through them, he knew that even good institutions tend to be wary of change. His best hope was in the awakened

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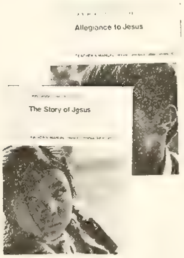

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FOR SALE—"The 25th Anniversary Cookbook" published by The Brethren Home Auxiliary, New Oxford, Pa., at $8.75 plus $1.25 for postage and handling. Loose-leaf book; more than 1,000 tried and tested recipes. Order from The Brethren Home, c/o Milton E. Raup, Box 128, New Oxford, PA 17350.

WANTED—Retired? Try Alabama. Fifty miles from Gulf. Can accept two couples; one handyman. Housing experiment in small town. $100 per couple per month. Unfurnished. Church background required. Immediate possession if accepted. Trial visits encouraged. Contact Roy White, 407 State St., Citronelle, AL 36522. (205) 866-7154.

WANTED—Retired couple to work at Inspiration Hills, Church of the Brethren Camp, Northern Ohio. All living expenses provided. Small salary negotiable. Contact Stanley Hendricks, Rt. 1, Box 184, Burbank, OH 44214. (419) 846-3010.

WANTED—District of Michigan has two half-time positions, Minister of Nurture and Camp Manager, open Mar. 1, 1979. Will consider couple, retirees, or one person for both positions. Send inquiries or applications to Board Chairman, Marie Willoughby, R. 1, Copemish, MI 49625. Tel. (616) 362-3345.

OLD ORDER NOTES—a new publication of Brethren history and genealogy is now available. When issue No. 2 appears, single back issues will be $2 each, post-paid. For introductory offer send $1.50 for current issue plus next issue free of charge. Old Order Notes, P.O. Box 134, Covington, OH 45318.

WANTED—Urgent. Doctor needed by June 1979. Opportunity for private practice and medical director at Greenville, Ohio, Brethren's Home; 4 blocks from local hospital; pleasant rural community; easy access to Dayton, Cincinnati, Indianapolis. Contact Administrator of The Brethren's Home, 750 Chestnut St., Greenville, OH 45331. (513) 548-4117.

individual, the heart set on fire. Although he spent much time with groups, large and small, he was forever looking for the one person—that person who could catch fire over an idea or a cause and become the spearhead to initiate a beginning. Over and over he spent his time and sometimes his own money on that single individual who showed promise of some kind.

We commonly think of sacred places as those spots, permanent structures mostly, that have been set apart as places of worship. Dan knew that we worship God most truly when we are engaged in action that matches God's purpose for us. So he thought of a place as holy where he or anyone was able to make some aspect of the dream of brotherhood become a reality. His own holy places were legion; early on they became global.

There were many Dans, but I think we were watching the essential Dan when he was part of a give-and-take meeting of minds and spirits. He did not preach sermons but he could make sluggish hearts beat faster and wills come alive as he laid out his fresh and lively views. Still, I remember, afterwards it often seemed as if we had only partly understood what he was driving at; we had only partly grasped his intent. There was a gap which he—and we—could not always bridge.

As readers of *Passing On the Gift* follow the history of this man, some may come to different conclusions about him from those I have reached, just as people disagreed about him when he was alive. Any person who never heard him talk or never spent an hour alone with him or never became involved with him in an attempt to turn dreams into reality will be at a disadvantage. The book is not the man himself. Such a reader may find him quixotic or impractical, a man not quite in tune with his times.

In a way this is true. What prophet was ever wholly accepted and followed by the age he was a part of? But Dan West is not really dead; he is alive in us who knew him and he may come alive to you as you read this book. Maybe you will recognize some part of his dream and catch fire and want to help keep him alive by taking your turn at passing on the gift.

Dan would like that. ☐

Joe Van Dyke is a retired teacher, an outdoorsman, a free-lance writer and formerly was a colleague of Dan West's in the Church of the Brethren camping movement.

turning points

Licensing/ Ordination

Attaway, John A, ordained Nov. 19, 1978, Antelope Valley, Okla., Southern Plains

Bauserman, Jason, licensed Dec. 10, 1978, Pocahontas, Shenandoah

Curry, Don, licensed Dec. 10, 1978, Pocahontas, Shenandoah

Faw, Mary Platt, licensed Dec. 10, 1978, Quinter, Western Plains

Hollenberg, Robert Eugene, licensed Nov. 26, 1978, Ft. Wayne, Lincolnshire, Northern Ind.

Nicarry, Paul R., licensed Nov. 19, 1978, New Hope, South/Central Ind.

Salyards, Harry H., licensed Nov. 16, 1978, Carson Valley, Middle Pa.

Stone, Steven F., ordained Dec. 10, 1978, Richmond/Four Mile Church, South/Central Ind.

Taylor, Mary Catherine Mowery, licensed, Nov. 19, 1978, Trinity Church, Michigan

Valencia, Jose Bonifacio, licensed, Oct. 29, 1978, Brooklyn, First, Atlantic Northeast

Pastoral Placements

Bosserman, Willis O., from Walnut, Northern Ind., to Pyrmont, South/Central Ind.

Brubaker, Clarence O., from Circleville, Southern Ohio, to Bellefontaine, Southern Ohio, interim, part-time

Cox, Alvin S., from Mt. Pleasant, Western Pa., to Circleville, Southern Ohio

Faust, Robert B., student, to Clear Creek, South/Central Ind.

Hare, Jack Dennis, from secular, to Outlook, Oregon/Washington

Harry, Ramsumair K., from Garbers, Shenandoah, to Swatara Hill, Atlantic Northeast

Johnson, Roy A., from American Baptist Extension Corporation, to Flower Hill, Mid-Atlantic

Keim, Howard, from retirement, to Cedar Creek, Ala., Southeastern

King, Bernard, from retirement, to Long Green Valley, Mid-Atlantic, interim, part-time

Kurtz, Earl H., from retirement, to Lampeter Fellowship, Atlantic Northeast

Lawyer, Calvin Lee, from Eden, N.C., Virlina, to Wabash, South/Central Ind.

Noffsinger, Stanley J., from CROP, New Windsor, Md., to Wichita, First, Western Plains

Poling, James, to Ladera, Los Angeles, Pacific Southwest, interim

Ritchie, Lowell E., from Fruitdale, Southeastern, to Roanoke, La., Southern Plains

Ruyts, F. Robert, from other denomination, to Shepherd, Mich.

Smith, Beverly A., from Christiansburg, Virlina, to Mountain Valley, Southeastern

Wampler, Mark W., from retirement, to New Hope, South/Central Ind.

Whisler, H. Arthur, from Shepherd, Mich., to Fruitdale, Ala., Southeastern

Ziegler, Levi, from Erie, Community Church, Western Pa., to Conewago, Atlantic Northeast

Wedding Anniversaries

Bollinger, Mr. and Mrs. Alvin K., Lititz, Pa., 53

Burket, Mr. and Mrs. Elvin R., Martinsburg, Pa., 50

Bush, Mr. and Mrs. W. Floyd, Martinsburg, Pa., 51

Clair, Mr. and Mrs. Galen, Lena, Ill., 65

Dunlap, Mr. and Mrs. Art, Goshen, Ind., 50

Everhart, Mr. and Mrs. William, La Verne, Calif., 50

Fike, Mr. and Mrs. Edgar, Winter Park, Fla., 57

Hudson, Mr. and Mrs. Delmer, McFarland, Calif., 50

Kline, Mr. and Mrs. Charles, Mansfield, Ohio, 50

Knox, Mr. and Mrs. Charles, Port Providence, Pa., 54

Kreider, Mr. and Mrs. Bard E., Lititz, Pa., 55

Landis, Mr. and Mrs. Oliver, Yuba City, Calif., 60

Miller, Mr. and Mrs. Daniel, Trotwood, Ohio, 50

Miller, Mr. and Mrs. Kenton R., Martinsburg, Pa., 50

Miller, Mr. and Mrs. N. Ray, Martinsburg, Pa., 51

Neff, Mr. and Mrs. George, New Paris, Ind., 50

Royer, Mr. and Mrs. Millard, Kimmell, Ind., 50

Sheets, Mr. and Mrs. Glenn, South Bend, Ind., 50

Showalter, Mr. and Mrs. Raymond, Martinsburg, Pa., 50

Smucker, Mr. and Mrs. Carl, Davis, Ill., 50

Starrett, Mr. and Mrs. Austin, Kansas City, Kan., 55

Steele, Mr. and Mrs. Lester L., Martinsburg, Pa., 57

Stevens, Mr. and Mrs. W. V., Moneta, Va., 65

Tusing, Mr. and Mrs. Tom, Baltimore, Md., 54

Wampler, Mr. and Mrs. Jacob W., Weyers Cave, Va., 50

Weaver, Mr. and Mrs. Ortha, Johnstown, Pa., 55

Weaver, Mr. and Mrs. Warren, Johnstown, Pa., 55

Weist, Mr. and Mrs. Samuel, Ephrata, Pa., 59

Wenger, Mr. and Mrs. Ed., Empire, Calif., 60

Deaths

Albright, Howard, 92, Martinsburg, Pa., Oct. 20, 1978

Bealer, Maurice H., 84, Gapland, Md., Nov. 20, 1978

Beynon, David R. P., 85, Orange Park, Fla., July 20, 1978

Beynon, Margaret, 60, Broomall, Pa., June, 1978

Brumbaugh, Delcie P., 65, Martinsburg, Pa., Nov. 13, 1978

Casey, Ethel M., 82, Wilmington, Del., June 13, 1978

Casteel, Thomas J. Jr., 33, Chambersburg, Pa., Oct. 27, 1978

Clark, Etta Marie, 70, Boonsboro, Md., Oct. 10, 1978

Clevenger, Fleda, 74, Indiana, Pa., Nov. 25, 1978

Croxton, Edna, 74, Bridgewater, Va., Nov. 22, 1978

Detwiler, Katharine R., 97, Neffsville, Pa., Aug. 2, 1978

Edwards, Dove, 94, Knoxville, Tenn., Oct. 7, 1978

Foust, J. Stanley, 84, Chambersburg, Pa., Oct. 26, 1978

Frantz, Roy, 71, Rocky Ford, Colo., Sept. 9, 1978

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Gingrich, G. Nelson, 77, Waynesboro, Pa., Nov. 26, 1978

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Hinkle, Charles, 91, Springfield, Ohio, Nov. 11, 1978

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Hogue, Leah, 80, LaOtto, Ind., Aug. 4, 1978

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Hull, G. Harvey, 91, New Lebanon, Ohio, Nov. 14, 1978

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Starz, Lillian, 76, York, Pa., Apr. 25, 1978

Stull, George, 70, Elkhart, Ind., May 8, 1978

Sturgill, Pearl, 94, Sparta, N.C., Sept. 1978

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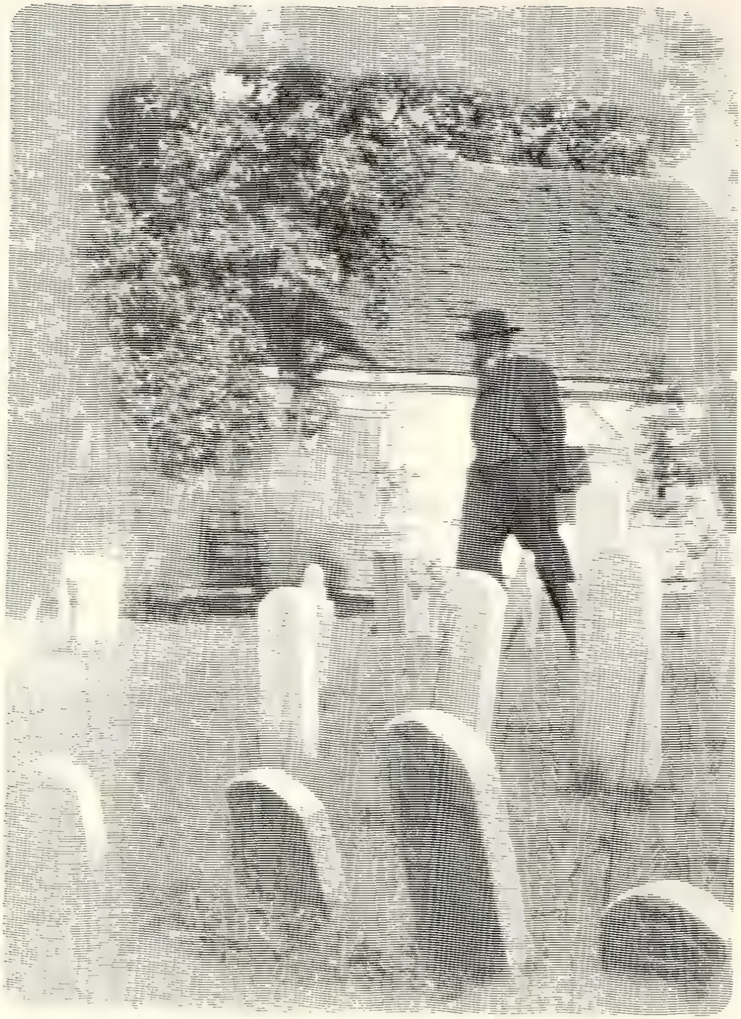
Waltz, Mary, 88, Philadelphia, Pa., Oct. 14, 1978

West, William Anderson, 79, Rocky Ford, Colo., Oct. 12, 1978

Wine, David, 37, Bluff City, Ind., Aug. 30, 1978

In



by William G. Willoughby

Ever since the tv film "Roots" there has been an increasing interest among many people in tracing their ancestry. *Time* and *Newsweek*, as well as many other national magazines, have publicized this sudden trend. A number of books have been published explaining methods of research. Pan-American Airways has used this latest American fad to advertise and sell overseas airline tickets. The idea of going back to the "old country" and walking where one's ancestors walked has great appeal for many of us.

My own indifference to genealogical research was blasted by "Roots," which showed me that such exploration can be fascinating, and, in some cases rewarding. It can help our generation understand *what* we are and *why* we are as we are. Black hair and dark eyes are passed down genetically for countless generations. But "Roots" has also shown us that a spirit of independence, a vocation or a family tradition may also be passed down culturally for many generations.

Knowledge of our ancestors can also help us to know *who* we are. Knowing our roots can give us a stronger sense of personal identity, a sense of belonging, a sense of life's continuity. Adopted children can also have a very strong feeling of cultural heritage, for the values and ideals that are socially transmitted are extremely important in shaping identity.

Knowledge of our ancestors can give us a fresh perspective on life as we learn of *their* disappointments, *their* triumphs, *their* failures and accomplishments. We can be thrilled by a heroic grandfather's tale of a storm on the high seas, or inspired by the story of a great-grandmother's struggle to raise 11 children in a pioneer settlement.

We have many kinds of roots — physical roots in our genetic ancestry, political roots in the Magna Charta and the Declaration of Independence and religious roots. Whether we only recently became members of the Church of the Brethren or had great-great-grandparents who were Dunkers in Ohio, Virginia or Pennsylvania, our religious ancestry is much the same and an exploration of this ancestry may help us understand ourselves much better.

For the uniquely Brethren roots of our faith, we go back to the first generation of Brethren in Europe from 1700 to 1730, a heroic generation of great courage and faith.

In 1706 Alexander Mack, his wife and two small sons were driven out of their home in Schriesheim by religious persecution. Christian Liebe, another one of the early Brethren ministers, with four Mennonites, was condemned to life of servitude on a Sicilian galley. Within the first year, two of these prisoners died. Through the efforts of Brethren and Mennonites, Liebe and the other survivors were finally released; but the years of penal servitude had taken their toll.

Martin Lucas and his wife were banished from Heidelberg, and told never to return. Their children were taken from them and given to a family in Heidelberg to rear.

When the Brethren held their first bap-

search of *our* roots

tismal service in 1708, they were actually violating the law of the Holy Roman Empire, and theoretically subjecting themselves to the state's death penalty.

Magnificent as these spiritual ancestors in Germany were, they were not paragons of virtue, for they tended to be very legalistic, and at times quite exclusivistic.

Wanting to imitate the life of Christ in every way, they were tempted to make of Jesus' teachings a new Mosaic code, putting a heavy burden of obligation on each member. At times their emphasis on legalism was so heavy they seemed to have forgotten the New Testament teachings on grace.

Only those who had been baptized by trine immersion could participate in the love feast and holy communion. A young person could marry only another member of the church, a member who was in good standing. This exclusivism was the basis for the first major Brethren controversy. A young man by the name of Häcker married a young Mennonite woman, and was put under the ban for doing so. This caused a serious break in relationship between the two ministers of the Krefeld congregation, John Naas and Christian Liebe. That relationship was not healed for many years.

Believing that only those who had been immersed as adults with mature faith were truly Christian, they considered all other Christians apostate or unsaved.

In spite of these rather unfortunate tendencies, there are some treasures in our heritage which we can truly cherish.

The early Brethren were quite equalitarian. They believed in the divine worth of every individual. They did not want to establish a hierarchy of status. They had seen too much of this in their state churches. Brethren ministers were considered servants of the people, and their participation in worship was of no greater importance than anybody else's. The early Brethren recognized no authoritarian leaders. All decisions were arrived at through group discussion and consensus.

Not wanting to give special honors to anyone, they kept secret the name of the person who baptized Alexander Mack, lest at some future time he be given undue respect for this simple deed. Alexander Mack, himself, did not wish to be labeled as the "founder" of the church, though, in the ordinary meaning of the term, he truly was.

The Brethren were so equalitarian that they made no sexual distinctions in their worship services. Women were as welcome to pray and participate as men. One of the ministers at Schwarzenau was a woman, *Frau* Jacob Schneider. Count Charles Louis, who was very hostile toward the Brethren, complained that in their meetings "males and females are permitted to teach whatever the Spirit moves them!"

The early Brethren had a vigorous concept of practical, "down-to-earth" Christianity. Patterning their style of life after the example of Christ, they practiced a non-violent, highly ethical religion. It was definitely "this worldly" rather than "other worldly." They were opposed to force in religion, and in society. They refused to go to war or to take an oath. A Dunker's word was as good as a bank certified check.

The early Brethren had a surprising view of the future life. They could not accept the theological idea of everlasting punishment in hell. They could not see the God revealed in Christ as a God who would condemn his own creation to eternal punishment. Their rather startling and revolutionary view was of a God whose yearning, compassionate spirit was so strong that eventually all persons would be restored to God's eternal kingdom of everlasting life.

The Brethren in America, under the influence of frontier revivalism, found this view of ultimate restoration a bit too revolutionary for them, and by the middle of the 19th century had accepted a view of hell that was a place of eternal punishment.

The early Brethren had a healthy and refreshing openness to new truth. Indebted to the scholarship of their day, they were especially impressed by the scholarly writings of Gottfried Arnold, one of the leading historians of their time. The Brethren believed that the future could and would reveal new truth; therefore they did not want to lock themselves into any kind of binding creed. They were very suspicious of elaborate theologies and complex systems of church doctrine. They wanted to be open to the future and to the ever-possible discovery of new understandings.

The early Brethren had a magnificent vision of a loving, caring, disciplined community. Although they were not sure of the exact pattern their community should take, they firmly believed that it should be an expression of Christian love and commitment. They did not accept the kind of love which says: "You do your thing, and I'll do mine, and we'll just love one another." Their community was based on relationships between members in which conflicts were honestly faced and were dealt with in an open and constructive fashion.

This kind of disciplined community has its hazards. At its worst, it is cold, repressive, intolerant and very destructive of human personality. At its best, it can be a warm, loving community, the kind that befriends the lonely, heals the shattered and gives helpful guidance in life's most difficult situations.

All denominations have something of a mixed ancestry. Any church, looking into its past, will find some skeletons as well as some treasures. The search for Brethren roots presents us with a vision of a loving, caring community, open to the future, with a strong emphasis on practical, human relationships, fully committed to the example of Christ.

The early Brethren did not fully realize this vision. In our own generation, the same vision still attracts us, but its fulfillment also tantalizingly eludes us. ☐

William G. Willoughby chairs the department of philosophy and religion at the University of La Verne, La Verne, Calif. His biography of Alexander Mack, Counting the Cost, *will be published by The Brethren Press this June.*

editorial

Avoiding moral rigor mortis

One of the mementos of my youth that has survived is my old Scout handbook, a reminder of the brief couple of years or so when I was a victim of someone's enthusiasm for Scouting at our small country church in the Virginia hill country. What intrigues me now is how the Scouts had it all together so neatly. You just progressed through the handbook and everything fell into place. A clearly defined set of rules guided you along the road to distant maturity, to good citizenship, to love and respect for motherhood, apple pie, the American way and the flag.

A lot of people in the church view the Bible as the ultimate Scout handbook. Hearing them tell it, the Bible sounds like a systematic set of handy rules—none of which contradicts another—which, if followed piously, gives easy answers to every moral dilemma. Letters to the editor often lament that if only today's Brethren followed the Bible the way our forebears did, we would once again be right with God. Ha! Writers of such letters would probably have run our Brethren forebears out of the church!

Look at the Brethren of the past century insisting on the slavery issue, "We don't care what scripture you quote, slavery is contrary to God's will." Look at Alexander Mack himself, searching the Scriptures for truths to free him and his followers from the spiritually bankrupt established church in Germany, an exercise which got him drummed out of his hometown of Schriesheim and led him to Schwarzenau and the "New Baptist" venture of 1708. For Mack, obedience did not mean unquestioningly following an authoritarian set of rules, but a dynamic relationship to a transcendent vision of Christ's kingdom.

Self-suspicion is in order when you find all your views coinciding with the prevailing view, whether that is the view of your church or of the secular society around you. Sometimes that view is the right one, but more often, after honest examination, you are forced to move beyond the comfortable certainty of old, familiar rules. For me, one of the most helpful passages in the Bible is the story in Acts 10-11 of Peter and his vision of "unclean" food, of Peter coming to the realization that some of the scriptures he had always followed had been transcended, that God loved and accepted Gentiles as well as Jews.

Quoting author Virginia Ramey Mollenkott, "The morally mature person is one who has not only sorted through the standards learned in childhood, rejecting those that no longer apply and accepting and internalizing those that still do apply . . . (but) also one who has developed the courage to obey God's voice in those highly unusual situations when long-accepted standards must for some reason be transcended. Rising above standards that have been ingrained from childhood may involve tremendous struggle and often real terror. But the refusal even to consider the possibility of such transcendence may well lead to moral rigor mortis."

Those who cry loudest that the Brethren have forsaken the Bible are, ironically, themselves the very ones who have forsaken it. To refuse to search the Scriptures and allow them to give new insights concerning the assumptions of today's society is to refuse to submit social customs to the judgment of the Bible. Those are the real eroders of biblical authority in today's society. Not the seekers, but those afraid to seek, are the ones who really want to put the Bible aside.—K.T.

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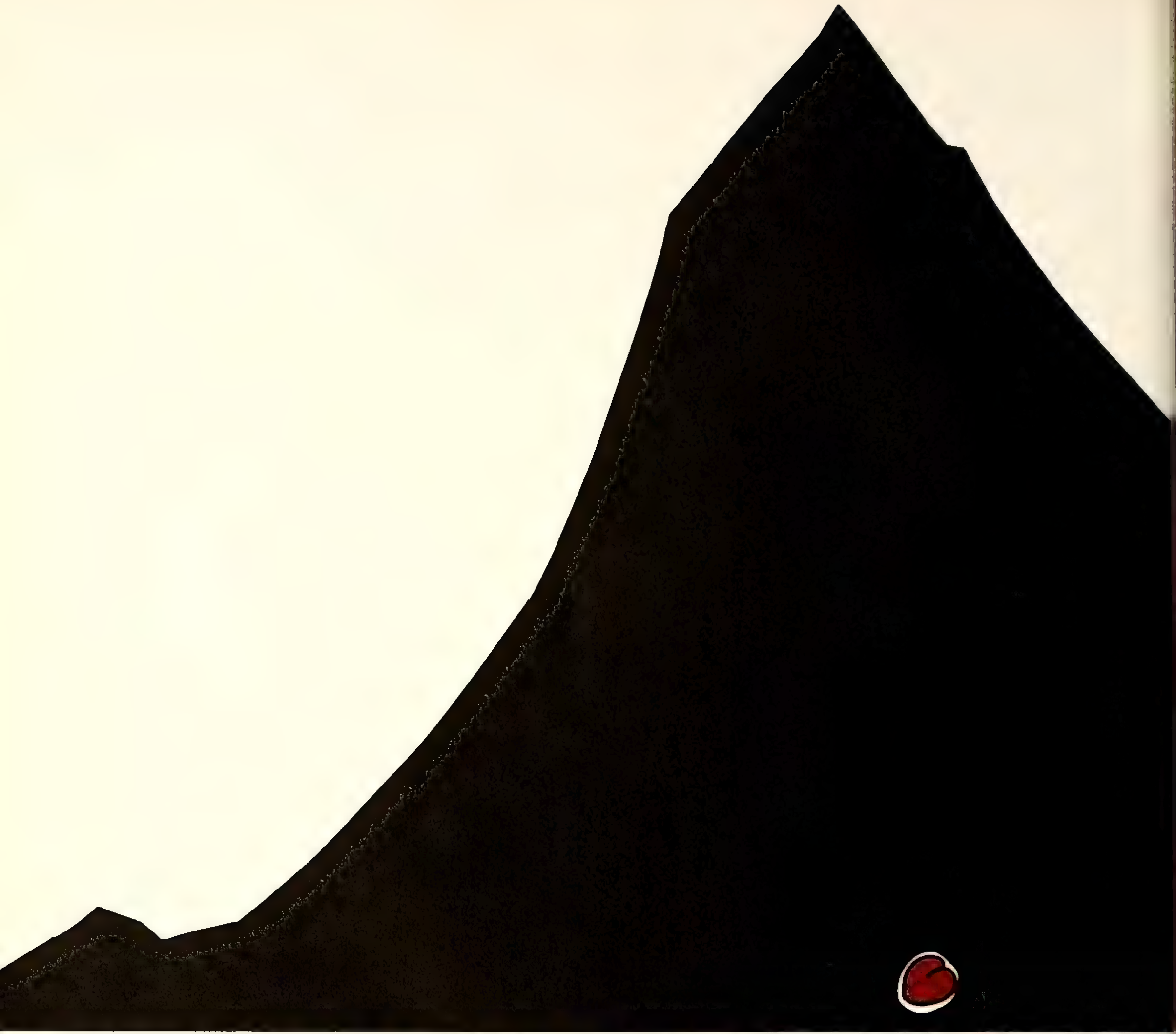

Moved any mountains lately? Jesus said that faith the size of a mustard seed could move a mountain. Around us tower mountains of illiteracy, disease, loneliness, and oppression. Christians are called to put their faith into action moving these mountains.

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Brethren Volunteer Service, 1451 Dundee Avenue, Elgin, IL 60120.

messenger

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letters

REMEMBER SISTERS AND CHILDREN

I like the idea of changing the name of our denomination (Editorial, February). The name "Brethren" does seem to leave out some persons in our church—we do have sisters and children too.

I suggest this new name: The Church of Believers in Christ (that is, born again believers). This would cover all—men, women and children.

JOHN KYLE
Johnstown, Pa.

TEMPEST IN A TEAPOT?

Regarding the editorial on name changing (February), the churches I have been associated with have feminine majorities and they could easily have voted themselves into any position with comparable capability.

A three-member masculine school board upon which I once served was faced with the nomination of a feminine member. The director sagely observed, "If you have three married men on the board you've got three women too."

What have we here, "a tempest in a teapot?"

Would a change in name mean less of the rather meager identity we now have, and perhaps loss of membership as has occurred in previous changes?

LEE KENDALL
Wichita, Kan.

LET'S STOP NIT-PICKING

The February editorial suggests we change the name of the denomination. The sexual connotation doesn't bother the majority of us anymore than referring to God as "he." My dictionary says "brethren" is an archaic form of "brothers"—a body of persons having the same belief.

Let's stop our nit-picking.

MARY BEAHM BABER
West Hyattsville, Md.

LOVE IT OR LEAVE IT

It is almost unbelievable that the Church of the Brethren pays someone to sit at Elgin and think up editorials such as "A New Name to Set Us Singing" (February).

If you find the name Brethren so "awkward," "objectionable" and "worn out," why don't you find employment with an organization which is more "up-to-date," such as the Women's Liberation Movement, where you wouldn't be "embarrassed to wear your name out in public?" I'm sure your position could be filled by someone (yes, even a "sister") who is still proud and happy to be called a Brethren.

EVELYN L. RITCHEY
Roaring Spring, Pa.

JOIN ME AS A CO

There is a chance of the draft or registration being reinstated. At first I was not alarmed, and didn't heed Chuck Boyer's advice to fill out a conscientious objector form. I have now learned that a congressman has introduced legislation to reinstate the registration of 18- and 19-year-old persons. I am now filling out the form.

Young people of our denomination should consider filling out these CO forms, which are available from the Elgin offices. In reading the Scriptures I have become aware of feelings and convictions against war and all with which it is associated. I never was so aware of my faith in the pacifism and nonviolence teachings of Jesus. If the CO form doesn't do any good, I still have reaffirmed my faith in these teachings.

The draft, for which I am now liable, is something that I didn't have to face in the Vietnam era. I reaffirm my faith, and I hope that men and women throughout the Brotherhood will do the same.

Daniel Gibble
Murray State University
Murray, Ky.

YOUTH TODAY TOMORROW'S CHURCH

Thanks for Steve Simmons' Special Report, "Brethren Young Adults: A Sense of Timing" (February). I did not know I had made a hit. It made me feel good to have had something to do concerning the future Church of the Brethren created by the youth of today.

M. R. Zigler
New Windsor, Md.

A TREMENDOUS ADDITION

The Messenger feature, Pilgrim's Pen, written by Pat Helman, is interesting and offers great promise in that you anticipate continuing it in the future. It is a tremendous addition to the overall contribution of the magazine.

Leland Wilson
La Verne, Calif.

A BIT OF GENTLE AMMUNITION

January was an especially good issue of Messenger, primarily because of two excellent articles. "Profit Motive" by John Scoltock, reflects a beautiful spirit in action. "Born-again Christians" gives a long overdue bit of gentle ammunition for us who have been too often judged by our well-meaning but over-zealous "born againers."

Aileen P. Thompson
Harrisburg, Pa.

A HUMANITARIAN ALTERNATIVE

There are alternatives to abortions but taking care of the "needy mothers and unwanted child" from an inappropriate pregnancy is not the answer (Bomberger, Messenger, October 1978). It would be more constructive to help young people (among whom most abortions occur) to learn to deal with sexual identity and sexual feelings and to develop warm supportive relationships within their families and with persons of the opposite sex. It may be necessary to build some "family" for young people and model responsible behavior.

We all know what creates pregnancies. High risk sexual behavior needs to be confronted. Addressing the issue at this stage is a humanitarian alternative to abortion. Psychological and physical complications for both the male and female involved are eliminated.

Raising funds to care for needy mothers and unwanted children is the same old "after the fact" we've done historically. It is in fact condoning this sexual behavior and the birth of an unwanted child. Are we subconsciously valuing birth and creation of new life above responsible personal behavior? Why is it more difficult for us to deal with peoples' self-destructive behavior than to spend endless time and money patching up something that could have been prevented?

Mary Hays
Des Moines, Iowa

THANKS FOR THE 'CALL'

I have been aware of the "New Call to Peacemaking," and realized it was important. But our work, and my own life, is secular. Perhaps it was not until I looked at the good coverage in *Newsweek* that I felt moved to tell you how encouraged I have been by that call. In recent years I have almost gotten used to "radical shock" coming out of the Catholic Church and have more than once felt that the historic peace churches were content with what they had already achieved.

It is never possible, in this world, for a person or a group or a nation to change *only* its own life. Inevitably such change affects others. And how desperate just now is the need for your collective call, in the aftermath of the tragedies in Guyana and San Francisco—and the continuing commitment of the great powers to the organized, methodical murder of the human race. Thanks for that call—the spirit in which it was issued helps revive the spirits of us all.

David McReynolds
War Resisters League
New York, N.Y.

LET GOD LEAD THE WAY

Certainly Messenger is a magazine with varied ideas, thoughts and actions, largely of the Brethren faith. I agree with Olden D. Mitchell (Letters, October) that "every member needs Messenger."

However, it is sickening to be constantly bombarded with the seemingly important issues of ERA and gays.

Messenger is an excellent publication trying to please all, but we need more constructive writers to stand firm in building a better world for generations to follow. As Arnold B. Sturgill writes (Opinions, October), "We have already compromised too many times with Satan and each time the church has been the loser."

I challenge all God-fearing persons to reverently reread Mr. Sturgill's article, and then ask themselves, "Am I committing spiritual suicide?"

Let's put God first, and always let God lead the way.

Raymond B. Hoff
Spring Grove, Pa.

page one

A February Messenger In Touch story told how two sisters, Sheila Russell and Connie Allen, had been reunited after their adoption 17 years before. We felt some involvement in the sisters' story, since it was a 1961 Messenger ad that had led to their adoption and separation.

The In Touch story ended poignantly, expressing the sisters' fond hope that some day another miracle would happen to help them find the third sister, Diane.

The miracle happened! When the Marshall Leslies of the Lick Creek Church of the Brethren in Bryan, Ohio, read their February Messenger, they instantly recognized that the "lost" sister was their own adopted daughter, Diane. A few calls was all that were necessary to reunite the three sisters by telephone January 27. Ironically, Diane was living only 10 miles from Connie's parents, Alvin and Myrtle Kintner.

Diane Pleat

Diane is married to Ken Pleat and the couple has a 6-month-old daughter. Of the reunion with Connie and Sheila, Diane says, "We talked on the phone until 1 a.m. It was wonderful and it is a relief to know they are well and happy."

She goes on, "It is remarkable that it was through Messenger that we were separated and now have been reunited. For anyone in doubt, God still performs miracles when we put everything in his hands and believe."

Next month's Messenger will be a special issue on the theme, "The Human Face of Justice." The entire magazine will be devoted to stories about Brethren involvement in justice issues, and, hopefully, will put a human face on a concern that is vital for all who truly try to fulfill the duties that the Lord doth require. Former Messenger editor Ken Morse will explore European prisons which held early Brethren in "In Heart and Conscience Free." Howard Royer will survey the "Brethren Response and Involvement in Justice Issues." Our May personality feature is on a Brethren mother arrested and convicted for demonstrating against the manufacture of nuclear weapons that threaten the future of her children. Messenger's Steve Simmons will be the writer of that story of Jean Zimmerman.—The Editors.

in touch

Earl Kurtz: From campus to pulpit

"Earl Kurtz is an unusual combination of minister and businessman. He is equally competent behind a pulpit on Sunday morning and across the desk from an architect on Monday." Thus does Clifford B. Huffman, chairman of the Elizabethtown College Board of Trustees, describe the man who last year retired as treasurer of the college for 21 years.

Working under four presidents, Kurtz presided over the expansion of the Elizabethtown campus from 60 to 110 acres and the construction of eight new buildings. In addition, current president Mark C. Ebersole credits the former treasurer with maintaining the institution's solvency in a period in which many private colleges suffered financial dilemmas.

Earl Kurtz's service to Elizabethtown College is but one half of a life that continues to be devoted to the church. Prior to his campus post the Richland, Pa., native spent 17 years with the Brethren Publishing House in Elgin, Ill., of which he was manager. It was under his leadership that the denomination secured the land on which the present General Offices are located. With that move the Publishing House merged with the Church of the Brethren General Board and Kurtz accepted the treasurer's position at his alma mater.

Labeling himself "a victim of the Pennsylvania Dutch work ethic," Earl Kurtz has not "retired." In addition to serving as chairman of the board of the Elizabethtown church and a member of the Camp Swatara trustees, he currently is interim pastor for a new Church of the Brethren fellowship, Lampeter, in Pennsylvania's Lancaster County.

"It is a new and challenging experience for me," he says excitedly. "I've done pulpit work all along, but I have no seminary training. I'm in over my head, working intimately with a group of people who have varied backgrounds and whose needs run the gamut. It sort of scares me."

His "nervousness" has not hampered the organization and growth of the new church, however. A recent baptismal service brought the membership to 49. Sunday morning attendance runs as high as 90.

Will Earl Kurtz really retire in 1980 when his wife, Esther, terminates her public school teaching career? "Oh, that's still uncertain," he answers, with a dreamy look in his eye. "We're sort of looking toward volunteer service—and I expect we'll try that."—F.W.S.

Cyndi Hinkle: Headstart

"I see my career choice as definitely a helping profession, an opportunity to vividly portray needs and problems in society. I enjoy doing in-depth things which people can see and say, 'Wow, I didn't know it was like that.' It is said that a picture is worth a thousand words, and I believe it. If you can see a photo you have the obvious proof that it's true."

Cyndi Hinkle, an 18-year-old high school senior in Middletown, Md., can talk on and on about the joy and purpose she is finding in photojournalism, which she intends to make her vocation. Already accepted in the school of journalism at West Virginia University this fall, Cyndi is gaining valuable experience which should give her a headstart in the profession.

Through her high school work-study program Cyndi works four days a week for the *Frederick News-Post* as an intern photographer. Her shots of people, environmental concerns and human interest events frequently make the front page.

Occasionally she is given a special assignment such as a recent series of pictures depicting teenage problems. Another of Cyndi's published pictures, showing a pregnant woman being evicted from a city-owned housing project, resulted in attention from the city to the woman's housing plight. "I felt I helped her," Cyndi recalls with joy.

Even though she is heavily involved with her work and school, Cyndi is active in church ministries. She is vice-president of the Mid-Atlantic District youth cabinet, and she is helping to illustrate both a pictorial directory and a history for her home church, the Frederick Church of the Brethren. For the latter project she is photographing several showcase artifacts as well as the church's stained glass windows.

ıoto-journalism

She also has been able to use candid photograhy in other ways around the church, such as getting a photo of her youth group's Christmas tree project on the *News-Post's* front page. "They sold all their trees!" she reports.

Cyndi's interest in photography and journalism began in the ninth grade. A subsequent conversation between her father, Darl Hinkle, and Mid-Atlantic District executive, Don Rowe, resulted in Cyndi's being chosen as volunteer assistant to the Communications Team at Annual Conference in Indianapolis last year. There she helped publish the daily newssheet, assisted with press releases, and shared in other tasks within the busy Conference press room. "It was a valuable experience for me," she states. "I learned the other side of communication, and it helped me confirm my career choice."—F.W.S.

Ottie Decoursey: 'Brethrenism' in person

Would you like to see "Brethrenism" translated into human form? Follow Ottie Decoursey of Nampa, Idaho, around for a few days. Now 86, her years of dedication to service to others has made her the embodiment of the Brethren way of life.

Ottie grows flowers—scads of flowers—with which she makes bouquets for shut-ins, taking them when she goes to visit those lonely people. Ottie thinks the Lord's house should be asthetically pleasing, so years ago she accepted the responsibility of having flowers on the altar of the church every Sunday of the year. When flowers are not in season she still manages to find them, somehow.

Ottie is always at the church for whatever is going on. Now with impaired hearing, she says, "I can't always hear, but you know I'm for you." She is continually thinking of ways to give people encouraging strokes.

When a family is in need, Ottie arrives with groceries, clothing, canned food, meat—whatever is appropriate—along with good, solid motherly advice. Groups within the church have learned to channel their helping ministries through Ottie because they trust her judgment to know what is really needed and the best way to give it.

Her garden in the summer is purposely much too big for her alone so that she has plenty to share. Additionally, when she hears that other gardeners have an excess of vegetables or fruit she goes with her baskets and boxes to gather it for freezing or canning to be used when someone is in need.

Ottie collects used grease, the cooking fat variety, a project which has been hers for many years. The women of the church bring their jars of grease to the local recycling center, which collects it for Ottie. Originally she used the drippings to make soap. Now she sells it to a local firm, with the money going for relief.

To Ottie, money is a means of helping people, so she sells aluminum cans in addition to the grease and has had many other money-making projects over the years. One of the more unique was selling gopher tails for 25 cents each, gophers which she, of course, had trapped.

Her energy puts younger people to shame. She drives her car, sometimes pulling a trailer to pick up odds and ends of wood for burning in her own stove or someone else's.

For several years she was summer manager of Camp Stover, living in a little cabin on the camp grounds, and she has had a long tenure as a Sunday school teacher in the Nampa church.

Ottie Decoursey's understanding of what it means to be Brethren and what it means to be Christian sends her out to take care of God's human family. —DORRIS BLOUGH

Dorris Blough is a member of the Nampa (Idaho) congregation and a former member of the Church of the Brethren General Board.

BVSers explore projects liberation of oppressed

Twenty-nine Brethren Volunteer Service workers from 12 states and the District of Columbia, met recently in Oregon, Ill., for an in-service retreat, midway through their project assignments.

Led by Wil Nolen, coordinator of community development ministries and SHARE director, one part of the retreat focused on "Liberation and Development with Oppressed People."

Nolen took the participants through a series of exercises, simulation games and discussions.

Following an exercise in which BVSers drew up their visions of a "good world," Nolen painted a gloomy picture of the present world.

"Defense is by far our highest priority," said Nolen. "A major percentage of the current national debt has been incurred in war and billions of dollars now go to war vets. Our foreign aid is only $8.2 billion and most of that is in military sales."

One evening Nolen presented his assessment of the US aid record and its image abroad, particularly in the Third World.

"These nations get less support from the US than other developed nations, and that aid is linked with new-colonialism—part of the extension of US influence and power. We aid these nations to present a good image to corporations—US wealth is at the expense of the Third World."

As positive aspects Nolen noted President Carter's human rights stance, the historic peace churches' peace position and programs of voluntary agencies supervised by Third World peers.

The other portion of the retreat was devoted to project sharing. Each volunteer made a collage of their project and explained it to the entire group.

Marrianne Schwartzmann, of Switzerland, works for the National Moratorium of Prison Construction in Washington, D.C. Her collage showed the sun streaking through prison bars and a mouse (herself) nibbling at the bars. Said she of her project, "They accept my English."

Patti Moser and Colleen Sholly work at a charity hospital in Mississippi, becoming intensely aware of race problems, "It's hard to be a Christian there," said Sholly. "This tear (on her collage) is for the hospital, the area and me. "You learn how everything should be in college," she added, "It's just not that way, but I am growing professionally."

Brethren Volunteer Service workers on an inservice retreat outlined their vision of a "good world," under the leadership of Wil Nolen (left). The retreat focused on the liberation of oppressed persons and, later, on the workers' projects.

Steve Broache and Shirley Rummell work at Lend-A-Hand in Walker, Ky. Broach recounted guilt feelings after an accident with a project car, soon after arriving in Kentucky. "The director told me, 'What you do here makes up for your mistakes.'" He and Rummell both told of the grateful Appalachians who told them after each visit, "You'uns stay with us now." Broache and Rummell always answer with "We will."

Concluded Broache, "I have often found myself thinking to the future and looking at this year as transit—then I realize I'm being too selfish and not getting all I can out of the project."

Goals statement draws response from churches

When encouraged last fall to respond to a tentative statement of goals for the Church of the Brethren in the decade ahead, approximately 15 percent of all congregations did so, according to figures available from the committee coordinating the denominational goal-setting process.

In late autumn, an invitation went out to congregations and districts to respond to the tentative goals statement, "God calls us in the spirit and peace of Christ to do justice, to love tenderly and to walk humbly." Each of the three phrases (to do justice, to love tenderly and to walk humbly) incorporated several other, more specific goals.

General Secretary Bob Neff, whose office has collated the responses, says the comments were basically affirmative and positive with many churches expressing their appreciation for the opportunity for involvement. A Bible study/small group approach was suggested and Neff reports that this approach sparked continuing Bible study in several congregations.

"People raised the right questions," Neff points out. The importance of those questions is demonstrated by the revised statement, to be published as part of the 1979 Annual Conference Booklet.

Congregations and district boards in all but two districts responded to the statement. Florida/Puerto Rico District had the highest response with nearly 44 percent of its congregations commenting. In five participating districts, however, less than 10 percent of the congregations responded. The persons collating the responses noted that many of the first responses were from relatively small congregations.

Neff is quick to point out that establishing a statement of goals for the 1980s is only the first step of a two-step process. The second step is to translate the goals into specific objectives and program.

In preparation for their own participation in the goals process, members of the General Board staff have been engaged since the first of the year in group Bible study of the texts mentioned in the goals statement. As was the case in congregational settings, the texts have provoked thought and discussion among the people involved.

Delegates to Annual Conference in Seattle will vote on the statement as it appears in the Conference Booklet.

UN disarmament talk buoys representative

Church of the Brethren United Nations Representative Shantilal Bhagat has completed his first year at that international organization with the close of the 33rd General Assembly session in February.

Midway through his two-year assignment with the Salvation and Justice program, Bhagat, who has focused on disarmament issues, is pleased with the record 42 disarmament-related resolutions passed during the session.

"Nations are beginning to see the linkage between the $400 billion spent annually on world arms and the development levels of nations," Bhagat reports. "That those resources are not available for constructive and humanitarian uses is disgraceful."

Among the resolutions Bhagat considers most important is one introduced by India which "declares that nuclear weapons are a violation of the Charter of the United Nations and a crime against humanity and the use of nuclear weapons should therefore be prohibited." The United States voted against the resolution.

The US abstained from a resolution setting 1982 as the year for the second Special Session on Disarmament, and voted against a resolution calling for "nuclear states" to refrain from placing nuclear arms on territories "where there are no such weapons at the present." Russia and its allies voted for the resolution.

"Governments of developing and Third World nations," says Bhagat, "have a feeling that superpowers, constantly building their arsenals, are unreasonable—they feel helpless. They have no say, but would suffer the consequences if such weapons were unleashed. This attitude is reflected in the resolutions," he says.

The resolution which prompted the most debate, five hours worth, was introduced by Jamil M. Baroody, Ambassador of Saudi Arabia, calling on the General Assembly to make a film on the horrors of war.

Baroody argued that "a film of grim footage of past wars could help educate the young and remind those in power not to formulate policies with no restraints."

At the General Assembly vote, the US tried unsuccessfully to have the matter transferred to another committee and finally abstained along with the USSR.

"The United Nations is important for Church of the Brethren presence at this time in history," says Bhagat. "The issues facing it are ones that have always held church interest."

"I believe that we as church NGOs (Non-Governmental Organizations) are making important contributions."

This is evidenced in a resolution dealing with conscientious objection passed in the General Assembly (a first for the UN). "It recognizes the right of all persons to refuse service in military or police forces which are used to enforce apartheid."

Says Bhagat, "It has a narrow focus and is not a blanket statement, but it is a beginning, and it came from religious NGOs.

"Governments of the member nations are realizing the role of these agencies," he says. This resolution even calls on NGOs "to provide all necessary assistance to such persons (COs).

"The UN staff and member delegations are beginning to realize that public opinion is important. NGOs definitely represent a segment of the public," says Bhagat.

Ecumenical coalition offered mill purchase

The Ecumenical Coalition of the Mahoning Valley has received an offer to purchase a mill it has been striving to put back in operation since the mill's last-September closing.

A letter from Gordon Hall, president of the Western Division of Jones and Laughlin Steel Corp. informed the coalition, about 250 religious leaders in the Youngstown (Ohio) area, that it could purchase the Campbell Works of the Youngstown Sheet and Tube Company for $16 million. The letter also states that for an additional $7 million the coalition could buy other steel facilities to be closed in the future.

When the mill was first closed last year, with a loss of 4,000 jobs, the coalition formed under the leadership of Bishop James W. Malone of the Catholic Diocese and formulated a response (See Outlook, June 1978 MESSENGER).

Part of that initial plan was a $25,000-study to determine if profitable reopening with a community/worker owned system, or converting to another product would be feasible. The Carter Administration has given the coalition a $300,000 grant to continue the study.

Father Edward A. Stanton, executive director of the coalition, termed the offer "interesting." He declined to comment on the figure, though the ecumenical coalition had discussed a $15-million purchase price for the Campbell Works.

Stanton noted that the coalition will counsel with production experts to determine if the offer to sell includes necessary equipment to begin production.

The coalition has sought a federal grant of $15 million from the Department of Housing and Urban Development, plus $300 million in guaranteed federal loans to begin operation.

Governor of Ohio James A. Rhodes has promised to introduce legislation granting the coalition an additional $10 million.

Father Stanton believes the coalition could purchase the mill with a combination of all the funding.

Coalition members have charged that the Campbell Works were closed without any advance warning to the area or its workers and called the closing irresponsible because the Lykes Corporation officials, "showed little compassion for the workers' welfare or the economic effect on the community." It is estimated that about 1,200 workers are still unemployed, about 1,000 have retired (some earlier than expected), another 1,000 have found other jobs (many earning less money) and about 1,000 have left the area.

San Francisco vote may foretell national trend

The vast number of returns from last November's general election obscured the vote on a San Francisco proposition which *The Progressive* says may be the first of its kind ever presented to an American electorate.

The backers of Proposition V—the "Jobs with Peace" initiative—asked voters to demand that the Federal government cut the military budget and put the money into productive jobs and services. Supporters cited the fact that the average San Franciscan pays $670 a year in taxes for military spending. The proposition passed—by a 61 percent margin.

Although the San Francisco vote is but one voice, *The Progressive* notes with interest that, a decade ago, San Francisco was the first American city to pass a declaration against the Vietnam war.

Disarmament program new WCC priority

The Central Committee of the World Council of Churches has adopted a new program called *Programme for Disarmament and Against Militarism and the Arms Race*. Approved during the January meeting of the Central Committee in Kingston, Jamaica, the program reflects growing WCC awareness of and interest in the problem of increasing worldwide militarism and the arms race.

Attending the Central Committee meeting as an adviser to this recommendation was Lamar Gibble, General Board international affairs consultant. Gibble had chaired earlier consultations which resulted in the proposal of this program and provided background materials.

The recommendation, which was approved unanimously, places the program in the Council's Unit on Justice and Service and directs that it "be pursued as a matter of highest priority to the WCC, the churches and the world."

Gibble points out that the preface to the document contains phrases familiar to Brethren. The preface reads, in part, "Security for humanity has its true basis in the loving will of God, who desires that none shall perish and that all should enjoy the fulness of life . . . It is the prophetic duty of Christians to lift the cloak of secrecy which covers the militarist enterprise and to challenge the idols it has erected in our midst."

The program is expected to stimulate study on the subject of militarism, sharing of information and experience among church groups at every level, support for church activism on these issues, and expressions of concern to governments and agencies such as the United Nations. Gibble expects the program to initiate further study of the biblical and theological bases for disarmament.

Other items facing the Central Committee at the meeting included discussion of the $85,000 grant to the Zimbabwe Liberation Front from the Programme to Combat Racism and the Council's continuing financial crisis. Although some participants were critical of the way in which the Zimbabwe grant was announced, the Committee affirmed the grant and the PCR goals. Discussion of the financial crisis centered around a projected deficit of more than three million Swiss francs (nearly $2 million).

Rhoades appointed head of World Ministries

Ruby Rhoades has been named executive secretary of the World Ministries Commission. She is the first woman appointed to one of the denomination's top executive posts, a position which also includes responsibilities as one of three associate general secretaries.

Rhoades appointment will become effective Jan. 1, 1980, when the term of Kenneth E. McDowell, who has held the position since November 1977, is concluded. As head of WMC, Rhoades, 55, will administer programs of volunteer service, peace witness, disaster response, the Washington Office, development programs for disadvantaged persons in the US, and Brethren involvement in mission on six continents.

Since 1977, Rhoades has served the denomination as its Washington Office representative, presenting to government personnel and agencies the positions of the denomination and reporting to the church on the significance of various government actions. In 1946 she and her husband, Benton, were the first Brethren missionaries sent to Ecuador. They served 12 years, cofounding the Brethren rural development program there.

Rhoades studied at Manchester College and at Bethany Theological Seminary. She and her husband have three daughters and one son, all living away from home.

McDowell, whom Rhoades succeeds, has served the denomination more than 25 years. He had accepted the executive position while the search continued for a long-term executive who would fulfill the Board's affirmative action guidelines, which called for the employment of a woman or minority person in one of the top positions by 1980. He will continue to work for the Board until his retirement date in June 1980.

Couple's gift prompts generosity of others

Following their decision in late sumer 1978 to give more than $400,000 to Church of the Brethren-related institutions, Bill and Miriam Weybright Cable of Syracuse, Ind., have committed an additional $100,000 to Bethany Seminary and have prompted other gifts of more than $107,000.

Among their previous gifts to the General Board, Manchester College, University of La Verne, Timbercrest Home and Bethany Hospital was a gift of approximately $105,000 to Bethany Theological Seminary to begin the endowment of a Wieand Chair of New Testament Studies. The chair is to be named in honor of the seminary's co-founder, A.C. Wieand, and his son, David J. Wieand, currently professor of biblical studies at Bethany.

The Cables expressed the hope that others would join them in giving $300,000 to $400,000 needed to fully endow an academic chair. Indeed, within a few months, an additional $5,000 had been contributed by others.

Rather than wait for more to give, however, the Cables decided to help build momentum for the project. Their gift of another $100,000 for the endowment was contingent on one thing—that members of Bethany's Board of Directors, President's Council, and seminary faculty and staff contribute a matching amount.

Floyd McDowell, Bethany's director of development, reports that in little more than a month from the time these persons were told of the Cables' request, more than $107,000 had been committed with nearly half the amount paid. More than 40 persons and family units in the three specified groups responded. The Cables hope other persons in the church will also respond to their gift to complete the endowment.

As the seminary has made the final payment of the campus debt and approaches the 75th anniversary of its founding, McDowell notes, "The task of training men and women for ministry is strengthened by this new joining of teachers, ministers and laypersons—inspired by just two—in a clear reaffirmation of Christ's calling."

Encyclopedia funding nears halfway point

The Board of Directors of the Brethren Encyclopedia report that funding for the cooperative venture of five Brethren bodies has neared the halfway mark with $70,000 received as of mid-February.

Dale Ulrich, dean of Bridgewater College and Brethren representative to the Board of Directors, says $150,000 will be needed to support the editorial and printing costs of the projected three-volume encyclopedia. He reports the board hopes the additional $80,000 can be raised by June 3 (Pentecost), the date of the annual meeting of the Old German Baptist Brethren.

Editorial work is being done by Donald F. Durnbaugh, professor of church history at Bethany Theological Seminary, under the guidance of a committee drawn from each of the participating bodies: the Brethren Church, Church of the Brethren, Dunkard Brethren, Fellowship of Grace Brethren Churches and the Old German Baptist Brethren.

Persons wishing to make contributions may send them to Brethren Encyclopedia, Inc., 6611 Germantown Ave., Philadelphia, PA 19119.

Church as tax collector protested by Mennonites

Delegates attending a special meeting of the General Conference Mennonite Church in Minneapolis in February voted to launch a vigorous campaign to exempt the church from acting as a tax collector for the state. The 500 delegates at the conference, called to discern the Christian response to militarism, passed the resolution by a nine to one margin.

A central focus of discussion was tax resistance already being practiced among Mennonites and the request of one such person, a General Conference employee, that the church stop withholding war taxes from her wages. The General Board denied her request because it is illegal for an employer not to act as a tax collector for the Internal Revenue Service.

Delegates affirmed that decision but instructed the General Board to vigorously search for legal avenues to exempt the church from collecting taxes so individuals employed by the church would be free to follow their own conscience.

underlines

REUNION FOR BVSers ... A third annual reunion for former BVSers is planned June 17 at the Pleasant View church, Lima, Ohio. Morning worship is at 10:30 a.m. with a carry-in meal at noon. A time for fellowship and a program are scheduled for the afternoon. For details, write *Paul Myers*, 4520 Beechwood Ave., N.E., Paris, OH 44669.

PEOPLE YOU KNOW ... *Olin J. Mason*, formerly administrator of Lebanon Valley Brethren Home in Palmyra, Pa., has accepted the position of director of church relations with Bethany Hospital in Chicago. He will work with districts and congregations to implement the 1978 Annual Conference decision permitting Bethany Hospital to seek $2 million in financial support from the Brethren. Mason's office is in the United Church of Christ Homes, 550 E. Main St., Annville, Pa. . . . Moderator-elect *William Eberly*, Manchester College professor of biology, has been reappointed to the Indiana Pesticide Review Board where he has served since 1971. . . . *Earl H. Kurtz*, who retired in April 1978 from the position of Elizabethtown College treasurer, has been appointed Treasurer Emeritus by the Board of Trustees. . . . A deacon of the Greensburg church (Western Pennsylvania District) and moderator of the Monroeville church, *William R. Davis* has been appointed secretary of Pennsylvania's Department of Community Affairs by newly-elected governor Richard Thornburgh. Davis will administer the state's smallest department but one which administers a budget of $57.6 million, mostly in federal and state grants to local communities. . . . *James O. Eikenberry*, pastor of the Bethel church, Carleton, Neb., has been elected president of Interchurch Ministries of Nebraska. . . . *Rowan Keim Daggett*, associate professor of English at Manchester College, has been appointed associate academic dean of that institution. . . . When *Mary Faw* sought to be licensed to the ministry in the Western Plains District, the district ministerial commission which interviewed her included at least one member with a unique vantage point. Among persons interviewing her was her grandson, *Tom Faw Neher*, a McPherson College freshman and three-year member of the district board. Faw was licensed in the Quinter, Kan., church Dec. 10.

SCHOLARSHIP TO BE ENDOWED ... An endowed scholarship fund with a $10,000 minimum goal has been established at Bridgewater College in memory of *Richard D. Obenshain*, a 1956 graduate who died in a plane crash in the summer of 1978 while campaigning as the Virginia Republican nominee for the US Senate. When the fund is established, it will provide an annual scholarship award to a Bridgewater senior interested in a career in public service. Contributions may be sent to the college in care of the development office.

ASK, AND IT SHALL BE GIVEN ... In a letter to the editor of MESSENGER in March 1978, retired pastors were invited to come to Alabama, enjoy the climate and help out small congregations needing pastoral leadership. Members of Cedar Creek church, Citronelle, Ala., have written again, this time to publicly thank *Chalmer and Faye Dilling* of Johnstown, Pa., who answered that request for three months this winter.

update

GENERAL BOARD ... braved northern Illinois' wintry weather to meet at the Elgin offices Feb. 21-24. A number of Board members joined employees and other Brethren to spend a cold afternoon protesting an arms exhibit at the nearby O'Hare International Exposition Center (see pages 10-11) before the meetings got underway. A pleasant break in the especially heavy agenda was the annual Board-employee dinner where 11 employees were honored for their years of service.

REJOICED ... in the appointment of *Ruby Rhoades* to the position of executive secretary of the World Ministries Commission effective Jan. 1, 1980 (see page 6).

SPOKE FOR JUSTICE ... by calling upon the Nestle Corporation to change its aggressive marketing practices of infant formula in developing nations where the substitution of formula for breast milk has been linked to a high rate of infant illness and death. The Board endorsed the boycott of Nestle products, asking its offices and agencies to observe the boycott. Congregations and members were called upon to study the underlying issues and to stop buying Nestle products.

RECOMMENDED TO ANNUAL CONFERENCE ... the report of the committee studying Annual Conference elections; a revised statement of denominational Goals for the 80's; new goals for congregational giving in support of denominational program; and the recommendation that Conference establish a goal of doubling by the end of the next decade the percentage of total income Brethren give through all agencies of the church.

TABLED ... a proposed resolution from World Ministries Commission on SALT II which affirmed the SALT process but did not advocate Senate ratification of the SALT II treaty. Also tabled until June the recommendation that the report of the committee studying human sexuality from a Christian perspective be accepted by the Board and circulated for study prior to presentation at the 1980 Conference.

STUDIED MISIÓN MUTUA ... in a joint Parish/World Ministries Commission meeting. In addition to increasing its theological and philosophical understanding of the new program, the group learned that the Provisional Committee has had promising conversations with a denomination in the Caribbean.

GENERAL SERVICES COMMISSION ... approved a statement on editorial freedom and responsibility in the church; discussed financing for the 1980's; witnessed demonstrations of new computer and typesetting equipment.

PARISH MINISTRIES COMMISSION ... engaged in dialog with representatives of the Womaen's Caucus; approved four new capital loans; became a participant in United Ministries in Education, an ecumenical program working with public schools.

WORLD MINISTRIES COMMISSION ... previewed staff reports for Annual Conference; discussed the future of BVS with emphasis on effective recruitment and orientation.

outlook

Disaster coordinators share ideas at seminar

Widening their vision of disaster response, being reminded of the Brethren role in the aid operation, and sharing insights and fellowship with each other were among items discussed by the district disaster coordinators when they met at the Brethren Service Center, New Windsor, Md., for their annual seminar in February.

During their opening sharing period, the 27 coordinators representing 18 districts spoke enthusiastically about the kinds of response persons in their districts provided in 1978—ranging from joining in flood clean-up efforts to providing mental-health counseling for victims of tragedy. Strengthening the network of congregational disaster response coordinators was also a main focus of the seminar and several district persons reported that Jan Thompson, director of disaster network development and projects coordinator, was working with them on training events.

Although Brethren in 1978 continued to be active in major disaster response efforts, a number of districts reported increased work in smaller-scale disasters such as barn and home fires and other hardships which deeply touch a small number of persons who need Christian ministry.

In addition to Thompson, other denominational staff members addressed the coordinators. General secretary Bob Neff gave his vision of a "Mandate for Service" during an open session the first evening of the seminar. Using several New Testament scriptures to build his case, Neff said, "Service is response. It is putting oneself in another's shoes—totally." Ken McDowell, executive of the World Ministries Commission, and Mac Coffman, director of service ministries, were also on hand for dialog with the coordinators.

One day of the seminar was spent in Washington, D.C., where Thompson had arranged stops at the national headquarters of the American Red Cross and the Federal Disaster Assistance Administration, two agencies with whom Brethren work closely in some relief efforts.

At the Red Cross, the group was greeted by Elouise Waite, acting vice-president for disaster services, who said, "The Brethren and the Red Cross need to trade on our good reputations—both our agencies are well-regarded." Spending a major amount of time with the Brethren were Bryce Torrence, national director of disaster services for the Red Cross, and Bob Vessey, deputy director.

At the Federal Disaster Assistance Administration, group members had the opportunity to talk with Bill Wilcox, director of the FDAA, and with Dick Sanderson, director of individual assistance. Both expressed the belief that voluntary agencies such as the church can often do the work of disaster relief better than the federal government and expressed their gratitude for the involvement of the Brethren in disaster response.

The coordinators also took care of some business items, approving for the first time a job description for the position of district disaster coordinator and a statement on ethical standards for volunteers.

Appalachia work camp open to BVSers, others

Helping to meet the needs of persons in Appalachia and learning about the culture and difficulties of the region will be combined in a three-week work camp July 15 through Aug. 5. Set in the Flat Creek and Mud Lick areas of Clay County, Ky., the work camp is a joint project of Brethren Volunteer Service and SHARE.

The greatest need in the area is for house construction and remodeling and most work campers will be involved in these projects. Some opportunities to work in community services also exist. Local organizations involved are the Kentucky Mountain Housing Development Corporation and the Flat Creek Church of the Brethren.

Evening and weekend programing will introduce participants to the art, literature, music and problems of the area. Both formal and informal contacts with the people of the area will be part of the program. The SHARE program is making possible this intercultural aspect of the experience.

Work campers will stay in a local church and cooking will be done by the group. The only expense to the participants is transportation to and from Kentucky.

The three-week work camp is set within a five-week BVS orientation unit and is open to a limited number of persons not intending to enter Brethren Volunteer Service. The BVS staff notes, however, that for persons who have considered BVS but who are not ready to make a commitment, the work camp may be "an excellent way to get a taste of the program."

Only a limited number of persons can be accepted and applications must be received by May 15. The program is open to persons 18 and older. For further information write Brethren Volunteer Service, 1451 Dundee Ave., Elgin, IL 60120.

Elgin offices lose two; three others join staff

Two long-time members of the General Board staff have submitted their resignations and three new persons have been hired to fill other staff vacancies.

Gwendolyn Bobb, who has served the past two years as coordinator of historical resources, announced in January her plans to begin early retirement following the 1979 Annual Conference. Bobb came to the General Offices in 1959 as administrative assistant and worked in that capacity in the Ministry and Home Mission Commission staff, and later, the General Services commissions. After her resignation becomes effective, Bobb plans to do freelance research in Brethren history and genealogy.

Resigning from the General Services Commission staff is Ronald D. Petry, who has served 10 years as a member of the Stewardship Enlistment Team. Petry has accepted the call of the Sebring, Fla., congregation to become its pastor beginning Aug. 1. The move marks a return to the pastorate for Petry who had been pastor of the Kokomo, Ind., church before coming to the General Board staff in 1969. During his tenure with the Board, he served a three-year term as one of six vice-presidents of the National Council of Churches. He and his wife, Beverly Tobias Petry, have four children.

Named to a fourth position on the Stewardship Enlistment Team is Janine Katonah of Oak Park, Ill. The position, with responsibilities for Direct Gifts, was created by the General Board at its October meetings. Katonah began her work in mid-February. A graduate of Juniata College and the University of Chicago, Katonah has also studied at Bethany Theological Seminary and the University of Strasbourg. Until 1976, she taught high school French. She was instrumental in proposing the Global Women's Project and served on the steering committee which developed the program. She has been active in the York Center church, Lombard, Ill. She and her husband, John, have two daughters.

Robert E. Faus has accepted the position of ministry consultant in the office of personnel administration beginning May 7. Faus, who has been pastor of the York Center congregation in Lombard, Ill., the past four years, had previously served 11 years in campus ministries at Wichita State University, Wichita, Kan., and at Juniata College. In his new position, Faus will be responsible for matters related to the development and employment of the denomination's clergy. A graduate of Elizabethtown College and Bethany Theological Seminary, he also has studied at Union Theological Seminary and San Francisco Theological Seminary. He is married to Nancy Rosenberger Faus. They are the parents of two children.

Appointed to the newly-created position of health and welfare consultant is Jacqueline D. Driver, currently associate professor of psychology at James Madison University, Harrisonburg, Va. A graduate of Madison College, Harrisonburg, Driver earned her doctorate in human development from the University of Maryland in 1974. She has studied extensively the needs of the elderly and has served as a consultant to a number of organizations working with senior citizens. In her new position within the Parish Ministries Commission, she will be responsible for directing the denomination's attention to health and welfare and the needs of the elderly and will serve as coordinator for the work of the Church of the Brethren Homes and Hospital Association. She will begin her work Aug. 1. Married to Richard Phalen, she is the mother of four adult children.

In another personnel development, June A. Miller has moved from an associate staff to a general staff position with expanded responsibilities for educational resourcing, teacher training and editorial tasks.

Gwen Bobb

Ron Petry

Janine Katonah

Bob Faus

Jackie Driver

The arms bazaar that bombed

by Harriet Z. Blake

Peace people have often been fond of asking, "What if they gave a war and nobody came?" In February, "they" gave an arms bazaar—and almost nobody came. Except the peace people.

The peace people came in droves. By some news accounts, they outnumbered participants in the arms bazaar ten to one on the show's opening day. And they came steadily. All four days, the bazaar was visited by at least a few peace people with a large contingent of Brethren turning out on the final day.

The peace people were there because of their belief, expressed in a leaflet given to participants in the exhibit, that arms bazaars promote the sale and production of arms, arms which contribute to the spread of terrorism, enlarge arsenals that already threaten the human race with extinction, divert resources from economic and social development, and undermine security and justice by centering trust in might rather than in God's saving power.

This particular arms bazaar, "Defense Technology '79," was advertised as presenting the latest concepts and weaponry in the field of defense technology. A private exhibition, it was closed to the public and the public media. The organizers anticipated the presence of speakers, exhibitors and participants from around the world for the four-day show Feb. 18-21 at Chicago's O'Hare International Exposition Center, located in Rosemont, Ill.

Unanticipated, perhaps, were the peace people. Their presence should have been no surprise, however, as they began to protest "Defense Tech" in October.

When the Church of the Brethren staff first learned of the plans for the arms bazaar, they drafted a resolution in opposition to it for the consideration of the General Board, then finishing its October meetings. Not only did the Board heartily endorse the resolution but members also asked that staff plan an opportunity for them to express their personal opposition to the show, knowing that the final day of Defense Tech and the opening day of the February Board meetings would coincide.

From October through the days of the bazaar, Brethren worked with a coalition of more than 50 religious, labor, and civic organization to protest the bazaar. Coalescing under the Mobilization for Survival banner, the coalition negotiated long hours with the Rosemont village officials, who own the exposition center, and the officials of Hyatt International whose O'Hare hotel was hosting part of the bazaar.

Several weeks before Defense Tech was to open, it became clear the peace people had lost the fight to have the bazaar canceled and energies were turned toward on-the-site protests.

The protest's biggest day was Sunday, the opening day of the show, when more than 2,000 protesters from across the central United States gathered outside the exhibition center for a peaceful protest.

Although a number of Brethren attended the Sunday events, Wednesday's vigil was the focus of Brethren planning. Chicago-area Friends and Mennonites worked with General Board staff to launch the day's action under the New Call to Peacemaking banner.

The Bethany Seminary choir, joined by a few friends, shivered through a quick rehearsal prior to leading the marchers in song at the close of the protest. At left is the tent which was home to three young peace church members during the four-day exhibition. Peter Haynes, Ronn Frantz and Doug Wiebe lived in the tent to keep a 24-hour vigil on the site.

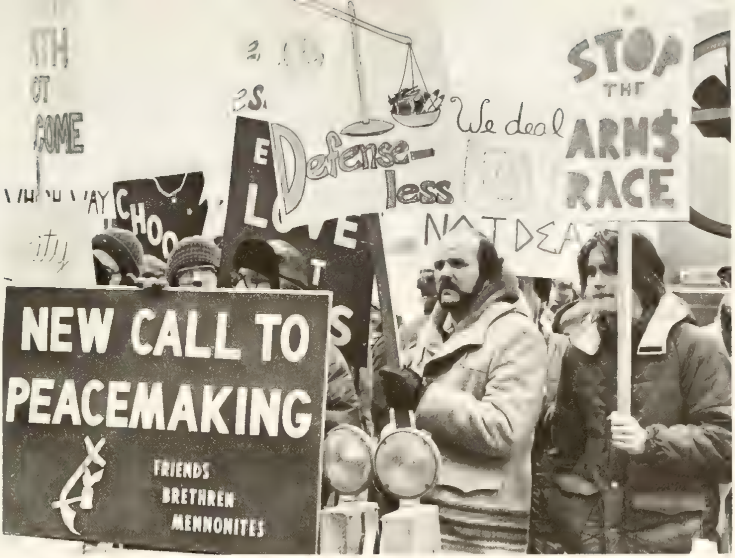
All staff, plant and office employees of the General Board had been given leave to attend the protest if they desired and a surprisingly large number accepted the offer. Nose counts on the two full buses indicated approximately 30 staff members and 17 office and plant employees participating. In addition, 10 members of the General Board took part. A couple of visiting district executives and the children of several employees rounded out the delegation from the General Offices. (When joined with students and faculty from Bethany Seminary and carloads from the Highland Avenue (Elgin) and Ivester (Iowa) congregations, the Brethren were about half Wednesday's group.)

Upon its arrival at the expositon center, the group joined other protesters for instructions before gathering at the police barricade about 60 feet from the main entrance to the building for prayer and a silent vigil. Slowly, then, the group began to circle the parking lot in front of the building, picket signs aloft for the benefit of the police watching from inside the building and the few participants straggling into the exhibition center.

What was going on inside the exhibition while the protesters witnessed to their convictions on that cold, damp February day? We don't know for sure. Our attempt at getting inside was unsuccessful. "The exhibition is not open to the general public," sniffed the staff member to whom we spoke.

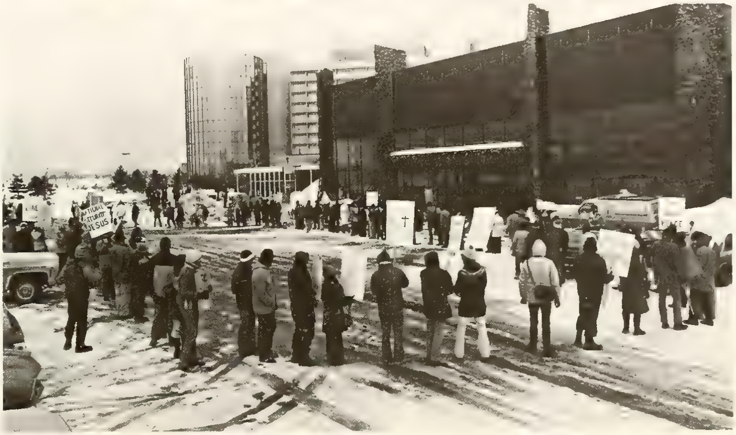
An enterprising reporter from the Chicago *Sun-Times* did manage to get inside, however, and in a conversation with him we learned that what was going on inside Sunday, when he was there, was precious little. "It was very sparsely attended," Roger Simon said. "No more than 200 were inside at any one time."

The sponsors had advertised more than 100 exhibitors and had promised exhibitors more than 6,000 participants. "I counted 27 or 28 booths," Simon reported, "a few of which were empty." A sign on an easel listed 18 companies which had withdrawn, including such corporations as Boeing, GTE Automatic Electric and Rolls Royce, according to Simon's report. One exhibitor told Simon he thought they would be fortunate to have as many as 700 customers during the four-day exhibit.

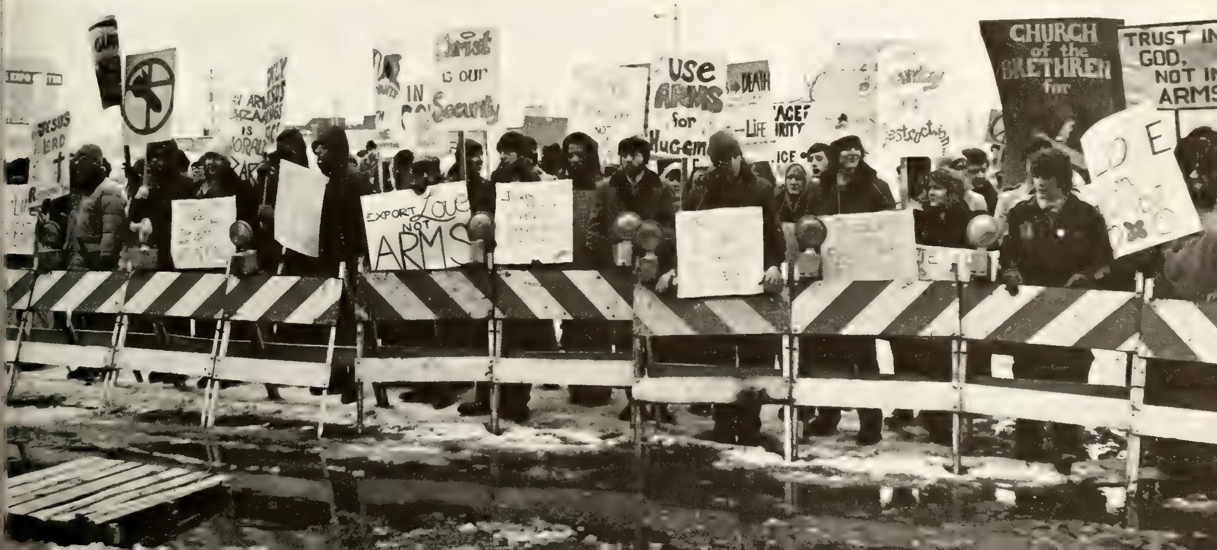

NEW CALL TO PEACEMAKING
FRIENDS
BRETHREN
MENNONITES
Defense-less
We deal
STOP THE ARM$ RACE
NOT DEA

Although Brethren and others were initially disappointed that their attempts to have the bazaar canceled were unsuccessful, the opportunity to witness at the bazaar was perhaps more significant than anything else could have been. The Rosemont chief commented, "You people won. You won with your letters and you won with your protest. It (Defense Technology '79) is a flop."

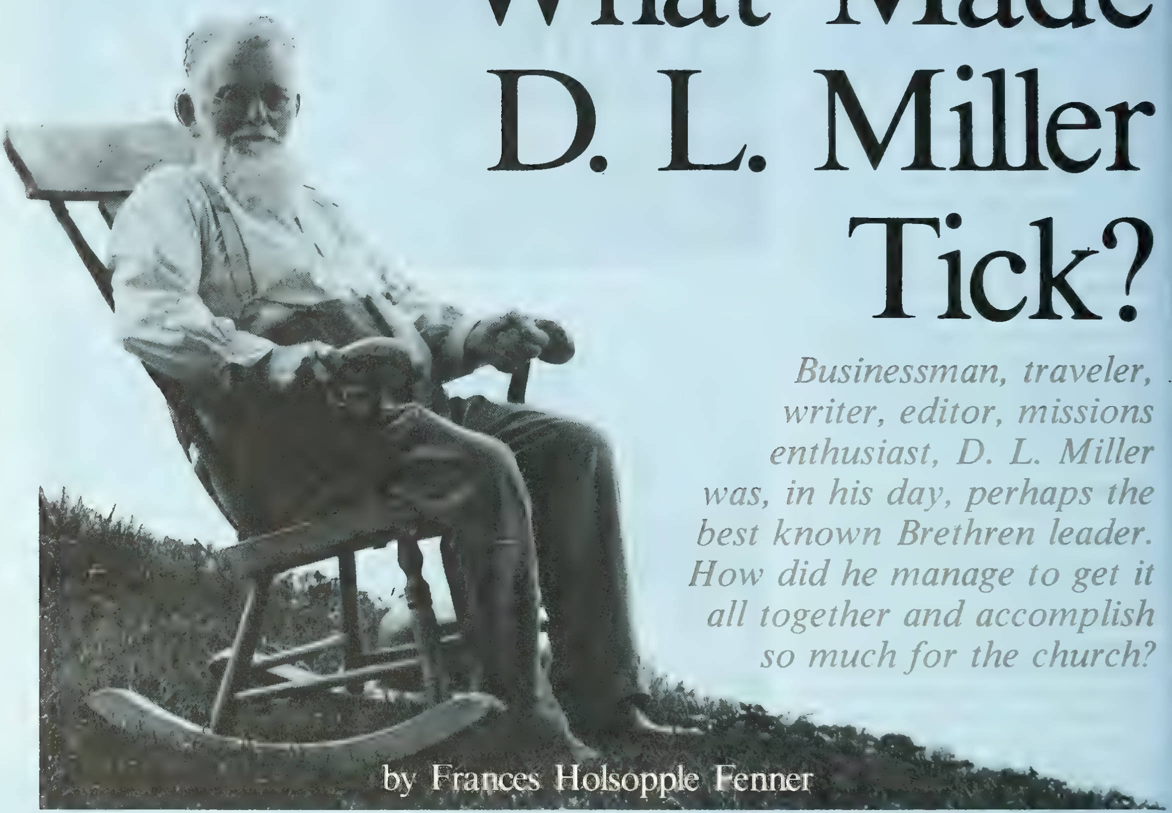
At the conclusion of the vigil, the 200 or so protesters gathered again at the police barricades for silent prayer. Then, with leadership from the seminary choir, the group lifted their voices in "And everyone 'neath the vine and fig tree, shall live in peace and unafraid. . . . And into plowshares turn their swords, nations shall learn war no more." And for the first time that afternoon, as if in blessing, the sun broke through the grayness of the skies to warm the singers and their cause.



The New Call to Peacemaking protest at Defense Technology '79 began and ended (above right and below) with marchers lined up along the police barricades with their protest signs. A slow, silent march around the parking lot of the exhibition center (right) was the afternoon's major demonstration. The black building in the foreground is the exposition center housing the arms bazaar; the Hyatt is in the background.


Christ is our Security
Use ARMS for
EXPORT LOVE NOT ARMS
CHURCH of the BRETHREN
TRUST IN GOD, NOT IN ARMS
JESUS LORD
DEATH
LIFE

What Made D. L. Miller Tick?



Businessman, traveler, writer, editor, missions enthusiast, D. L. Miller was, in his day, perhaps the best known Brethren leader. How did he manage to get it all together and accomplish so much for the church?

by Frances Holsopple Fenner

D. L. Miller (1841-1921) is known among Brethren through his years of editing the *Gospel Messenger* (1891-1921) and for his travel books (1892-1912).

Yet beyond the printed page, notes and anecdotes on fragile note paper and crumbling copy book pages reveal a genius in perception of issues, analysis of problems, insight into alternatives, foresight concerning outcomes and a clear vision of the future. Application of these talents demonstrated the sound judgment that led his contemporaries to seek and to heed his counsel.

Aided by proxy

Church people have wondered—How did D. L. Miller ever get so much done? How did he combine his many responsibilities: *Gospel Messenger* editor, Mt. Morris College Trustee, Brethren Board of Foreign Missions, with his personal writing and traveling?

Surviving correspondence reveals a highly developed network of shared responsibility among late 19th-century Brethren. Proxies were exchanged in amazing fashion.

Lifelong relationships, such as that of D. L. Miller and his brother-in-law Galen B. Royer, were close and productive. The delegation—and acceptance—of authority and the discharge of responsibilities were stunning.

Examples of the smooth-running effectiveness of the system include:

Item: Galen B. Royer to General Missionary and Tract Committee, August 12, 1904. "Bro D. L. Miller has notified me in writing that he wishes me to vote for him during the expiration of his term of office."

Item: J. H. B. Williams to Galen B. Royer, August 24, 1910. "Uncle D. L. says that if he is correct he has power to vote for you in your absence and therefore if the Board concur in acting on the business in this letter, then I shall go ahead and notify them to that effect before awaiting your reply. Is that correct?"

Item: "Dear Henry. Yes, Father Miller takes my place on the Board in my absence. Let him vote and it will count just the same. I enclose my vote (form) just to get the paper out of my way." September 9, 1910, Malmo, Sweden, on General Mission Board letterhead—/s/ Galen B. Royer to J. H. B. Williams.

This practice was reversed after protest late in 1913.

Beneficiary and businessman

To afford world jaunts, years in a row, donate thousands of dollars to worthy projects and write journals reflecting hours of reading and thought, D. L. Miller needed talents of investment, organization, wise budgeting of time and prudent resource management—all of which he had.

Migrating from Maryland where his father was a prosperous grain miller, to Polo, Ill., where he prospered in a grocery and expanding butter and egg business, Miller was able to sell out and reinvest several times at handsome profits to himself and his associates.

"Those were the days of emigration to the still farther West—Kansas. Daniel was a real estate agent who helped to make the first settlement in Reno County, Kansas." Royer wrote.

During the 1880s Miller's services to Mt. Morris College (as business manager), the General Mission Board and Brethren publishing concerns profited him and those he served. In 1886 he developed the Endowment Plan that enabled missionary enterprises for the Brethren.

"I think I may, without boasting, lay claim to being the prime mover in turning over the Publishing House to the church. The minutes of 1882 show the committee to consider the question . . . I strongly urged that the church take over, manage and control her own publishing interest . . . to unify the body and make us all the stronger and that subscription lists would grow larger and more profit would accrue to the church" (this proposal was voted down in successive sessions).

"After the Conference of 1890, the Brethren Publishing Company was reorganized and incorporated. . . . I insisted that an agreement be made that at any time the church was ready to take over the stock, it should be surrendered at par value, $100 per share. With a single exception, this was done. One stockholder sold his ten shares at $200 per share, showing that those who turned over their stock at par donated to the church on each share not less than $100 or a total of $50,000." (Miller owned approximately one-third of the stock.) The transfer was accomplished in the fall of 1896.

"It was bankrupt when Brother Amick and I took it up, (but now) the profits were large and I felt that instead of going into the pockets of individuals, they should go into the church to advance the missionary interests . . . that the profits were beyond the deservings of the individual stockholders."

To explain his philanthropy, Miller told of a "man at a meeting where an offering was being taken. The man reached in his pocket and found a half-dollar. The tempter said, 'that's too much.' He found a quarter, and the tempter said, 'that's too much': Then the man asserted himself and

The Millers dispensed hospitality in their home in Mount Morris, Ill., often dubbed by visitors, "Dunker Hotel." In 1914 Miller posed in the front yard with (from left) his sister Anna Royer, wife Lizzie, and brother-in-law, Galen B. Royer. The Millers loved flower gardens and birds, witnessed below by the raising of a new martin house.

said, 'If you don't shut up, I'll make it a dollar." That man, of course, was Miller.

Being of independent means for his own responsibilities, Miller was able to benefit and counsel others. He gave liberally to the then established Brethren colleges and thousands to start an orphanage in Bulsar, India. By 1915, nearly $75,000 had been plowed from his "pocket" back into the work of the Brotherhood.

The magazines combine

Many papers and tracts circulated freelance among the 19th century Brethren in America. Henry Kurtz launched the *Gospel Visitor* in April 1851 and, by the 1880s, a need to consolidate the periodicals, which printed hostile material denouncing each other and fiercely served their own constituencies, became obvious.

In 1881, D. L. Miller entered the publishing business with Joseph Amick, taking the reins of *Brethren at Work*, divesting it of *Children at Work* and consolidating with the *Primitive Christian.*

The following year, Miller headed an Annual Meeting committee of Editors in Consolidation in Milford, Ind. On the first page of his notes of the June 1 meeting, Miller wrote: " . . . this meeting will encourage us as churchmen and will recognize this paper as the church organ and give it the influence of the church.

"We the Committee appointed by Annual Meeting to confer with the publishers of the consolidated papers recommend that for the present the firm continue the publication of two papers. In the meanwhile the publisher shall ascertain the sentiment of the Brotherhood in regard to having one paper only."

The 1882 Annual Meeting at Bismark Grove, Kan., approved the Committee's plan, and in 1883 *Primitive Christian, Pilgrim* and *Brethren at Work* became the *Gospel Messenger*.

In their Annual Meeting resolution the Committee wrote, "The Annual Meeting shall recognize this paper . . . as the official church paper. We agree to make ourselves directly amenable to Annual Meeting for the contents and character of the paper."

On January 1, 1885, D. L. Miller became office editor and in 1891, editor—a post he held until his death. He was a dedicated leader and spokesman for the core doctrines of the church. He spoke earnestly of getting back to primitive Christianity" as an overriding influence in personal life.

Miller was obsessed with proving the truth of the Bible. In his trips to the Holy Land he first prepared himself with exhaustive studying of the Bible and archeological and historical works. Then he insisted on spending enough time in each place he visited to absorb the spirit and history it exuded. In 1893 Miller studied this gate at Ephesus.

A self-educated man with little formal schooling, he read extensively in the classics. One of Miller's earliest memories involved his love of books and his father. When a neighbor gave young D. L. a copy of Thomas Paine's *The Age of Reason,* his father angrily burned the book. Years later Miller wrote, "I think it was a good thing for me that I did not read the infidel's book in my then immature years." And even though he worked long hours in the family mill, Miller spent his spare moments reading and studying—never quenching his thirst for knowledge.

Miller was obsessed with proving the truth of the Bible. His seven trips abroad, including five stays in the Holy Land, and his seven books, were vehicles for proof of physical evidence of biblical sayings; relative to this evidence was his desire to assess the revelation and outcome of prophecies in the Bible.

In a "Fragments From the Holy City" entry in an 1899 notebook, Miller wrote, "No more important question can engage the mind than that of tracing and setting forth the evidences of the truth of the Book of God."

When Miller read church history, he went to Germany's University of Halle and enrolled to read church history and policy from source documents. For this, he learned the German language. To prepare for his visits to Egypt he traveled in London, studying Egyptology in the British Museum. Much time and study was spent ascertaining which of the Pharaohs was benevolent toward Joseph and which was the "other Pharaoh," who persecuted the Children of Israel and pursued them across the Sea of Grass in their flight.

Believing in learning by seeing, much of what he learned and later shared with his *Gospel Messenger* readers, Miller gleaned through his vast world travels.

"The traveler travels 6,000 miles to visit the most interesting country in the world. It takes ten days hard riding, Damascus to Jerusalem . . . the intense fatigue robs them of all pleasure. When they reach the camping place, they are tired and worn out and go to bed and sleep until they are aroused early in the morning to eat a hasty breakfast and mount their horses for 10 or 12 hours ride. . . . They go away with a very vague notion about Palestine in general and Jerusalem in particular. But they have the satisfaction of saying they have been in Palestine. Yes! They '*have been*' and that's about all there is to it."

This style of travel offended Miller, who believed in staying in a place long enough to absorb its ambiance—the qualities that make it special. This was especially true of the Holy Land. "No one can visit the Holy Land . . . without being impressed with the truth of the statement that the Book was written there, and nowhere else.

Journalist and "author"

D. L. Miller lives for us today as a writer and editor. His name graced the masthead of the *Gospel Messenger* for 36 years, he was a prolific writer, contributing articles, news items, pamphlets, commentaries, devotional materials, tracts and travelog in a steady stream.

In her biography, *The Life of D. L. Miller,* Bess Royer Bates quotes his writing philosophy as, "First acquire the habit of thinking clearly, concisely and to the point. Then express your thoughts in the simplest and fewest words consistent with clearness of expression."

A key to Miller's ability to turn out voluminous amounts of material was his wise use of time. Lectures, sermons and correspondence flowed regularly despite failing eyesight (his wife aided him then) and learning to use a "newfangled machine," the typewriter (he was able to make carbons, and a file of 5,000 letters was given to Bates for her biography).

During Annual Meeting resolution meetings, the notebooks he filled show Miller's practice of the German grammar he was studying for his visit to Halle, Germany to read church history in its original language.

Galen Royer once wrote, "It pleased the Lord not to give him (Miller) children after the flesh, but the following (Miller's books) are the children of his mind and heart." D. L. Miller's seven books (*Letters From Europe and Bible Lands,* 1884; *Wanderings in Bible Lands,* 1893; *The Seven Churches of Asia,* 1894; *Girdling the Globe,* 1898; *The Eternal Verities,* 1902; *The Other Half of the Globe,* 1906; *Some Who Led: Fathers in the Church of the Brethren* [with Galen B. Royer] 1912); and editorial work attest to a man concerned with both journalism and literature—information and entertainment.

Miller was proud of the vast sale of his books, but also sent out many free copies to missionaries and mission schools. He always sought to promote the work of his Lord and considered his books for God as well as Brethren.

The Miller influence

Contemporary H. C. Early summed up Miller's importance: "It will be seen that God gave Brother Miller his life at a very important period in the growth of the Church of the Brethren. It was a distinctly transitional period, such as the church never knew in her history. Here are the four leading activities of church enterprise: (1 The publishing business, (2 Sunday schools, (3 Higher education and (4 missions. These were in the throes of birth during the last 30 years of the 19th century . . . the church was in travail, in getting back to the teaching and practices of our own church followers and needed someone to deliver her.

"Brother Miller believed sincerely that these agencies were essential to the church's welfare—in fact, that the church cannot exist today without them—and he put himself heartily to the task of re-establishing them in the practice of the church . . . did more than any other man in the church, I think, to influence Conference to get behind these measures. It would seem that God raised him up at this time for this purpose. He has been a real Moses among our people. . . . "

Miller drew strength from Brethren who like him, rose above their personal differences for the good of the church. Often they exchanged quotations as freely as their proxied votes.

In a letter to his wife, Ida, in 1907, Charles Bonsack quoted Henry Van Dyke, "The aim of the church is not to keep on doing the same thing forever in the same way, but to improve this way as often as may be necessary to keep on accomplishing the same thing. The church may well *have* a soup-kitchen if it is needed; but the church ought never to *be* a soup-kitchen . . . never fail to give a blessing with the bread."

D. L. Miller was challenged by his responsibility to inform his readers. Yet he was able to alert them to urgent social need, the need for education and the necessary preparation of youth for transition into the world of the self-supporting adult.

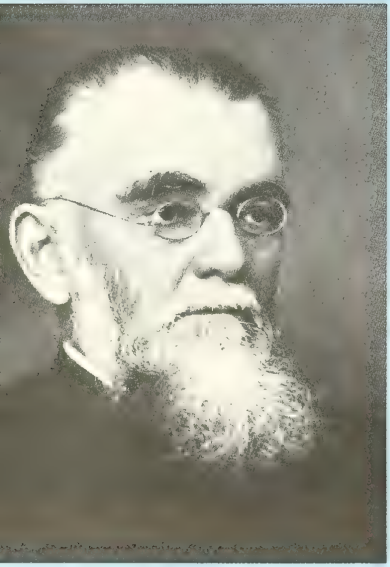
His work and money plowed back into the church support all of these ideals. In "The Eternal Verities," Miller wrote what can be termed an appropriate epitaph, "In the great day of all days, when we stand before the Judge of all the world, the question as to what church I belong to will disappear and in its place will stand the greater question: 'Have I obeyed from the heart the commandments of my blessed Lord?'"

D. L. Miller could answer with a straightforward "Yes." ☐

Frances Holsopple Fenner of Afton, N. Y., trains and supervises vocational counselors for the State of New York. Born in Bulsar, India, to Quincy and Kathren Royer Holsopple, she is the great-granddaughter of D. L. Miller, her grandmother being both his youngest sister and adopted daughter.

Intrepid travelers, the Millers bore the hardships of turn-of-the-century touring conditions with good humor. Visiting Egypt's pyramids, Lizzie (left) and D. L. pose with camels and friends.

Easter in Jerusalem 1899



As a world traveler, D.L. Miller took copious notes, filling tablets with impressions and experiences to be turned into editorials and articles to keep the Church of the Brethren informed—through the Gospel Messenger *he steered.*

A prime motivation for his globe-trotting was the search for foreign mission stations; to answer the question—"Why not a congregation in Jerusalem?" In addition to missionary work among the Arabs and Jews, such a contact would assist American Brethren in returning to principles of "Primitive Christianity," a cause close to Miller's heart.

His plans were halted by conflict in Smyrna (now Ismir, Turkey) and he ultimately advised against attempting a permanent settlement in Palestine. But in the spring of 1899, the Holy Land was still irresistible:

Fragments From the Holy City

In Jerusalem again and why? It is hard to pass by the door of an old friend and not call in. We were passing on our way to Smyrna and as we must needs wait for a ship, we stopped at Jaffa. And then there was an extra attraction. At the Easter time of the Greek church, is performed the ceremony of the footwashing and we wanted to see and describe in the Messenger footwashing as it is observed in the city where it was instituted by the Son of God. And this must account for our fifth visit to the Holy City.

One never gets done learning in this world, is a saying commonplace enough, but as true as it is commonplace.

Just now the city is crowded with pilgrims, from all parts of the East. The Russian peasantry predominates, but a dozen or more nationalities are to be met on the streets. Americans, Copts and Abyssinians are met. Here the plains about Pergamos and Philadelphia send their complement. It is an interesting study to see these pilgrims visit the so called holy places.

Naturally the sacrament of footwashing was vital to Miller, so, living his editorial duties, he arranged to attend the Greek Orthodox ceremony while in Jerusalem—to report back to a curious denomination:

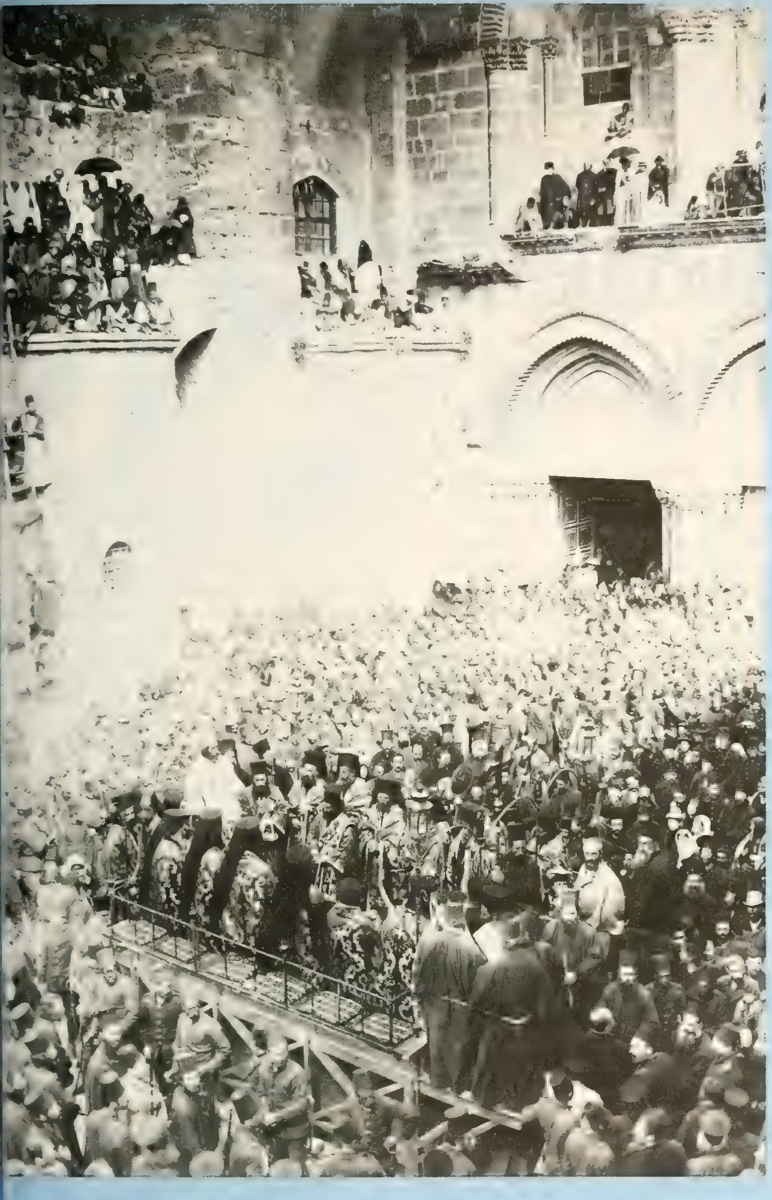
Greek Footwashing

The Greek Footwashing. Jerusalem, Thursday, May 27, 1899. At 6 a.m. we were ready to go to the Church of the Holy Sepulcher, where at 8:30 the ceremony of the footwashing took place. Even at that early hour the large court and the entrance leading to it was a mass of people, the house tops, the towers, minarets, and every available spot was covered with a mass of humanity. Fortunately for us we had Mr. Gelat, dragoman of the American Consulate and a cavass, otherwise we should not have been able to get through the crowd. It was a trial as it was. The cavass pushing and crowding, Mr. Gelat assisting and I following with Maijee next and three ladies, Mrs. Clark and daughter and Miss Sherman close behind. It was a hard struggle. The crowd closed in and wedged us fast several times so that it was impossible to move until a swaying motion loosened us and thus inch by inch we made our way through until at last we reached the file of soldiers who kept a vacant square around the platform where the footwashing was to take place. The soldiers opened their ranks and we passed through, glad to have a breathing spell after our struggle. It was welcome.

Mr. Gelat had secured an upper room for us with windows overlooking the court and the platform where the ceremony took place.

The Multitudes

It was a large crowd made up of people from all parts of the world, the Russian peasant predominating. It was a packed crowd, a sea of faces and all individuality lost, each man and woman a mere atom in the great mass. As a stone thrown into a quiet pond of water sets its particles in motion, forming waves that pact from shore



to shore, so a motion started in any part of the crowd set the whole in motion. Sometimes a wave would start from the outer circle and the swaying would continue until the inner circle of soldiers were pressed with so much violence that they found it difficult to keep their ranks unbroken. It was a good natured crowd and one might study individual faces with much interest. The Russian devotional crossing himself and his lips moving in prayer.

In the center of the great court a platform six feet in height was erected. Here at one end was placed the throne of the patriarch, while the side seats were arranged for the 12 priests who were to have their feet washed. At 8:30 the procession emerged from one of the side doors of the church. The patriarch, dressed in the rich gold-embroidered robes of his office and wearing the jeweled crown, entered. He took his seat on the platform as did also the 12 priests, six on a side facing each other. After an invocation and the reading of a part of the 13th chapter of St. John, the patriarch arose from his throne and with the assistance of two of his deacons laid aside his garments, and girded himself with a towel. He then poured water into a basin, washed the right foot of the first priest, wiping it with the towel, wherewith he was girded, and kissed the foot—the priest whose foot was washed, kissing the patriarch's hand. This was repeated until the right foot of each of the 12 was washed, wiped and kissed.

After the washing the patriarch was again robed and took his seat and then followed the usual religious ceremonies of prayer, chanting and reading. A part of the water used in washing was poured into a basin, and as the procession formed and passed out, this was carried by a priest in front of the patriarch who from time to time dipped a large bouquet of flowers into the water and sprinkled it over the multitude. The people crowding formed in a great mass anxious to have at least a drop of water fall upon them.

And so the Greek Church commemorates the washing of feet, I thought of the quiet upper room, of the last supper, of the Master who had nowhere to lay his head, rising from supper, girding himself with a towel, pouring water into a basin, and washing and wiping his disciples' feet. I thought of his words to them, "If I then your Lord and Master," etc. I saw him in his humility teach the great lesson in humility and then I wondered how out of the plain and simple example and commandment could have grown the imposing ceremony with all its pomp, grandeur and show that I had just witnessed. I came away feeling that the Greeks were in part at least following the word, yet the spirit was gone, and it was only an empty form, dead and useless.

These notes reveal a man steeped in Christianity and prophetically aware of the Middle East. No matter where in the world he was, Miller strove to open this world to his readers, to teach them the challenges of global awareness, show them the beauty of Easter, and the uniqueness of the Church of the Brethren.—F.H.F.

Mary Magdalene: The faithful one

> *"How much comfort Jesus may have received from Mary! How beautiful to be understood, accepted, loved. No arguments about theology, no hotheaded enticing into action to establish the kingdom speedily, no asking of favors for the right or left side of the throne. Here she was, simply giving, herself to his service, and in her trust was his comfort."*

by Karen S. Carter

"Then Pilate handed him over to them to be crucified. So they took Jesus, and he went out, bearing his own cross, to the place called the place of a skull, which is called in Hebrew, Golgotha. There they crucified him, and with him two others, one on either side, and Jesus between them. Pilate also wrote a title and put it on the cross; it read, "Jesus of Nazareth, the King of the Jews." Many of the Jews read this title, for the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin and in Greek. The chief priests of the Jews then said to Pilate, 'Do not write, "The King of the Jews," but, "This man said, I am King of the Jews."' Pilate answered, 'What I have written I have written.' When the soldiers had crucified Jesus they took his garments and made four parts, one for each soldier; also his tunic. But the tunic was without seam, woven from top to bottom; so they said to one another, 'Let us not tear it, but cast lots for it to see whose it shall be.' This was to fulfil the scripture, 'They parted my garments among them, and for my clothing they cast lots.' So the soldiers did this. But standing by the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas and Mary Magdalene" (John 19:16-25).

Luke gives this story a very special warmth when he says, in his gospel that all those who knew Jesus personally, including the women who had followed him from Galilee, stood at a distance to watch (Luke 23:49).

There is an old gospel song which says:

When the storms of life are raging
. . . *stand by me*
In the midst of tribulation . . . *stand by me*

And Mary Magdalene did. She stood close to the cross or, as Luke has it, she was one who knew Jesus personally and watched from a little distance. Let us not take this too lightly, this presence. At a time when Mark had fled, leaving his garments by which he had been seized in the hands of the pursuers, at a time when Judas had betrayed Jesus, at a time when Peter had denied that he even knew the Lord, at a time when the establishment and the foreign authorities together had turned their back on him in hostility, Jesus could look over to a few women standing near enough to be with him, and among these was Mary Magdalene.

In his final hour of suffering, in his hour of agony and desolation, in his hour of forsakenness and abandonment, there she was, believing, courageous and loving in her quiet vigil with her master.

Mary Magdalene she was called—Mary of Magdala, to distinguish her from the other Marys who were in Jesus' company.

Mary's town of Magdala was situated at the south end of the fertile plain of Gennesareth in Galilee. It was an important agricultural town, as well as a place famous for its fishing and shipbuilding industries and as a trading center—a city of considerable wealth. As often is the case, such a place with much traffic and much wealth also had much immorality. The reputation of Magdala was so bad, in fact, that the downfall of the city was attributed by the rabbis to its licentiousness.

Coming from such a notorious town makes it at least understandable why somewhere along the way Mary of Magdala became identified with harlotry, confused with an unnamed prostitute in the Gospel of Luke. So, for centuries Mary has been one of the most maligned characters in the New Testament.

Yet there is no reason to assume that Mary Magdalene ever had been a harlot,

(Continued on page 23)

ALL glory
Laud
and
honor

To Thee
Redeemer
King

To whom
The lips of children
made
Sweet hosannas ring

The people
of the Hebrews
with palms
before Thee went;

Our praise
and
prayer
and
anthems
Before Thee
we present.

Bread of the world
in mercy
broken,

Wine of the soul,
in mercy
shed,

By whom
the words of life
were spoken,

And in whose death
our sins
are dead:

Look on the heart
by sorrow
broken,

Look on the tears
by sinners
shed;

And be
Thy feast to us
the token

that by Thy grace
our souls
are fed.

'Tis midnight;
and from heavenly plains

Is born
the song that angels know;

Unheard
by mortals are the strains

That
sweetly soothe the Savior's woe.

See
from His head,
His hands,
His feet,

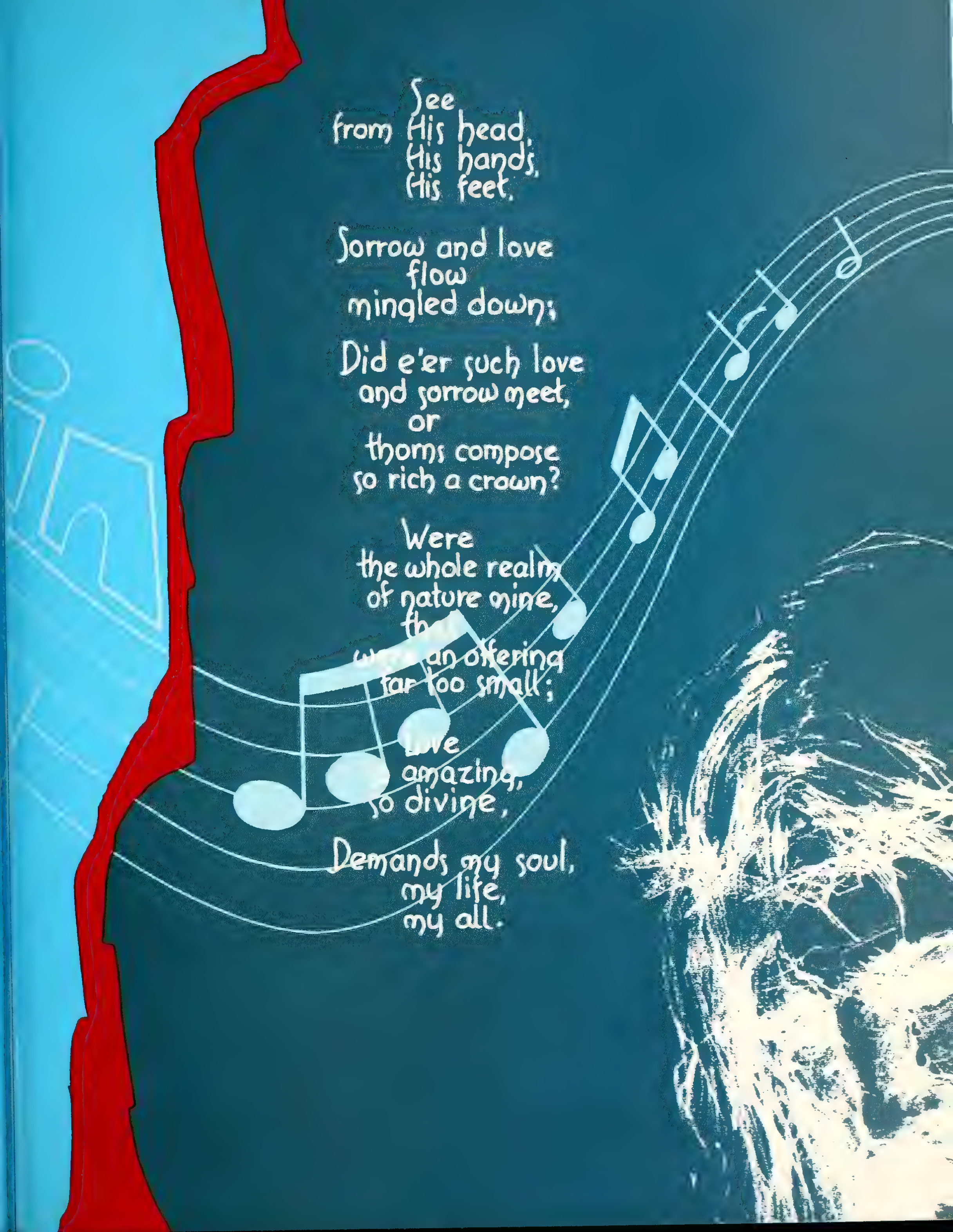
Sorrow and love
flow
mingled down;

Did e'er such love
and sorrow meet,
or
thorns compose
so rich a crown?

Were
the whole realm
of nature mine,
that
were an offering
far too small;

Love
so amazing,
so divine,

Demands my soul,
my life,
my all.



Hail the Lord
of
earth and heaven!
Alleluia!
Praise to Thee
by
both be given:
Alleluia!
Thee we greet
Triumphant now:
Alleluia!
Hail,
the Resurrection
Thou!
Alleluia!

(Continued from page 18)

or that she could reasonably be identified as the street woman of Luke 7:36-50 (a woman who comes to Jesus while he is dining with Simon the Pharisee and bathes his feet with her tears, wipes them with her hair and anoints them).

Right after this incident, Luke tells us that some time later Jesus traveled through towns and villages, preaching the good news about the kingdom of God. The Twelve Disciples went with him, and so did some women who had been healed of evil spirits and diseases. Mary who was called Magdalene, from whom seven demons had been driven out; Joanne, whose husband Chuza was an officer in Herod's court; Susanna; and many other women who used their own resources to help Jesus and his disciples.

If the sinful woman of the anointing at Simon's house had been Mary Magdalene, Luke would not have had to introduce her at this time in this way. There is *no* indication here in this passage that she was present *before*. It is likewise unthinkable that a woman like Joanna, the wife of Herod's steward, would have traveled in the company of a notorious prostitute.

All the motion pictures of Jesus I have seen, including the well-done *Jesus of Nazareth,* the musical version of *Godspell* and the rock opera *Jesus Christ Superstar,* portray Mary Magdalene in the popularized maligned image of a prostitute, forgiven and converted. This does make for a dramatic and touching story. A woman who had fallen into the abyss of sin was healed and forgiven, transformed into a radiant beautiful worshiper of Jesus, her Lord. Somehow, in the popular version of Mary Magdalene we see the epitome of all the waywardness of woman—the woman at the well of Jacob with her five husbands and lovers, the woman caught in the very act of adultery and *not condemned* but forgiven, the woman of the street in the story of Luke 7 who anoints Jesus with her tears and her perfume. And yet, as far as the biblical record goes, Mary Magdalene was none of these, though she is mentioned 14 times by name—13 of them are in connection with the crucifixion.

Who, then, *was* Mary Magdalene?

Luke simply introduces her as a woman from whom Jesus had cast out seven demons. This, and the comment about the women's support of Jesus' ministry out of their own resources is the only reference to Mary Magdalene outside the Crucifixion and Resurrection stories. We do not know what the seven demons were; we can only guess that it was a very disturbing condition and serious affliction from which Jesus had healed her. Out of gratitude, Mary served him, supported him and followed him. We know from reading between the lines that she was totally devoted to him—why else would she have followed him around on his mission in Galilee and to Judea, yes, even to the cross?

I often wondered what it must have meant for Jesus to have such a faithful, trusting, outreaching and warmhearted person in his group of followers. We know that there were times when Jesus' own disciples either did not understand him or else quarreled with one another. Can you imagine them coming to the end of a long day's journey, sitting around the fireplace in a hospitable home, or out on the hillside in a warm summer night? And can you see the disciples discussing in argumentative whispers what on earth Jesus' last parable might have meant, which he told them on the way? And can you see Jesus sitting over there, off to himself, heavy with thought? Where will his mission lead him tomorrow? Whom will he encounter? What sacrifices are in store for him?

As he looks up, his eyes meet those of Mary Magdalene. Her eyes are loving, understanding, caring. There is no reproach, no demand. Just a complete acceptance of Jesus as Master of her life, and a deep caring for him as a person.

How much comfort Jesus may have received from Mary! How beautiful to be understood, accepted, loved. No arguments about theology, no hot-headed enticing into action to establish the kingdom speedily, no asking of favors for the right or left side of the throne. Here she was, simply giving, giving herself to his service, and in her trust was his comfort. How reassuring not to have to talk now, to explain, to justify. Do you know what strength and consolation comes from such acceptance?

And now we meet her again, at the cross. Naturally. Where else would Mary be during the Crucifixion? Again, no word. In a time of anxiety and gloom, Mary stands strong, sharing her silence. It reminds me of the last line of Milton's sonnet, *On His Blindness,* which reads: "They also serve who only stand and wait."

We know from scripture that Jesus hung on that cross for at least three hours before death released him. I am certain that while he was suffering physically, and while he was struggling with the anguish of abandonment by most of his friends at this hour, that he would have frequently glanced over to the women who stood close to the cross, a little group of supporters. His eyes would meet those of Mary Magdalene as they had done so often before, and he would know, without a word, what he had always known, that her faith and her devotion were beyond question. There is nothing, absolutely nothing, that Mary could do now to help, other than what she has chosen to do. After all, she had already shown her faith by following him, by supporting his mission, by putting him first in her priorities. There is nothing left, but to be. Note that there is no expression of "Don't leave me now" or "Please, take me with you." Her own fate is unimportant to her while her Master is dying. She gives him her last gift: her withness, her presence.

"When my strength begins to fail, *stand by me.*"

Is it any wonder that we find Mary at the tomb as soon as the end of the sabbath permits it, even before daybreak? The authorities may have wanted to dispose of him as a common criminal, but Mary is going to give Jesus the customary last honors of anointing his body with fragrant spices. It is Mary Magdalene who alone is mentioned in all four of the Gospels as coming early to the tomb. Matthew, Mark and Luke present her name first among two or three others. John mentions *only* her. Her love and loyalty did not waver even in the face of such apparent failure. And she is rewarded: Mary Magdalene is the first person to whom the risen Christ appeared. Not to John, the beloved disciple. Not to Peter, on whose expression of faith the church is to be built. Not to Jesus' own mother, who also stood by the cross with him. But to Mary Magdalene. And it is to her, to Mary Magdalene, that Jesus entrusts the most important message to be taken to his disciples and shared with the world: the message of the Resurrection.

Jesus called her by her name. "Mary," he said. And in that word was *life.* ☐

General Board member Karen S. Carter is a licensed minister in the Daleville (Va.) congregation.

These women transform lives

by Carolyn Purden

Every year, Time *magazine chooses its "Man of the Year."*

But must it be a man? *The editors of Inter-Church Features, an informal association of nine US and Canadian church publications with a total circulation of over two million, wondered why women's contributions were not similarly celebrated. (One magazine,* US Catholic, *has initiated its own "Women of the Year" award.)*

For over a year, ICF's mostly-male editors prepared and pruned long lists of names. They agreed that the people chosen must be living—eliminating Joan of Arc and, more recently, anthropologist Margaret Mead. The chosen few should not be exclusively western, and should have some international renown or significance. And because the world often acclaims achievements while ignoring motivations, the chosen were to be specifically Christian.

With the list finally reduced to six, ICF commissioned Carolyn Purden, Associate Editor of the Canadian Churchman, to write this article. ICF publications include, besides MESSENGER: AD, The Church Herald, The Disciple, The Episcopalian, The Lutheran, Presbyterian Survey, The United Church Observer, *and* US Catholic.

* * *

The secular or religious leaders in our society are usually people in positions of authority, exercising power. Their leadership is supplemented and indirectly given credibility—by the physical trappings of office, by the acclaim of influential people, by the constant focus of media attention.

It is hard to recognize leadership in the humble and the poor—doubly hard when they are women.

Who could see greatness in a frail woman who bathes the gangrenous legs of a dying man on an Indian sidewalk; in an 80-year-old woman marching in an American anti-war protest; in a somewhat dowdy British intellectual writing a background paper for an environment conference; in a plump Dutch oldster visiting an African imprisoned for murder; in a disbarred South Korean lawyer giving marriage counseling to a middle-aged couple; in an African teacher who wanted to be a lawyer.

And yet these six women are among the outstanding Christian leaders of our time. Their words and actions have transformed the lives of thousands of people; their lives exemplify what it means to be Christian.

Mother Teresa's life has been spent working among the poorest people on earth; she personified total submission to God's will coupled with service to her humanity. Dorothy Day founded a movement that was the forerunner of Catholic social activism in the United States. Barbara Ward has used her intellectual powers to prick the universal Christian conscience, reminding it how far it has strayed from Christ's teachings. Corrie ten Boom's life has exemplified that most profound of Christian principles—forgiveness. Lee Tai-Young works with the oppressed victims of South Korean society—the women—seeking the justice they deserve. And Annie Jiagge is respected throughout Africa as a symbol of the emancipation of women.

All of these women have a common belief that has shaped and given force to their lives—that they should love God and neighbor. No one is excluded from this love. Mother Teresa and Dorothy Day extend it to those who live in desperation and degrading poverty; Barbara Ward includes not only people, but nations of people. Corrie ten Boom gives it supreme expression in loving her enemies, and Lee Tai-Young expresses it toward both oppressor and oppressed in her search for equality and justice.

For these women, prayer and pious expressions mean nothing without action. They are involved with the world, involved with men and women, in each of whom they see the face of Christ. What they do, they do at God's direction; they are his instruments. And they speak to the world with an universal voice. All are practicing Christians, yet none speaks of her denomination or its tenets. They speak of Christianity, and they offer their actions, their words, their lives as examples to all who profess that faith.

There can be few people who have not heard of Mother Teresa, the Albanian nun whose life work has been caring for the poorest of the poor. Born Agnes Gouxha Bejaxhuim, she became a nun in Ireland, but went to India because it was a mission country. In Calcutta, her convent room overlooked acres of squalor and unattended sickness. She received permission to go into those slums with whatever medicines she could find. But serving the poor was not enough; she felt God calling her to merge her life with theirs. In 1948 she established the Missionaries of Charity; a religious order devoted to serving the most unfortunate people in society—the sick, the destitute, the abandoned.

Today there are more than 1,000 members of her order working in 67 countries. In India alone, the missionaries run mobile clinics, leprosy clinics, family planning centers and homes for abandoned children and dying destitutes.

Poverty and austerity are the rule of the order, for Mother Teresa believes this is the only way for the missionaries to understand and help the poor. She admits she could make life easier for the nuns, but this she refuses to do, explaining that they never know what hardship awaits when they enter a situation.

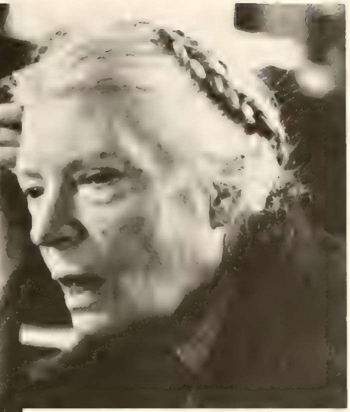
"The hardship and difficulty is never calculated; otherwise there wouldn't have been all this," she says of the missionaries' work. "It would not have been possible."

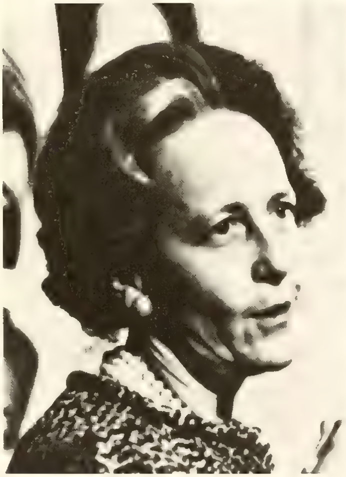
But the missionaries' vocation is not to care for the suffering—it is to belong to Christ. The work they do is only a means of putting love for Christ in action.

"It is not how much we are doing but how much love, how much honesty, how much faith is put into doing it."

Similarly, her own concern is not with the work done, but with the missionaries: "If they don't have the right spirit and the right approach, then all our work is in vain." Her vocation, she says, is an unending search "to experiment with God, to experience God."

Mother Teresa's philosophy is best summed up in the prayer which hangs on the wall of the mother house in Calcutta.





These six Christian women transform lives: *(Clockwise from upper left) Annie Jiagge, Corrie ten Boom, Dorothy Day, Mother Teresa, Barbara Ward and Lee Tai-Young.*

"Let each sister see Jesus Christ in the person of the poor; the more repugnant the work on the person, the greater also must be her faith, love and cheerful devotion in ministering to our Lord in this distressing disguise."

Carrying the analogy further, Mother Teresa says, "I often wonder, if innocent people did not suffer so much what would happen to the world? They're the ones who are interceding the whole time: By accepting suffering they intercede for us."

Although she shares Mother Teresa's philosophy, Dorothy Day's life has been vastly different. Born just before the turn of the century, she graduated from a university to a 15-year career as a radical and journalist.

Her lifelong commitment to the poor resulted from a job on a New York paper. Horrified by what she saw in the slums, she decided she could overcome her aversion only by sharing the misery. She developed an intense emotional sympathy for the poor and advocated a more equitable distribution of society's goods. When she left Anglicanism in 1930 for the Roman Catholic Church, her socialism became based on the gospel.

With French socialist Peter Maurin, Dorothy Day started a monthly one-cent newspaper which combined Catholicism and radicalism. As the 1940s approached, the *Catholic Worker* evolved from a newspaper into a New York hospitality house and soup kitchen for the needy, and from there into a movement whose credo was "immediate response to the need of the other person."

The Catholic Worker Movement took the gospel message literally. It made peace and voluntary poverty a way of life for its adherents. Houses for the needy opened in virtually every major US city. Young people, unable to find jobs in the Depression, flocked to the movement. Maurin provided the philosophy, but it was Dorothy Day who attracted the workers. She made the poor matter to them. She made the gospel come alive.

The houses have attracted virtually every notable lay Catholic in the past four decades, for they provide a training school where Christians learn to live on Christ's terms, in poverty and in service to the poor. The work is hard. As Dorothy Day describes it, "It's the whole business of accepting the Cross. In houses of hospitality you have many opportunities to do that."

She does not exempt herself from hardship. She talks of the shocked reaction of people who come to interview her in New York. "They whisper to each other, 'How can they live like this?' Don't they know that this is how many people in America have to live?"

Whenever a social issue has challenged the American conscience, the movement has taken a stand, and Dorothy Day has been in the forefront. She has seen many jail cells in her lifetime, because of her participation in demonstrations over issues as diverse as women's suffrage, US involvement in the First World War, compulsory air raid drills and the United Farm Workers' boycott.

If Mother Teresa and Dorothy Day are the social activists, Barbara Ward is the philosopher, the Christian conscience always reminding us that we are our "brother's keeper." A prolific writer of books and articles, a lecturer, broadcaster and traveler, in the last 15 years she has become the world's best-known voice on issues of development and environment.

An Oxford graduate, she worked as a university lecturer and journalist before marrying Sir Robert Jackson, then an undersecretary-general of the United Nations. His job took them to India, Pakistan and Ghana. Living in these places, Barbara Ward developed her concern for and commitment to the developing countries of the Third World.

Later, visits to the US stimulated a growing interest in environmental concerns and in recent years she has become identified with UN work in this field. At the same time she has continued to speak out on development issues, describing the implications they hold for the rest of the world.

She describes the philosophy which encompasses these two global concerns; "This human habitat includes everything. A Roman philosopher once said, 'Nothing human is alien to me.' How much more true is this of the inescapable context within which the whole of existence is carried out. What can we leave out when we are talking of the complete life cycle of humankind?"

And so, over the years, she has voiced concern over a wide range of issues: racism, pollution, the arms race, world starvation and land use, student protest, internationalization of the seabed, nuclear warfare, poverty, crime rates, the Vietnam War, trade agreements, children's health, Maoism and redistribution of the world's wealth.

Gathering together these diverse topics is a common theme: this world is a global village and as its inhabitants we are all responsible for one another. To Barbara Ward there is no escaping this obligation if you are Christian: "The profoundest of all Christ's teachings is that all of us are neighbors and our world, our planet, our single earthly home must learn to conduct its affairs on the basis of a genuine neighborhood or community."

> *"If innocent people did not suffer so much what would happen to the world? By accepting suffering they intercede for us."*

But in tones more sorrowful than angry, she points out again and again how far we fall short of the ideal. We operate by the law of nature, she says, the law of power and privilege defending itself with every means of violence. Our relationships with the Third World countries, our neighbors, are characterized by greed, injustice, exploitation, oppression.

She questions the values which put an arms budget ahead of feeding starving children, which allow unthinking pollution of the earth, which use vast wealth "so acceptingly for destruction, so grudgingly for the great creative purposes of society."

Ventures into space, and the resulting development of a cosmic consciousness, make our omissions even more deplorable, she says. Looking at this planet, suspended among the thousands of other bodies in the universe, "it is hard to believe that the preservation of a common human life upon this single globe is not the very first task to which we are summoned."

Unlike Mother Teresa, Dorothy Day or Barbara Ward, Corrie ten Boom spent most of her life in obscurity in Haarlem, Holland—working in a watch shop with her widowed father and sister. She was a devout Christian, though, and when asked to respond to overwhelming human need she committed herself without thought for her safety.

The need arose from the Nazi invasion of Holland in World War II. The ten Boom family joined the underground movement to help Jews escape the country and later, when this became impossible, they hid the Jews in their own house. Perhaps inevitably, they were betrayed, and in February 1944 the Nazis arrested 35 members of the ten Boom family and their friends.

For the next 10 months Corrie ten Boom lived in a nightmare. She endured four months of solitary confinement, heard of her father's death in prison, was transported to the female extermination camp in Ravensbruck, Germany, watched her fellow prisoners disappear into the camp crematorium, lived under a daily threat of death, witnessed the brutality of guards toward her ailing sister Betsie and saw Betsie die.

Through it all, Corrie ten Boom's faith, far from wavering, became stronger, more confident, more mature. Solitary confinement became God's gift, allowing her to see her sins more clearly. She learned to rejoice in her father's release by death from prison, and wrote to her family: "How happy he is now for he sees the answer to everything."

Of her fellow prisoners, she wrote: "The worst for us is not that which we suffer ourselves but the suffering which we see around us. We are also learning to put the worst in the hands of the Savior. . . . When all the securities of the world are falling away, then you realize, like never before, what it means to have your security in Jesus."

Just before she died, Betsie told Corrie that God had sent them a message: When they were freed they were to travel the world telling people of the hope they had found in Christ. "Only prisoners can know how desperate this life is. We can tell from experience that no pit is too deep, because God's everlasting arms always sustain us."

Corrie ten Boom was freed shortly after, one week before all women her age at Ravensbruck were put to death.

She had never stopped her Christian witness while in prison—holding secret Bible meetings and even attempting, with partial success, to convert one of her interrogators—but it was after she was freed that her faith was most severely tried.

One of her first acts was to write to the man who had betrayed the ten Booms, telling him of their imprisonment and the resulting deaths of her father and sister. But she was able to add, "I have forgiven you everything. God will also forgive you everything, if you ask him. . . . I hope that the path which you will now take may work for your eternal salvation."

Since the war, Corrie ten Boom has followed God's instructions and traveled the world to tell people of the profound lesson she has learned. To those in prison, to those who have been sick or otherwise suffering, she has brought a message of hope and forgiveness, always addressing their needs from the tapestry of her own experience. As age has made traveling more difficult she has, in recent years, turned to writing to convey her message of joy.

Her ordinariness has been the key to her success as "God's ambassador." To thousands of men and women she represents living proof that they, too, can survive the catastrophes of life, that God will reach out to them as he did to her and bring them through despair to triumph.

For South Korean Lee Tai-Young, a childhood decision set her on a path which was to transform the lives of thousands of Korean women. At the age of seven she announced she would become a lawyer.

Such a thing was unheard of in that male-oriented society. A woman had no social position and little legal status; she was to be subservient to her father, her husband and her mother-in-law.

Lee Tai-Young was fortunate. Her mother, a Christian convert, promised the best education to whichever of her daughter and two sons showed the most ability. So it was that Lee Tai-Young fulfilled her ambition, becoming the first woman lawyer in the country. Now in her 60s, she has used her education and skills to improve the lot of Korean women.

After graduating as a lawyer, she singlehandedly set up what has now become the Korean Legal Aid Center for Family Relations in Seoul. It had a two-fold goal: to help women fight the inheritance and divorce laws that favored men, and to counter Korea's severe discrimination against women. Underlying her work was Lee Tai-Young's belief that as children of God, women should not have to suffer because of traditions and practices.

Today the center operates with a large staff from a six-story building. It adheres to its original goals and has expanded its facilities to include resources for women law students, seminars, visits to juvenile offenders in institutions and a mobile unit to take legal aid to outlying areas.

The center has handled more than 100,000 cases since it was founded, most of them related to domestic affairs. Most clients—one-third of them men—are seeking an amicable solution to their problems and counseling plays a large part in the staff's work. Now Lee Tai-Young is broadening this work to include the tension-ridden mother and daughter-in-law relationships which dominate Korean society. "It's a small seed," she says, "but I believe peace in the family makes for peace in the world."

> *"Only prisoners can know how desperate this life is. We can tell from experience that no pit is too deep, because God sustains us."*

Important as these functions are, she plays an even more vital role on the national scene. Since 1973 she has been working with 61 other women's groups to obtain revision of 10 laws affecting the status of women. She has also been an outspoken opponent of the government of President Park Chung-Kee, whom she blames for interrupting the natural evolution toward a Korean-style democracy. She says her opposition to President Park was inevitable—"because I am a Christian, because I am a Korean, because I am a lawyer."

Born in British Togo (now part of Ghana), Annie Jiagge was the sixth of eight children in an active, educated family. Annie Jiagge has worked hard for her place in the world. In doing so she had the support of her father, a Presbyterian pastor, and her mother, a teacher who was a leader in the YWCA.

She followed her mother's footsteps and became a teacher. After six years, however, she went to Britain to study law. After graduation from the London School of Economics in 1949, she returned home and was the first woman admitted to the bar in her native country. She worked her way up to magistrate, judge and finally Supreme Court justice.

On the world scene she has been recognized as a champion for the rights of women. In her own country she arranged seminars on civic and political education for women. She has also served as a delegate to the United Nations Commission on the Status of Women and, as head of that commission, helped draft the Declaration on the Elimination of Discrimination Against Women adopted by the General Assembly in 1967.

Annie Jiagge has also been active in the ecumenical movement. She attended the World Christian Youth Conferences in Norway and India, and the first Assembly of the World Council of Churches in Amsterdam in 1948. At the 1975 Assembly in Nairobi she was elected a president of that world body.

When she gets involved in an issue she speaks clearly and bluntly—and she is accustomed to being heard. On a recent visit to the United States, for example, she defended the WCC grant to the Patriotic Front in Zimbabwe (Rhodesia).

"All human beings are made in the image of God—and this makes racism a sin," she said. Then she expressed some criticism of the media coverage of events in Africa: "There have been thousands killed in Africa and the media did not know about it, but when one missionary is killed, it gets different treatment." When asked about the relationship between the WCC and South Africa she said, "they are in fact not friends."

Leaders with authority and power can transform the world. And the changes they bring affect, for better or worse, the lives of individual women and men.

But rarely can such secular or religious leaders transform lives from within.

It is this quality that characterizes the leadership given by Mother Teresa, Dorothy Day, Barbara Ward, Corrie ten Boom, Lee Tai-Young and Annie Baeta Jiagge. It is this quality that makes them outstanding among Christian women and men of our age. ☐

Carolyn Purden is associate editor of the Canadian Churchman.

Biblical inspiration and authority: Where do the Brethren stand?

by Fred W. Swartz

Delegates at Annual Conference in Richmond, Va., in 1977 responded positively to a query originated by the Brethren Revival Fellowship calling for a study of the Brethren view of the inspiration and authority of the Bible. The communication to Standing Committee from the general meeting of the BRF cited as their concern, alarm that, while for Brethren belief and practice, the Scriptures remain normative, the denomination has been infiltrated with varied attitudes toward them.

"Would it not be good," the query asked, "to prepare a position paper stating the Church of the Brethren stance on the inspiration and authority of the Scriptures and attempt to reunite our teaching and preaching forces along the lines of our Anabaptist heritage of biblicism?"

Upon the recommendation of Standing Committee, the Richmond Conference approved the appointment of a committee of five persons charged with preparing a paper on historical Pietist-Anabaptist and Brethren understandings of the Bible's inspiration and authority, discovering what attitudes toward the matter exist among Brethren today, and addressing the issue of diversity, if such were found to be the case.

Appointed to the committee were Joan Deeter, Wanda Will Button, Harold Martin, Rick Gardner and Dale Brown. The committee has taken two years to thoroughly research its assignment and prepare an answer for this year's Annual Conference. The following Messenger *interview was held as the study committee neared the end of its work.*

What is the committee's understanding of its assignment?

We were asked to study the basic question of the inspiration and authority of the Bible, to prepare a history of the Pietist, Anabaptist and Brethren understandings and to discover representative positions held by Brethren today. And then the committee was commissioned to work at developing consensus statements which the committee members themselves could affirm together and which could serve as affirmation statements for the entire church. We were also asked to list the things on which we could not agree as a committee and discovered these areas of disagreement in the denomination. The last part of the assignment was to offer guidance on how to hold one another in love and fellowship in those areas in which we cannot agree.

Are you convinced that the request for such a study is a valid concern?

Definitely, for several reasons. First of all, the query originated with the Brethren Revival Fellowship out of a primary concern that statements within official Brethren publications and literature during recent decades have suggested that Brethren have respect for the Bible but do not hold the view that the Bible is without error. So that organization at its annual mass meeting requested that a study be made as to where the Brethren really do stand on the inspiration and study of the Scriptures.

But the idea met with favor beyond the BRF because there is a great deal of confusion about the way we use the Bible and there is a strong need for clarification of what it means to be a New Testament church in this day.

Such a study should redirect our energies toward constructive Bible study and call both denominational leaders and members to an accountability.

Finally, so far as Standing Committee and our committee have been able to determine, Annual Conference has never made a study such as this.

Has your study revealed any point at which the denomination has departed from a consensus of attitude toward the Bible?

General consensus on the trustworthiness of the Bible in faith and practice has been the Brethren affirmation from the beginning. The schisms in the 19th century were not involved with debate about the Bible. All of the separating groups maintained a strong belief in the authority of the Scriptures.

Thus we note no significant differences in viewpoint until well into the 20th century when the debate over higher criticism broke out in American scholarship. The Brethren were affected, but were not influenced enough to go to extremes. In fact, it is not until the 1940s and 50s that some polarization among the Brethren becomes pronounced—liberals becoming more liberal and those on the opposite end of the spectrum taking a stronger view of the inerrancy of the Scriptures.

But the fact remains that Brethren by and large have never gone to the extreme at either pole—and that is true today.

At what points then has the committee reached consensus?

The heart of our report will be the section in which we list affirmations we want to make together and related disagreements on which further work is needed. We feel that we have reached some very strong agreements. For example, we affirm that the Bible, rightly interpreted, is a fully trustworthy guide for our lives. In this sense we reaffirm the historic Christian understanding of scripture as an infallible rule of faith and practice.

We affirm the Bible as inspired by God's Spirit and we are convinced that we need to interpret scripture in the light of scripture itself rather than prooftexting with favorite texts while ignoring others. We affirm the central character of the Bible as God's self-revelation, as opposed to a merely human witness to God.

We work at the centrality of Jesus Christ and talk about the need to interpret all scripture in light of God's self-revelation in Jesus Christ. We affirm the need for a careful, disciplined approach to the study of the Bible and the importance of the community of believers as a place to test insights and interpretations.

We conclude in a very Brethren way to say that a faithful response to the biblical message involves both believing and doing.

What about the disagreements?

We are not yet agreed on whether inspiration is a finished or continuing process. We have not achieved consensus on the nature of the Bible's inerrancy. We still see some problems in determining the direction the church should take in addressing particular issues it faces in today's world when the Bible, taken as a whole, contains seemingly conflicting directives. We are not yet agreed on the creative value of the historical-critical method of Bible study, nor on how binding the church's consensus interpretation of the Scriptures should be on individual members. Finally, we have not agreed on whether the present direction of the denomination is toward or away from a faithful response to scripture.

Aren't you afraid that this format of partial agreement and partial disagreement might prompt accusations that the committee was not conclusive enough?

No, the mandate from Annual Conference said we should do the very thing we have done. It is the most honest way we can do it without adding to an increased polarization within the church. We believe it is a way we can draw the church together, by affirming a number of things together while recognizing, and perhaps even appreciating, our diversity.

We want to emphasize that our affirmations are not watered-down affirmations, calculated to be so general as to please everybody. They are each as strong a statement as what you have in early Anabaptist-Pietist statements and early Brethren thought. We really hope to give the church some ringing, resounding statements of what we do believe, what we can celebrate together as a community of the Word, even as we chart out areas where we need to do some prolonged, serious study to try to come closer.

What then will the rest of the paper be?

We will have a section with historical material, a compilation of our research on Brethren attitudes toward the Bible, a list of definitions for words frequently used in the discussion of biblical infallibility and authority, and the section on holding one another in love and fellowship. Much of this material will lend itself to a study guide

BIBLICAL AUTHORITY

The Committee on Biblical Inspiration and Authority hopes that Brethren will spend time exploring the key issues prior to Annual Conference. In this study and discussion, the committee's paper in the Annual Conference Booklet should be a primary resource. Some other resources you may wish to consult are listed below.

Two helpful and easily accessible introductions to the theme of biblical authority are Herbert H. Farmer, "The Bible: Its Significance and Authority" (*Interpreter's Bible,* Vol. 1, pp. 3-31), and Kenneth J. Foreman, "What Is the Bible" (*Layman's Bible Commentary,* Vol. 1, pp. 7-31). A very good study document which bridges the issues of authority and interpretation is *Biblical Interpretation in the Life of the Church,* based on a 1975 Study Report of the Mennonite Church General Assembly. The standard historical treatment of the subject is J. K. S. Reid, *The Authority of Scripture* (Methuen, 1957).

The Annual Conference Study Committee on Biblical Inspiration and Authority: From left, Harold Martin, Rick Gardner, Dale Brown, Wanda Button and Joan Deeter.

For the current debate over biblical inerrancy in evangelical circles, Stephen Davis provides a good overview in *The Debate About the Bible, Inerrancy vs. Infallibility* (Westminster, 1977), and defends the moderate view of scripture as an infallible rule in matters of faith and practice. The position of inerrancy in all matters is championed in Edward J. Young, *Thy Word Is Truth* (Eerdmans, 1957) and in James M. Boice, editor, *The Foundation of Biblical Authority* (Zondervan, 1978).

Brethren Life and Thought articles provide the best introduction to Brethren thinking on inspiration and authority. See especially Donald Durnbaugh's article, "Brethren and the Authority of Scripture" (Summer 1968, pp. 170-183) and the special issue on this topic (Summer 1973), with articles by Warren F. Groff, Estella Horning and Graydon F. Snyder. Other valuable articles include Chalmer Faw, "The Biblical Dilemma of the Church of the Brethren" (Autumn 1955, pp. 7-17), and Martin Schrag, "The Early Brethren Concept of Authority" (Autumn 1964, pp. 109-126).—RICK GARDNER

Rick Gardner is editor for biblical resources on the Parish Ministries staff.

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format and we hope it will become that kind of resource.

How has the committee gone about this rather awesome task?

In a variety of ways. First, we shared in Bible study together. Each member of the committee was asked to take a particular passage and exegete it for the rest of the committee. The passages were carefully chosen to bring out our varying viewpoints. We spent a great deal of time at this in an effort to understand each other and our different ways of coming at the Bible.

Soon after that we began analyzing the results of several surveys which we hoped would help us discover the viewpoints of the Brethren. We sent a specific survey to 75 Brethren selected for diversity of age, geographic location and theological viewpoint. We had 58 respondents in that effort. Then we distributed a questionnaire at Conference last year, to which we received 845 responses. We also held a hearing at Indianapolis which furnished a great deal of helpful feedback.

We have spent considerable time together studying papers prepared by individual committee members on what the Bible has to say about its own authority, and the issue in Anabaptist, Brethren and Pietist history. We have each read extensively from a list of books and articles, both within our immediate tradition and in terms of a larger debate within the Christian world today. And we have intentionally worked at consensus.

What has been the spirit within the committee as you have worked at these tasks?

That is one of the most pleasant surprises of our work. We came together somewhat apprehensively, for we come from such divergent backgrounds. And some of us are theologians, some are not. But from the beginning we were very open toward each other, honest and confrontive, but yet had a good spirit within all of that. We took our assignments seriously and we have listened to one another and have graciously allowed others to be where they are and be accepted. We have not tried to change one another's position.

What are some of the findings your surveys revealed about the denomination's attitude toward the Scripture?

The surveys did confirm the diversity within the denomination, yet they helped us get a handle on places where there are affirmations and agreements. For example, the matter of our heritage that there is no creed but the New Testament, and that it is important to know the content of the Bible as well as trying to live by its principles.

One strong area of agreement was that increased biblical awareness should be a major denominational priority. Furthermore, an unmistakable message came through that they do not want the committee to come up with an official statement that all Brethren would be required to sign in order to be considered true Brethren. Rather, the emphasis was on affirming our differences and holding one another in love and fellowship.

Do I understand that early in your deliberation you entertained the idea of giving a one-sentence answer to the query, after the pattern of the early Annual Meetings?

Yes, we toyed with it and were at least half serious. The statement would have read: "The Church of the Brethren reaffirms its historical adherence to the authority of the Bible in matters of faith and practice."

It is probably where the committee would have come out if there had been a stalemate. But the fact that we have so many common affirmations means that we don't have to accept that statement as a limit to what we can affirm together. We have discovered we can affirm more things together than we thought we were going to be able to do at the outset.

Further, it is also true that Annual Conference committees in this century have become educational agents as well as referees. And the longer, more complete paper will be more effective than a simple statement to promote further study.

Then you hope the matter does not end on the Conference floor in Seattle?

Oh, absolutely! In fact, our paper will contain some specific recommendations for further study and dialog. Chief among them will be a recommendation that one of the denomination's priorities for the next five years be increased attention to Bible study at every level of the church's organization and life. We shall also recommend that the General Board develop a study guide that can be used to continue the dialog on the concerns this query and study have raised. ☐

turning points

Licensing/ Ordination

Benedict, James Lloyd, relicensed Dec. 15, 1978, Robins, Northern Plains
Burger, N. Annette, relicensed Dec. 15, 1978, Fairview, Northern Plains
Burry, Gene, ordained Dec. 16, 1978, Northern Plains District action
Dowdy, Dale W., licensed Dec. 31, 1978, Bethel, Western Plains
Ecenroad, Bruce, ordained Nov. 21, 1978, Heidelberg, Atlantic Northeast
Eller, David B., ordained Nov. 12, 1978, Pleasant View, Northern Ohio
Heisey, Walter K., ordained Nov. 21, 1978, Heidelberg, Atlantic Northeast
Kipp, John Snyder, licensed Nov. 26, 1978, Mt. Olivet, Southern Pennsylvania
Little, Larry Dean, relicensed Dec. 15, 1978, Prairie City, Northern Plains
McCaman, Gary Earl, relicensed Dec. 15, 1978, Dallas Center, Northern Plains
Margush, Philip E., ordained Oct. 1, 1978, Springfield, Atlantic, Northeast
Martin, Glenn R., ordained Oct. 29, 1978, Cocalico, Atlantic Northeast
Schrock, J. Roger, relicensed Dec. 15, 1978, Root River, Northern Plains
Slothour, Wilbur, licensed Dec. 31, 1978, Upper Conewago, Southern Pennsylvania
Tuttle, Steven Lynn, ordained Dec. 24, 1978, Quinter, Western Plains

Pastoral Placements

Berkebile, Wesley J., from inactive, to Oriental Fellowship, Southern Pennsylvania
Crouch, Albert, to Jones Chapel, Virlina, interim part-time
Elam, Joe, from student, to Owl Creek, Northern Ohio
Erisman, W. Ethmer, from secular, to Mineral Creek, Missouri
Fike, Galen, from interim, Harman, West Marva, to full-time, Harman, West Marva
Fike, J. Rogers, from district executive, West Marva, to Cherry Grove, West Marva, part-time
Flora, Bruce, from retirement, to Germantown, Brick, Virlina, part-time
Griffith, V. Enos, to Pleasant Hill, Virlina, part-time
Heisey, Dean, from other denomination, to Denton, Mid-Atlantic, part-time
Hill, Raymond E., from secular, to Beech Run, Middle Pennsylvania, part-time
Hines, J.W., from Flat Rock, Southeastern, to Eden, Virlina, interim, part-time
Miller, Preston, from Bethesda, West Marva, to Beaver Run, West Marva, part-time
Moyer, Edwin, to Penn Run, Western Pennsylvania
Penny, Orville, to Shelby County, Missouri, part-time
Ramsey, Randolph, to Danville, First, Virlina, part-time
Robinson, Delmer T., student, other denomination, to Reedley, Pacific Southwest
Schuster, Jerome, from Worthington, Northern Plains, to Mountain Grove/Greenwood, Missouri
Wenger, Richard C., from Johnstown, Westmont, Western Pennsylvania, to Huntington, South/Central Ind.

Wedding Anniversaries

Blocher, Mr. and Mrs. Kenneth, Greenville, Ohio, 50
Bomberger, Mr. and Mrs. Isaac, Leola, Pa., 50
Bosserman, Mr. and Mrs. Ben, Englewood, Ohio, 50
Burkholder, Mr. and Mrs. Aaron, Chambersburg, Pa., 66
Dambman, Mr. and Mrs. Clarence, Lanark, Ill., 62
Dearth, Mr. and Mrs. Ralph, Englewood, Ohio, 50
Fasick, Mr. and Mrs. Carris, West Milton, Ohio, 55
Frederick, Mr. and Mrs. Harvey, Nappanee, Ind., 64
Good, Mr. and Mrs. John, Leola, Pa., 63
Groff, Mr. and Mrs. Aaron, Leola, Pa., 50
Hirsch, Mr. and Mrs. Roy, Troy, Ohio, 50
Huffman, Mr. and Mrs. Frank, Dayton, Va., 50
Jensen, Mr. and Mrs. Al, Nappanee, Ind., 54
Keith, Mr. and Mrs. Clair J., Roaring Spring, Pa., 50
Kindell, Mr. and Mrs. Clarence, Englewood, Ohio, 50
Kreps, Mr. and Mrs. Orvil, Plymouth, Ind., 50
Miller, Mr. and Mrs. Lloyd, Somerset, Pa., 62
Moore, Mr. and Mrs. Jesse, Somerset, Pa., 63
Oller, Mr. and Mrs. Daniel, Waynesboro, Pa., 65
Orange, Mr. and Mrs. Hubert, Cloverdale, Va., 50
Rice, Mr. and Mrs. Leslie, Nappanee, Ind., 57
Rolle, Mr. and Mrs. Ernest, Olympia, Wash., 65
Schrock, Mr. and Mrs. Harry Sr., Rockwood, Pa., 50
Showalter, Mr. and Mrs. D. Warren, Dalton, Ohio, 50
Stanley, Mr. and Mrs. Les, Anderson, Ind., 50
Wade, Mr. and Mrs. Robert, Cabool, Mo., 58
Walker, Mr. and Mrs. Horace, Hanover, Pa., 57
Whitehead, Mr. and Mrs. Glenn, New Paris, Ind., 60
Woody, Mr. and Mrs. Carl, La Verne, Calif., 55
Zook, Mr. and Mrs. Howard, Hyattsville, Md., 50

Deaths

Bashore, Harvey R., 76, Lebanon, Pa., Nov. 30, 1978
Blood, Nellie Couch, 87, Adel, Iowa, Sept. 29, 1978
Brown, Audrey A., 69, Hartford City, Ind., Jan. 11, 1979
Brown, Willie S., 81, Frystown, Pa., Dec. 8, 1978
Brubaker, Dayton K., 82, Dayton, Ohio, Jan. 4, 1979
Bruch, Charles, 91, South Whitley, Ind., Sept. 10, 1978
Burd, Ada, 82, Millerstown, Pa., March 9, 1978
Carr, Paul, 54, Harrisonburg, Va., Dec. 15, 1978
Carson, Lillian Walker, 89, Waterloo, Iowa, Nov. 26, 1978
Clase, Donald, 65, Warsaw, Ind., Nov. 25, 1978
Coover, Sam, 68, Bradenton, Fla., Nov. 8, 1978
Crouse, Roy E., 69, Adel, Iowa, Dec. 26, 1978
Dourte, Clarence, 65, Lebanon, Pa., Jan. 8, 1979
Dymond, James B., 29, Adel, Iowa, Dec. 20, 1978
Estep, Cloyd, 87, Bellwood, Pa., Dec. 28, 1978
Evans, Galen, 83, McPherson, Kan., Dec. 15, 1978
Fike, Harvey M., 89, Oakland, Md., Jan. 4, 1979
Fralin, Naomi Stump, 85, Bent Mountain, Va., Dec. 21, 1978
Franklin, Rolland L., 57, Modesto, Calif., Dec. 29, 1978
Frydenger, Sandra N., 37, Cerro Gordo, Ill., Jan. 2, 1979
Fultz, Clara V., 87, Leeton, Mo., Dec. 15, 1978
Garber, Mata Brubaker, 81, Dayton, Ohio, Sept. 14, 1978
Gossar, Charlotte A., 79, Windber, Pa., Nov. 20, 1978
Hanawalt, David, 68, Everett, Pa., Nov. 23, 1978
Harper, Lauren M., 68, Canton, Ohio, Dec. 5, 1978
Hartman, Lawrence, 67, York, Pa., Nov. 15, 1978
Hazzard, Orville, 78, Mount Morris, Ill., Dec. 2, 1978
Heagy, Paul, 74, Manheim, Pa., Dec. 13, 1978
Hearn, John, 24, Huntingdon, Pa., Oct. 25, 1978
Hess, Lottie, 80, Manheim, Pa., Dec. 19, 1978
Hevener, Ollie, 68, Lititz, Pa., Dec. 20, 1978
Hornbaker, Norma, Garden City, Kan., Dec. 12, 1978
Karper, Nellie, 63, Chambersburg, Pa., Dec. 15, 1978
Landgrave, Ruth, 89, South Bend, Ind., Oct. 21, 1978
Larrison, Sue, North Manchester, Ind., Dec. 13, 1978
Martin, Esther, 81, Seattle, Wash., Nov. 9, 1978
Myers, Lucille, 64, Bremen, Ind., Aug. 10, 1978
Noffsinger, Waldo, 69, Continental, Ohio, Dec. 10, 1978
Olson, Otis S., 65, Modesto, Calif., Dec. 29, 1978
Rowe, Stella G., 63, Washington, D.C., Dec. 18, 1978
Royer, Maude, 77, Louisville, Ohio, Dec. 31, 1978
Shaffer, Walter, 81, Akron, Ohio, Dec. 21, 1978
Shively, Mae, 81, Bremen, Ind., Sept. 13, 1978
Shollenberger, Charles, 71, Lebanon, Pa., Nov. 10, 1978
Shook, Lucille, 71, Mount Morris, Ill., Dec. 3, 1978
Smith, Lloyd, 84, Lincoln, Neb., Nov. 3, 1978
Sprinkle, Elizabeth, 70, Muncie, Ind., Oct. 19, 1978
Stern, Susie I., Oroville, Wash., Dec. 20, 1978
Stoner, Iva Mae, 62, Somerset, Ohio, Dec. 27, 1978
Stroman, Velma B., 90, Goshen, Ind., Nov. 21, 1978
Sunderlin, Boyd, 73, Windber, Pa., Nov. 18, 1978
Sweigart, Mary Ann, 43, Lebanon, Pa., Oct. 12, 1978
Taylor, Roland J., 66, McGaheysville, Va., Dec. 15, 1978
Troyer, William Gail, Sr., 76, South Bend, Ind., Dec. 18, 1978
Van Winkle, George, 71, Seattle, Wash., Oct. 8, 1978
Wagner, Jessie E., 79, Waterloo, Iowa, Oct. 18, 1978
Webb, Ruth Kreider, 59, Shipshewana, Ind., Nov. 28, 1978
Whitmer, Grace L., 80, North Liberty, Ind., Dec. 18, 1978

Brethren Colleges Abroad

To Barcelona, Spain:
Anderson, Elizabeth P., Gaeta, Italy, Georgetown University, Washington, D.C.
Boldin, Ann M, York, Pa., Millersville State College
Carty, Winthrop D., Washington, D.C., Boston University
Dueck, Robert, Montevideo, Uruguay, Bethel College
Delp, Robert, Harleyville, Pa., Goshen College
Hernandez, Jesus, San Fernando, Calif., University of La Verne
Jarvis, Karen, Ontario, Calif., University of La Verne
Kauffman, Ruth A., Lombard, Ill., Goshen College
Kuta, Stanley W., Ashley, Ind., Manchester College
Lyman, Anita, Waynesboro, Va., Bridgewater College
Leksa, Jeffrey E., La Porte, Ind., Manchester College
Marquez, Edwin, Chino, Calif., University of La Verne
Martinez, Carmen E., Azusa, Calif., University of La Verne
McCarey, Mary, Springsville, Pa., Kings College
Merkel, Sharon K., Fleetwood, Pa., Millersville State College
Merwin, Robin M., Vallejo, Calif., University of La Verne
Miller, Sharla L., Kalona, Iowa, Goshen College
Musgrave, Allison, Bowie, Md., Juniata College
Ortega, Rebecca, La Verne, Calif., University of La Verne
Paulson, Susan, New London, Conn., Clark University
Pogwist, Kimberly, Seaford, Del., University of La Verne
Roehm, Elizabeth, Garrett, Ind., Manchester College
Scheibner, Belle, Falls Church, Va., Bridgewater College
Scofield, James, Balboa, Canal Zone, University of Hawaii
Shank, Rachel, Aberdeen, Scotland, Goshen College
Snyder, Mary, Lansing, Mich., Goshen College
Stephens, Janet F., Ardmore, Pa., Millersville State College
Swartzendruber, William, Telford, Pa., Goshen College
Villanueva, Sofia, Los Angeles, Calif., University of La Verne
Weathersby, Debora, Los Angeles, Calif., University of La Verne
Yoder, Christ, Athabasca, Can., Goshen College

To Cheltenham, England, Fall 1978:
Althoff, Melina, Sidney, Ohio, Manchester College
Bond, Daniel E., Valparaiso, Ind., Manchester College
Cline, Charlsie L., Sterling, Va., Bridgewater College
Eckley, Andrea B., San Diego, Calif., University of La Verne
Garber, Jeffrey L., Elgin, Ill., Manchester College
Gordon, Christie, Carmel, Ind., Manchester College
Hakes, Margie, Stanley, Wis., Manchester College
Holsinger, Grant, Somerset, Pa., Manchester College
Huse, Janet Y., Maumee, Ohio, Manchester College
Kennedy, Margaret, Placentia, Calif., University of La Verne
Keiser, Joan L., Pottstown, Pa., Juniata College
Luna, Idalia E., Los Angeles, Calif., University of La Verne
McClure, Karen, San Jose, Calif., University of La Verne
Mihavics, Ronald, Fort Wayne, Ind., Manchester College
Miller, Edward J., Jr., Glendora, Calif., University of La Verne
Musgrave, Linda, McCordsville, Ind., Manchester College
Phillips, Carolyn L., Sunbury, Pa., Elizabethtown College
Rice, Julia Ann, Pennington, N.J., Elizabethtown College
Schwering, Jeanne, Greensburg, Ind., Manchester College
Sharp, Dan, Syracuse, Ind., Manchester College
Steiger, Brenda Lee, Haddenfield, N.J., Elizabethtown, College
Stewart, Elizabeth H., Pass Christian, Miss., Bridgewater College
Sweatlock, Suzanne M., Myerstown, Pa., Juniata College
Waggy, Loren, Goshen, Ind., Manchester College
Walton, Jennifer, Kennett Square, Pa., Juniata College

Brethren Colleges Abroad lists will be continued next month.

prayer calendar

Kathryn Kiracofe is retired and a part of the Bridgewater, Va., retirement community. She is a member of a weekly prayer group there called the Great Commission Prayer Group. From items in MESSENGER and other literature sent from the Church of the Brethren General Offices, this prayer group gleans its agenda of prayer concerns. In a recent letter to the General Offices, Kathryn expressed her wish that perhaps there might be a regular feature in MESSENGER carrying praise and prayer concerns for groups such as her Great Commission Prayer Group.

Persons who serve on the national and district staffs of our denomination have often expressed their sense of responsibility to the church and their need for the prayer support of congregations.

These two concerns are coming together in the appearance of this Prayer Calendar as a monthly feature of MESSENGER.

You are invited to suggest items to the Prayer Calendar for inclusion. Such items should express concerns wider than local ones. Prayer for persons or programs known only by a particular congregation may perhaps be most effectively made within the congregation where the needs are best known. Send items to Prayer Calendar, Parish Ministries Commission, Church of the Brethren General Offices, 1451 Dundee Avenue, Elgin, IL 60120. The compiler of the Prayer Calendar, Glen Norris, will give consideration to all requests submitted and will select items for inclusion in the monthly prayer list.

April prayer calendar

April 1-7: Pray for the Western Pennsylvania District Women's Spring Rally, to be held on April 5 at Center Hill, Kittanning, Pa.

Give prayer support to Merle Crouse in his new position as church development consultant within the Parish Ministries Commission; to Shirley Heckman, Parish Ministries Commission consultant for educational development, as she assumes additional responsibilities with United Ministries in Higher Education and ministries in public education; to Ralph and Mary Cline Detrick in an expanded work assignment as person awareness coordinators in addition to their life cycle ministries.

April 8-14: Pray for the Stewardship Enrichment Seminar, to be held at Camp Mack, Northern Indiana, April 20-22.

Pray that the Brotherhood may be guided in the selection of goals for the 1980s.

April 15-21: Give prayer support to Ruth and Tom Nelson as they continue to minister to Arab refugee children near Jerusalem. (See MESSENGER, March 1978, pages 16-19).

Pray for the progress and implementation of the Mutual Mission in the Americas program (Misión Mutua en las Américas) involving the Church of the Brethren in North America and certain Latin America churches. (See MESSENGER, December 1978, page 4.)

April 22-28: Rejoice with the Walnut Grove Church of the Brethren, Johnstown, Pa., as this congregation prepares for its 95th anniversary service on April 29.

Ask that God's blessing may be on the Southeastern Youth Roundtable, April 28-29, Bridgewater College.

April 29-May 5: Remember those who will be graduated from Bethany Theological Seminary this spring and entering new fields of service.

Pray for the continued progress of the committee representing the Brethren groups in the preparation of the Brethren Encyclopedia. (See MESSENGER, October 1978, page 40, and November 1978, page 23.) ☐

Glen Norris is a former missionary to Scandinavia and a retired editor of Church of the Brethren Sunday school publications.

column

We

As the whining jet engines revved up for lift-off, their powerful motors seemed to scream, "You'll never be the same . . . never be the same . . . never be the same . . . ."

Those had also been the insightful words of Merle Crouse, then of the World Ministries staff, as he prepared our family for a trip to Port-au-Prince, Haiti. My husband, Warren, and I had been encouraged to visit Aide aux Enfants since both of our employers, the West York congregation and the Southern Pennsylvania District Children's Aid Society, are financial supporters of this Haitian program for children. And if a metamorphosis was to occur, then we wanted our three sons, David, Eric and Robert, to share the cocoon-breaking experience with us. And now the words had become reality, but the feelings defied explanation. What had happened in this brief visit?

For one thing, our senses had been sharpened and even now tastes and smells, images and sounds race by in the rapid progression of a speeding film . . . charcoal fires and beans; sea air and human body odor; clear blue skies and poinsettia "trees"; listlessly-ill children and eager-to-learn children; congregational singing and "You American?" questions; mangoes; lizards; Aide aux Enfants; Luc Néreé; voodoo drums; starving children; Mona Teeter; crowds; honking horns; more people; tropical hot sun; more and more and more people; mountain farming; eager worshipers; sugar cane; rum; and still more people.

The country of Haiti has a tumultuous history. Political upheaval and social injustices have left their mark on this island. Eighteenth century Haiti produced enough food for the entire New World; today it cannot produce enough for its own population. Eight to ten million people live in an area about the size of the state of Maryland. Approximately three million live in Port-au-Prince, a city whose geographic by Theresa C. Eshbach

ill never be the same again

area is only 15-20 square miles.

Dense population, limited job opportunities, inadequate educational facilities, social inequities and poor agricultural conditions have thwarted the creativity of many Haitian Christians. But Pastor Luc Néreé is not one of these. Previously a lawyer who also served in government, Luc Néreé experienced the movement of the Holy Spirit in his life and a dramatic conversion took place. Choosing to commit his total life to Jesus Christ, Pastor Néreé left his government position, came to the states to attend seminary, and returned to Haiti to become a pastor and Christian leader. Since that time, it has been his goal to help the Haitians develop an appreciation for who they are and what they can become. He believes that Haitians need to develop an attitude of self-respect instead of self-deprecation, finding hope as Christ works in and through them rather than searching for security in white American leadership. Pastor Néreé strongly believes that Haitians cannot continue to be dependent, thinking that their own abilities and skills are inferior. They may lack in experience, but certainly not in potential.

And how has Pastor Néreé tackled this problem? Through a ministry to a congregation of 1,200 at the Eglise Baptiste des Cites (Baptist Church of the City) where leadership training and Christian education are priorities; and through the Aide aux Enfants (Help for the Children) program in downtown Port-au-Prince. Aide aux Enfants has a three-pronged ministry: a feeding program to 500-600 street children; a health clinic particularly for children but including some adults; and a Christian school.

Nearly 1,800 children pass through the doors of Aide aux Enfants each week. 900-1,100 of these children are brought to the clinic where three graduate doctors and 12 qualified nurses, all Haitian, respond to their physical needs. A small fee of 29 cents per patient is charged, but no one is ever turned away because of inability to pay. Why any fee at all? To maintain integrity and develop responsibility among those who are being treated. Medical facilities and supplies may be limited by American standards, but the care is of an outstanding quality.

Another 200 students attend the Christian school which has been developed to meet the academic and physical needs of the gifted child, the hope for Haiti's future. Classes presently consist of kindergarten through sixth grade, but plans are underway for the inclusion of those grades equivalent to the American junior-senior high schools. The school is staffed with a principal and six Haitian teachers, all trained at a local teacher training school. It is one of the few educational facilities which includes a cafeteria with a cooked noon meal for the students. Meat from our Southern Pennsylvania/Mid-Atlantic District canning project has been most gratefully received by Aide aux Enfants, for meat is very scarce in Haiti. Daily instruction in the school includes a half-hour chapel service with hymn singing, unison scripture reading, prayers and enthusiastic Bible teaching by one of the grade school teachers.

Though the language was foreign to us, the message of that entire service was clear: the proclamation of the good news in the coming of Jesus Christ and a commitment of one's total life to the Christian way.

Spurring the most interest in our family and also that part of the program receiving the greatest financial support from the Church of the Brethren, is the feeding program for near-starving street children. These youngsters are so named because the street is literally their home. A noon meal

is served to nearly 600 children, six days a week, and is probably the only food of which they are certain in a 24-hour period. Waiting until the entire group is seated, the meal is preceded by a hymn and a unison prayer lined out by a member of the staff. Then, and only then, do the children eat. Consider for yourself one meal in a 24-hour period and the extent of your patience under similar circumstances.

Clothes are also scarce, but every child in the feeding program is required to wear shoes and shirts. When these garments are not available to the children, members of the Eglise Baptiste des Cites (who themselves have little) have worked to provide for those in need. Many days have passed since we watched those frail, hungry bodies file through the eating hall, but their images will linger forever. Other hymns have passed by our ears since we heard them sing "Jesus Loves the Little Children" in their Creole dialect, but that melody and the eyes that gazed on us as they chanted "red and yellow, black and white" will never be erased from our memories.

So what had happened to the Eshbachs? We had been limited in our understandings, seeing life from a Pennsylvania/American perspective. But God moves beyond those weak, human limitations and we got caught up in his tide. And what is happening at Aide aux Enfants? A butterfly is emerging and the hope of new life for many of God's children in Haiti is becoming a reality through the ministry of dedicated Haitian Christians.☐

Theresa C. Eshbach is administrator/executive of the Children's Aid Society of Southern Pennsylvania District, New Oxford, Pa.

On forgiving, name-changing, building

Amy Langdon

God forgives us. Can we accept?

I have always gone to church with my family regularly, and have always believed in God and his Son, Jesus, but I never really understood God's forgiveness of our sins. I knew that if I prayed to God for forgiveness, I should receive it, but when I did I never really felt forgiven. I always remained feeling guilty about what I had done. It almost seemed to me that God wasn't really listening to me. This left me deeply hurt and confused. But this all changed when I went to National Youth Conference last summer.

At NYC I attended a workshop on "faith sharing." I remember paging through the lists of workshops and being drawn to this one. At the time I wasn't sure why. I had never given much thought to sharing my faith with others—I didn't think it was strong enough for that, but I kept feeling I had to go to that workshop. Now I know that God wanted me to go.

The first day the workshop was held on a grassy hill. The 20 participants sat on the ground in a circle. After introducing himself, leader Larry Davis asked each of us to give our own names and tell why we had come. I don't remember what I said, but I do remember what Larry said next: "Although each of you came to this workshop wanting to learn how to share your faith with others, you can't until you feel good about yourself." Larry said the one thing most people have trouble with is forgiving themselves when they have done something they shouldn't have, or have not done something they should have.

Most Christians pray to God for forgiveness and believe he has forgiven them, but somehow they can never quite get around to forgiving themselves. They just never stop feeling guilty about what they have done.

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

I realized Larry was right. Often I had prayed to God asking him to forgive me for things I had done, but I still felt guilty about doing them. There were some things I had felt guilty about for years. I could easily relate to what Larry was saying.

Next Larry talked about how these feelings of guilt can get in the way of a person's growth with God. It is hard to reach out to someone else when you are feeling negative about yourself. I can remember thinking that it would be great if I didn't feel so guilty, but I couldn't see how anyone could help me with these feelings.

Then Larry suggested a powerful solution—prayer. Somehow I wasn't sure this would work for me—I had tried it before—but somehow, listening to Larry talk about how God heals us of anything if we just ask him, I began to really believe that maybe, just maybe, God could take away my guilt feelings.

Next, Larry had us write down everything we were feeling guilty about. After everyone was done with that, we all joined hands and Larry prayed for us all. It was a simple prayer. First Larry asked God to help us stop feeling guilty about everything we had written and anything else we might have forgotten to write down. Larry then asked God to bless and heal all the memories of each of the years of our lives. He did this separately for each year we had lived, counting down a year at a time, back to the time we were conceived. Then Larry closed his prayer by thanking God for healing all our memories and guilt feelings. This really surprised me. Larry was positive God would heal us all; he was sure, in fact, that he already had and he thanked God for doing so. That was the first time I felt anyone was sure God really would answer his prayer. Larry then collected all our papers with our guilts on them and tore them up. I left the hilltop feeling that something important had just happened, but I didn't realize how important it was until that evening.

After supper I went to the worship service being held for the whole NYC group. At one time during the service, all who wanted to were invited to go up to one of the three microphones and tell about anything that was happening to them at NYC, or about their feelings at NYC. Hordes of people came to the mikes. Some people came with prayer requests, some came to tell everyone that they had accepted Jesus as their Savior that day, and some came up to tell about an experience they had while at NYC. Choruses of "Amen" and "Praise God" were going up all through the group when persons would tell how NYC had changed their life in some way. All around me people were crying tears of joy. I can remember thinking it was great that everyone was so happy. I was full of joy, but tears did not fit into my celebration—I was smiling from ear to ear.

Then it hit me—I wasn't feeling guilty. I used to feel guilty about not crying when people were sharing about being saved or feeling closer to God. I felt happy for them, but I was never moved to cry and this really bothered me. I felt I was just not feeling as emotional about the whole thing as I should be. But here I was in the same type of situation and I wasn't feeling guilty at all! It was great! God had taken away that guilt, and all it had taken on my part was to ask him. I had not even thought to list this sore spot and yet God knew about it and took care of it for me anyway! Through the rest of the service I basked in this new-found peace. I felt as if a great burden had been lifted from my heart. I had learned that I don't have to carry around guilt feelings—all I have to do is ask God to take care of them for me and he will.

I had learned that God always listens. I realize that the times I thought he wasn't listening, he really was. At times I still catch myself trying to carry around some bit of guilt, but God always reminds me of my lesson and I ask Him to take over for me and he always does. ☐

High school senior Amy Langdon is a member of the Trinity congregation, Sidney, Ohio.

Sarah Alexander-Mack

We may soon see a memo . . .

MEMO TO: General Secretary
FROM: Associate General Secretary for Marketing
RE: Corporate Name Change

1) Marketing has made a study of our corporate name and has concluded that it is

xist, misleading, inaccurate and generally
ust not with it."
2) Problems have resulted in our confu-
on with a monastic order and in the belief
iat a segment of our market can not fully
articipate in the affairs of the corporation.
rom marketing's viewpoint, this image
erception leads to a low return on invest-
ent in company growth, discourages new
ockholders and limits merchandising
ossibilities. Keeping our place among the
ompetition in our line of business re-
uires a name change. (In the first half of
978 alone, 455 firms changed their names,
we need not feel alone.)
3) A name is needed to identify our
roduct line, yet one that is dignified,
verent and contemporary. It should be
urable, lasting for many years. It should
non-restrictive, so as to allow for the
dding of more product lines in the future.
4) There are several approaches to the
roblem:
A) *Drop the limiting part of the name*
nd focus on the root word. This would
ot work, since the root word is the of-
nding word. What is left is too generic
nd common.
B) *Explore existing names presently or*
nce held by the corporation, perhaps with
istoric connotations. Words like "Ger-
ian," "Schwarzenau," "Baptist," or
Mack" have ties to our identity, but re-
ain limiting in meeting objectives of
odernity and marketability.
C) *A coined name.* If City Bank of
ew York can become Citibank, perhaps
e might choose "Churen" or
Mackalites." The problem here is that an
xtensive advertising campaign may be re-
uired to establish the new name in the
ublic mind. We might even suffer a drop
what public recognition we already hold.
D) *An acronyn.* This method sparkles
ith possibilities. "COB" already has usage
ithin the corporation, but pronouncing it
as some negative connotations. Care
hould be taken to avoid offensive
cronyns that could result in a new name.
God's Uncounted Numbers" (GUN)
ould not speak well for the corporation's
ocial concerns. Similiarly for "Witnesses
dvancing Righteously" (WAR).
5) Marketing advises using a computer
come up with the combination of words
at could suggest a new name. Per-
utations of the alphabet are known to
roduce 11 billion readable 8-letter words,

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pilgrim's pen

by Patricia Kennedy Helman

The pilgrim is a wanderer . . . over the highways, on the byways, through the skyways of life . . . and as she wanders, her thoughts meander along.

• "Christ is risen!" "Christ is risen indeed!" The Eastern Rite Orthodox salutation and response on Easter morning gives the lie to death and reminds us that Easter is the queen of religious festivals. Central to the Christian faith is the belief that Jesus Christ was resurrected after having suffered and died, and thus we have celebrated this holiest of days longer than any other Christian holiday, using universal symbols in a variety of ways. The ancients believed the new year began at the time of the vernal equinox, that special time when the sun crosses the plane of the earth's equator, making day and night of equal length all over the earth. Easter is the original movable feast, moving backward and forward on the calendar according to the fluctuations of the full moon in relationship to the vernal equinox, always occurring between March 21 and April 25. On the timing of Easter Day depend all the movable feasts that occur throughout the Christian year. For example, Pentecost always arrives the seventh Sunday after Easter.

• Western Christians celebrate Easter according to the time set down and made secure at the Council of Nicea in 325 AD. But Eastern Christians celebrate the great day on Passover, the 14th of Nisan—the first month in the Hebrew year.

• In 1948 the full moon occurred on March 21, the day of the vernal equinox. One week later, March 28, was Easter Day and Pilgrim celebrated by giving birth to her first daughter. Bunny will not have another Easter birthday in this century. As nearly as we can calculate, Easter will fall on March 28 again in 2027, when the Easter girl will be 79 years old and Pilgrim will be 102. I'll arrange to give her felicitations considerably earlier.

• The egg has been a universal symbol as long as history has been recorded. It was believed to be the origin of all things, therefore it was the symbol of creation. The creed of the egg is Life and Hope, Here and Now. So it is dyed and eaten at Easter, not only to signify the beginning of the natural year, but to indicate Christ's triumph over death.

• I have a collection of eggs that has come to me because of an interest in decorating eggs. One of my favorites came from a Greek Orthodox friend early one Easter morning. It is deep red, decorated with a gold cross, nestled in its own tiny basket. When she presented it to me, she said "Chirst is risen!" and asked me to respond according to the custom of the Greek Church, "And hath appeared unto Simon."

• In the Tyrol area of Austria the men go from house to house singing Easter carols, and they are rewarded with . . . what else but boiled and colored eggs.

• The greatest Easter celebration in the world is held at St. Peter's in Rome, replete with pomp and pageantry. The Pope, in his white and gold vestments, wears a triple crown symbolizing spiritual power, temporal power and the unity of both. On either side of him are borne large fans of ostrich feathers in which are set the eyes of peacock feathers, the eyes signifying that the church is all-seeing and vigilant.

• Some favorite books of some favorite sisters and brothers: Anne Albright—The Catherine Marshall books, beginning with *A Man Called Peter; Nine O'Clock in the Morning,* Dennis Bennett. Clyde Weaver—*Whatever Became of Sin,* Karl Menninger; *Becoming,* Gordon Allport; *God's Trombones,* James Weldon Johnson.

• From another Pilgrim's Pen: "Not only should we not be ashamed of our Lord's death, but we ought to trust in it and make it our boast. For in taking for himself the death he found in us, he promised to give us life that was beyond our reach."—St. Augustine.

See you on the journey—P.K.H.

Brethren writer Patricia Kennedy Helman is a licensed minister and a member of the Manchester congregation, North Manchester, Ind. She is a Brethren representative to the National Council of Churches and is a coordinator of the Association for the Arts in the Church of the Brethren.

CLASSIFIED ADS

WANTED—Young persons for truck drivers. 21 years or over; good driving record necessary; Brethren preferred, but not required. Would also do warehouse work, loading and unloading. Contact Eleanor Rowe, Director of Administrative Services, Brethren Service Center, Box 188, New Windsor, MD 21776, telephone (301) 635-6464.

WANTED—Urgent. Doctor needed by June 1979. Opportunity for private practice and medical director at Greenville, Ohio, Brethren's Home; 4 blocks from local hospital; pleasant rural community; easy access to Dayton, Cincinnati, Indianapolis. Contact Administrator of The Brethren's Home, 750 Chestnut St., Greenville, OH 45331. (513) 548-4117.

WILDERNESS BEACH ADVENTURE—July 8-17, 1979. Hike the West Coast Trail on Vancouver Island British Columbia (part of the new Canadian Pacific Rim National Park). 44 miles of beaches, tidal pools, headland, Indian villages, seals, shipwrecks, clams, lighthouses, and waterfalls along the Pacific Ocean. Trip begins and ends in Seattle. Cost of $115 includes all transportation, most food and all group equipment. Limited to 12 participants. Experienced leadership. For more information write Kent Verbeck, Route 4, Box 60-A, Cle Elum, WA 98922.

FOR SALE—Supplement of Brubaker Information by Ethel H. Weddle, 1978. $3 prepaid. Addition to "A Brubaker Genealogy: The Descendants of Henry Brubaker 1775-1848 of Salem, Va.," by Weddle and Smeltzer. 2 books in 1 binding, $10.50 prepaid. Limited supply. Order from Ethel Weddle, 416 North 4th, Girard, IL 62640.

FOR SALE—"The 25th Anniversary Cookbook," published by The Brethren Home Auxiliary, New Oxford, Pa. $8.75 plus $1.25 p&h. Loose-leaf book; over 1,000 tried and tested recipes. Order from The Brethren Home, c/o Milton E. Raup, Box 128, New Oxford, PA 17350.

FOR SALE—Thought-provoking book of poetry, prose, short stories from life. Also collection of stimulating, challenging calls to worship. By Ivan J. Fausnight, minister for 30 years. Sister Anna says of this book, "It is lovely, unique and inspiring." Paperback. "Down to earth and up too." $2.95 plus 55¢ postage. Hardback $6.95 plus $1.00 postage. Box S, Danville, OH 43014.

FOR SALE—Sappington, "The Brethren in Bridgewater: The First One Hundred Years," Park View Press, 1978, 225 pages, hardback. New Congregational history. Send $8.55 to Bridgewater Brethren, 400 E. College St., Bridgewater, VA 22812.

TRAVEL—Continuing Educational Tours. 1979: Alaska. 14 days, July 8-July 21. Travel immediately after Annual Conference from Seattle, Wash. Featuring: Anchorage-Fairbanks-Glacier Bay-Inside Passage Cruise. 1980: Eastern European Highlights—Featuring: West and East Germany-Holland-Czechoslovakia-Austria. Tickets to the Oberammergau Passion Play are included. Departure: July 8, 1980 from Cleveland, Ohio. Tickets are in great demand; register early. Brochures available. Clergymen and Teachers are invited to be Tour Hosts. Rev. Raymon/AnnaBelle Eller, experienced coordinators. 358 Selden Ave., Akron, OH 44301. (216) 724-9595.

TRAVEL—Pastors and persons interested in conducting your own tour group to any place in the world—let us assist you in your planning and quote you a price. We specialize in the Middle East, Turkey, Greece and Italy. We also have available 9-day Post Conference Tours to Hawaii from Pittsburgh and Chicago. Cost $639 from Pittsburgh and $599 from Chicago. This includes air fare to Seattle and return. Also, travel with us and Anna Mow to the Passion Play at Oberammergau, Germany, July 1980. Visit Schwarzenau, birthplace of the Brethren. Spend 15 days touring Europe on our Brethren Heritage Tour. (15-day European Tour $1499). Limited number of tickets available. Contact us: Bohrer Tours, Inc.—Joan and Wendell Bohrer, 96 Penrod, Johnstown, PA 15902. (814) 536-1811 or (814) 266-2629.

TRAVEL—Scandinavian 15 day tour including Denmark, Sweden, Norway, and important sites in Holland and Germany, August 7, 1979. 15 day Alpine countries and Oberammergau Passion Play July 15, 1980. Inquire immediately for Passion Play reservations. Write for brochure: Rev. Richard C. Wenger, 314 E. Washington St., Huntington, IN 46750. (219) 356-7983 collect.

TRAVEL—Air-conditioned bus tours to 1979 Annual Conference in Seattle. After Conference return home via Canadian Rockies or go on to Alaska. Write Dr. J. Kenneth Kreider, R.D. #3, Box 660, Elizabethtown, PA 17022.

TRAVEL—Juniata College Tours. 1979: ALASKA—11 days (June 22-July 2) before Seattle Annual Conference, and 14 days immediately after (July 8-July 21). Includes Inland Water Passage Cruise. Two-day mini-tour Seattle-Victoria-Vancouver possible before 11-day tour and after 14-day tour. 1980: Oberammergau Passion Play, following Pittsburgh Annual Conference, 14 days. Includes Bavaria, The Alps, Rhine Cruise, Berlin and Prague. June 30 departure. Harold B. Brumbaugh, host conductor. Information: Weimer-Oller Travel, 405 Penn Street, Huntingdon, PA 16652. Tel. (814) 643-1468.

TRAVEL—"Heart of Europe Tour" and Oberammergau. June 15-July 4, 1980. Thrill to the great art, music, drama and culture of 6 European countries. Enjoy the tremendous scenery of Switzerland, Austria and Italy. 20 days by chartered bus to Geneva, Florence, Venice, Vienna, Prague and Salzburg. (Graduate or undergraduate college credit available.) From New York. Compare schedules and prices. For information write Dr. Dayton Rothrock, experienced tour director, McPherson College, McPherson, KS 67460.

any one of which might replace the offending 8-letter word we seek to eliminate.

A) The computer could identify "buzzwords" familiar to our product line (i.e., Peace, Covenant, Trine, Foottub, Justice, Plain Garb, Simple Life.) The proper combination of two or three of these words should result in an acceptable replacement name.

B) We must consider in any list of candidate names the emotional, semantic and substantive concerns implicit. "The Peace Corporation" says much for our company ideals, but doesn't represent our majority viewpoints. "Corporation of the Nonviolent" again bespeaks historic concerns and current ideals, but more stockholders than not keep a gun in the home. This corporation cannot accept moral or ethical ambiguities in its name. It would hurt our image.

6) Whatever name is chosen, marketing advises a heavy promotion to replace the old name in the public consciousness, using a strong creative concept. Promote well among employees and stockholders. Suggest heavy media schedule on the "Lawrence Welk Show" and "PTL Club." ☐

Sarah Alexander-Mack is the non de plume of a Brethren contributor whose name, upon request, is withheld.

Dick Miller

Just a-singin' in the reign*

The February editorial, "A New Name to Set Us Singing," made me want to stand up and sing, "Rise Up, O Men of God!"

What do they *mean* when they say that our name is sexist and exclusive? Would you (the editor), as a man, feel excluded if the name of the denomination were the Church of the Sisters? I think not, especially if the sisters seemed sincere when they explained that the word "sisters" is generic and includes us brothers and us men. We wouldn't jump up and ask, "When and how did it get to be generic?"

This is definitely not the time to tamper with our name. There are many more important things with which to occupy our time: budgets and organization and . . . . Unlike the year the name was changed the last time, the church today is *not* changing! In the early 1900s, German-speaking brothers were becoming English-speaking rothers and a generation tied to the past ˈas giving way to a generation committed ɔ the future. Not so this time!

I do wonder, in passing, how many ˈomen delegates were in that voting body ı 1908 compared with the ratio of men nd women in the current Annual Conˑerence delegate body, and how many ˈomen were on the ballot then compared ˈith now. But that probably has no great gnificance as an indication of change in ıe church!

Unless we are going to be sensitive to a ocal minority and in touch with what they all the current mood and the wave of the ıture, let us wait until a voting majority ecome women. My guess is that we can utwait them—delay them long enough ıat they will become tired of the battle, rop out, and never challenge us ıccessfully.

I wish I had been in the delegate body in 908. Those English-speaking brothers ˈould have dropped out, too, if we ˈerman-speaking brothers had waited it ut! Ja?

As a matter of strategy, we can robably convince those women who stay ıat the "name" issue is not important to ıe liberation movement—that it is trivial nd of no importance at all.

I do wonder, at times, if the "name" is ot important, why this editorial evokes ıch anger!

And I do hope that they will not use our rgument against us, suggesting that if the ame isn't important, *why not* change it!

Anyway, for 71 years of our 271 years of ˈrethren history and 1,946 years, give or ıke a few, of Christian history, we have ad our name, given to us by our church ıthers. What is more important, "Church f the Brethren" has been our name for as ɔng as I have been a member. Therefore, it ; well established, as far as I am conerned. We should not tamper with our ame!

So, let's continue to sing in our own eign, Brethren (and, of course, that ıcludes you women). Unite . . . and sing . . one more stanza . . . "Rise Up. . . .

**Suggesting that our denomination ıame is like a "suit of clothes" as was done ı the February editorial reminds me of the tory of the emperor's new clothes. The editorial sees through the security and splendor of a name we thought was "new" and adequate to the naked truth that women just are not brethren.*

Now that I have had my fun, please record me on the side supporting the editorial. It is right on! And let the new name, whatever it may be, assure all *the sisters, the vocal as well as the silent, that they are included.* ☐

Dick Miller is a realtor associate from Manassas, Va.

Nettie Thomas

Quit 'building' God's kingdom

"The kingdom of God is like a church which was being built from boards sliced from a tree hewn with an ax, cut with a saw, aged until it was properly dead and shrunk, nailed with sharp nails, with a powerful and brutal hammer, erected according to a man's plan, printed to preserve the dead wood."

Can you imagine Jesus saying those words? He said no such thing! It is similar to the opinion of a minister who once remarked in a meeting of ministers that he wished churches and denominations would get together: He clinched his fist, saying that it had much more "clout" than with the hand extended. He completely ignored the fact that one can only give and receive with the outstretched hand, could serve and comfort with the fingers unrolled and active. All that could be done with the clinched hand was to strike a cruel and painful blow.

Jesus never compared the kingdom of God to the work he did in plying his trade of carpentry. Why? Could it be that he did not want it compared to a physical *thing* made with pointed nails and violent hammers? It is only unliving materials that can be so handled without pain, and with the violence of chopping, sawing, hammering. The kingdom of God is a living thing—seed sowed in the ground—mustard seed which is very small and grows to be the largest of herbs, serving the birds which live among them; leaven—yeast which is hidden in dough or batter, alive, growing, having its influence in many loaves thus produced. The kingdom of God is choice for one's lifetime, a living sacrifice in behalf of the worth-ship of a treasure. The kingdom of God is life eternal, not the *physical* structure that decays, rots, burns and is destroyed. The kingdom of God is that which is worthy of one's whole life, one's greatest possessions, because it is an eternal kingdom that grows.

We may enter the kingdom and build within it—build houses for the poor, build places of worship, promote equitable economic systems, more democratic political systems, but we can never *build* the kingdom of God. We can only enter it, live within it, devote our lives to it and die within it.

Come on!—Let's quit trying to *build* the kingdom of God. Let's *enter* the kingdom of God, follow its constitution and laws, its love, and it will grow and grow and grow. ☐

Nettie Thomas is a licensed minister in the Warrensburg (Mo.) congregation.

ANNUAL CONFERENCE BULLETINS

INVITATION—Join Annual Conference transcontinental adult bike hike; Ocean City, Wash., to Ocean City, N.J. July 9-Aug. 31. Visit national parks, Great Lakes. Contact Don Remnant, R. 2, Box 263, Mt. Joy, PA 17552.

INVITATION—Stop by Nampa, Idaho, on way to Seattle. Hospitality provided June 30-July 2. Coffee shop marked 1/8 mi. off Interstate 80 at Exit 38. Camper/trailer facilities available. Sunday morning church at 11. Inquire Nampa Church of the Brethren, 323 11th Ave., S., Nampa, ID 83651. Tel. (208) 466-3321.

INVITATION—Stop by Wenatchee, Wash., on way to Seattle. Sunnyslope congregation offering overnight lodging or trailer/camper facilities. Church providing parking, kitchen, bathing facilities. 3 hrs. from Seattle. Extra inducement: free cherry picking! Inquire: Sunnyslope Church of the Brethren, 3330 School St., Wenatchee, WA 98801. Tel. (509) 663-5745.

INVITATION—Peace Church of the Brethren suggest spending time in Portland, Ore., "City of Roses." Church near Interstates 5 and 80N. Spend overnight in homes. Church grounds available for campers, trailers, tents. Scenic attractions and skiing nearby. Contact Ed Groff, Peace Church of the Brethren, 12727 S.E. Market St., Portland, OR 97233. (503) 254-6380 or (206) 256-8550.

WANTED—Experienced string and brass players for Conference ensemble. Will accompany congregational singing and choir anthems. Send name, address, name of instrument, date of arrival at Conference. Lois Schopp, 401 Maryland Avenue, Wenatchee, WA 98801

Harrisburg: Enthusiasm for a novel approach to Vacation Bible School

For the past two years the Ridgeway Community Church of the Brethren, Harrisburg, Pa., has used an innovative approach to Vacation Bible School. The change has brought renewed enthusiasm and support for a program that was suffering from traditional routine.

The first uncharacteristic note about Ridgeway's Bible school is its mid-August timing. Although recognizing there is always some conflict with family vacations, Ridgeway's educational planners feel that children are more receptive to a weekday structured program after some time has elapsed following the public school recess than they are in June. The 1978 VBS had 64 children enrolled, including 26 who were not of congregational families. The program is for children from kindergarten through sixth grade.

Secondly, although the children are grouped by ages for occasional group activities, such as Bible study, worship and films, the majority of the Bible school experience is an individually chosen elective program. Children are offered choices from many activities, including drama, crafts, music and learning center activities. Because each day's schedule is designed uniquely, a child can benefit even if unable to attend the entire eight days.

One very favorable aspect of the new design is the opportunity to involve more adult leadership, yet lighten the traditional burden of a staff of teachers and aides. In addition to the director, only five other full-time persons are required. These persons act as the family or base group leaders who help the children of their group choose their individual activities.

A total of 40 other adults share involvement at some point in the eight days, doing such things as leading Bible study, telling stories, giving craft instruction, leading recreation, planning field trips and directing music. Ridgeway does not hesitate to involve resource leaders from the community around the church.

"We feel good about the way the new format for the Bible school is using a variety of personal gifts," comments Pastor Ken Gibble. "It is much easier to get leaders and everyone is enthusiastic." Ken also notes with appreciation the fact that the lay people take charge of planning and conducting the school. "The only thing I do is tell a story," he adds.

The overarching goal of last August's Bible school was to give the children a fresh awareness of the creative love of God and a sense of significance and joy in doing something to help take care of God's world. Some of the special activities during the eight-day program include exploring nature, senses walks, expressing the words of Ecclesiastes 3:1-8 through dramatic movement, field trips, discussions on the cycles of nature, an overnight day camp trip to Camp Swatara, and the planting of a tree on the church property.

One of the keys to the success of Ridgeway's Bible school venture is its excellent director, Linda Geesaman. Drawing from her public school teacher training, Linda adds the special touch that makes the program exciting for both leaders and pupils. The enthusiastic response from parents, teachers and especially the children makes her eager to share the details of Ridgeway's successful program with other congregations.—BARBARA MYERS

Barbara Myers is a member of the Ridgeway Community (Harrisburg, Pa.) congregation.

People & Parish is a forum for sharing stories about church activities that may encourage other congregations to try new approaches in their own local programs. Congregations, groups, and individuals are invited to submit reports and photographs to support this cross-fertilization process.

Danville: Learning th reliving early formativ

Brethren heritage came very much alive for members of the North Bend Church of the Brethren in Danville, Ohio, during a three-week series that focused on the customs and doctrines of the 19th century. Led by the congregation's pastor, Tom Zuercher, the 110 active members at North Bend both heard and dramatized the earlier era.

Pastor Zuercher used the first two Sundays to preach on the denomination's doctrine and polity, the heart of which, he declared, has not changed in the more than 270 years of the church's history. He stressed, among other cardinal principles of the church, the Brethren belief in no creed except the New Testament.

The final Sunday in the series featured a worship service after the fashion of the 1870s. It was during that period that the North Bend congregation was established. Hence, several members had heirlooms and articles of clothing dating from the previous century.

Some parishoners came to the service wearing entire outfits typical of the era, while all of the women wore prayer coverings and the men left their ties at home. Pastor Zuercher borrowed a plain coat, and he and Mrs. Zuercher, along with a few other members, made their way to church in a wagon pulled by a team of horses.

The order and mechanics of the worship service were made as authentic as possible. The men sat on one side of the sanctuary and the women on the other. No piano or organ music was used and the hymns were lined. The deacons sat on a front bench facing the congregation and they participated in the practice of "extending the liberty" when it came time for the sermon. Three of the deacons, Jim Lifer, Eldon Workman and Wayne Workman, responded with brief sermons.

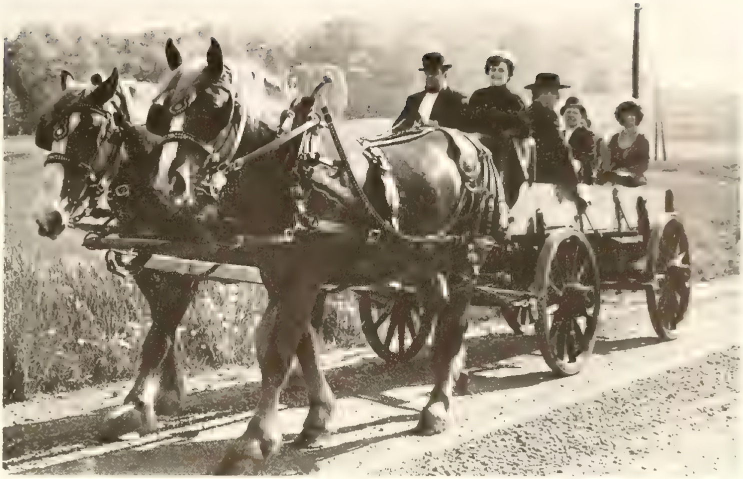
About the experience, Lifer comments, "I thought it was one of the best ways to impress the heritage and culture on us, especially on the young people. We have people still talking about it."

A large collection of old Bibles, hymnbooks and other items from the 19th cen-

eritage by ears

tury were on display at the church during the emphasis. One of the most unique among the articles was the wine bottle used for the first communion service in the North Bend church over 100 years ago. Its owner, Thelma Lauderbaugh, is one of the longest tenured members of the congregation and can remember the use of the wine bottle from which the element was poured into a common glass. The glass was then passed along each table.

Both Lifer and Lauderbaugh give credit to Pastor Zuercher for bringing some innovative and creative ideas to North Bend which has rekindled interest and enthusiasm. Within the past two years the congregation's attendance and giving has doubled and a choir has been organized for the first time. An active group of 15-18 young people is adding to the optimistic spirit of the fellowship.—F.W.S.



Danville's Pastor Zuercher and his wife wagon-pool with other members on their way to a Sunday worship service fashioned after the German Baptist meetings of the 1870s.

Muskegon: A community ministry on call twenty-four hours a day

The Muskegon (Mich.) Church of the Brethren and its pastor, Otto Zuckschwerdt, are ministering daily to a large segment of the Muskegon County community through a telephone/tape ministry. Now in its third year, Dial-A-Blessing, as it is called, offers callers a three-minute inspirational message prepared by Pastor Zuckschwerdt. On an average day about 25 callers use the service, but some days the tape is dialed as many as 200 times. Some 30,000 calls were received in the first two years.

The brunt of the operation is borne by Pastor Zuckschwerdt and his wife, Carole, who make the actual recordings. Inspiration for the talks come from scriptures, books, conversations and nature. After listening to the message, callers have opportunity to request personal counseling by leaving their name and phone number, which the equipment records.

"We have responded to people with problems that run the whole gamut of human emotions," Zuckschwerdt relates. "But we try to counsel each person as a whole person, dealing with their physical, emotional and spiritual needs."

Zuckschwerdt further believes the Muskegon telephone ministry is unique because callers have anonymity if they want it. But at the same time it is more personal than some of the hot-line-type telephone ministries because callers know they will always hear either him or his wife, Carole.

The Dial-A-Blessing ministry uses three recording machines which can be adapted to standard telephone receiving and sending equipment. Financial support comes primarily from the congregation, along with contributions from some interested patrons and two significant grants from the Muskegon County Council of Churches.

There is still not enough money, however, to advertise the service as much as the Muskegon church would like to. But one of the policies of the ministry has been a refusal to use the taped messages for financial support. "We absolutely never ask for donations, lest we offend the callers," Zuckschwerdt explains. The ministry has been publicized through the local newspaper, and gummed labels with the Dial-A-Blessing phone number have been placed on telephones in local motels and hospitals.

Considered to be a very effective evangelistic tool, Dial-A-Blessing "is our way of reaching out to people, of encouraging them, of letting them know that they're loved and there is help for their suffering, whatever their human problems," states Pastor Zuckschwerdt. The Church of the Brethren and its services are mentioned at the end of the messages and the unchurched are invited to participate.

The idea for Dial-A-Blessing came from a similar program operated by another pastor in Zuckschwerdt's home state of New York. Pastor Zuckschwerdt would like to pass along details to any congregation interested in starting its own telephone tape ministry.—F.W.S.

editorial

Ministry through communication

Last November, in the editorial column, I wrote, "Sometimes I feel like asking, 'If the MESSENGER goes out to readers, and no one responds with a letter to the editor, was there really a MESSENGER?'" Well, now I know there *really* is a MESSENGER! For the last couple of months my mail has been coming in hot and heavy. I have been invited by one reader to leave the church. Another suggested I join the Women's Liberation Movement. Another recommended that I start my own denomination, "The Church of the Agitators." (I don't like the idea of starting a new denomination but, you know, that might not be a bad idea for a new name for the Brethren!)

The only thing that disturbs me about reader response is the revelation that so many persons misunderstand the purpose of editorials. Many readers, for instance, apparently saw the February editorial on name-changing as an announcement of a new "Elgin" action. Some seemed to take it as an adopted plan soon to be shoved down delegates' throats at Annual Conference.

To such readers, let me clarify that MESSENGER editorials don't speak for the General Board or Annual Conference, but are merely one humble staff member's opinion. If they spark a fire here and there that burns off a "new ground," and fertilizes the soil for fresh growth, the editor will be pleased. But to see editorials as tantamount to General Board statements or Annual Conference queries is to hold a rather extravagant view of the editor's role.

Another feature of MESSENGER that often draws fire is our news section ("Outlook"). Sometimes we are accused of "cover-up," of not reporting controversial news. At other times we are criticized for carrying news that exposes the denomination in a bad light.

First, let me say that we wrestle prayerfully with our decisions for carrying controversial news articles, and while our judgment is subject to human frailty, we never thoughtlessly make those editorial decisions.

Secondly, we recently decided we ought to, for clarification, issue a statement from our Communication Team on "Editorial Freedom and Responsibility in the Church." This statement, we hope, will help our readers better understand the policy by which we, in the interests of honesty, fairness and openness, print the news we think you ought to hear to be responsible members of the church family.

That statement now has been adopted by the General Services Commission and in June will be passed to the General Board of the Church of the Brethren for its consideration. It reads:

"The General Board of the Church of the Brethren believes the definitive function of persons engaged in journalistic efforts for church institutions is to report and discuss the developments and concerns of the Christian community, especially those related to their constituents.

"To fulfill this function, the church needs to provide access to information, freedom of inquiry and the right to exercise editorial decisions. Without these conditions the integrity and the effectiveness of communication from the church is compromised.

"In their task, church communicators must be committed to the gospel which calls the church to honesty, fairness, courage and openness. Additionally, the communicators share with other employees of the church a primary responsibility to serve the whole people of God and not solely the institutional structures that employ them.

"We commend these principles to other agencies of the Church of the Brethren, including Bethany Theological Seminary, the church-related colleges, the homes and hospitals, the districts and congregations."

Finally, sisters and brothers, (to quote my colleague, Harriet Z. Blake), "God is a communicator—communicating through creation, the prophets, the Scriptures and, ultimately, through the life, teachings, death and resurrection of Jesus Christ. As the church strives to emulate Christ, it too is called to a ministry of communication, knowing always that the communicating is done not for its own glory but for the glory of God as revealed through the work of God's church."—K.T.

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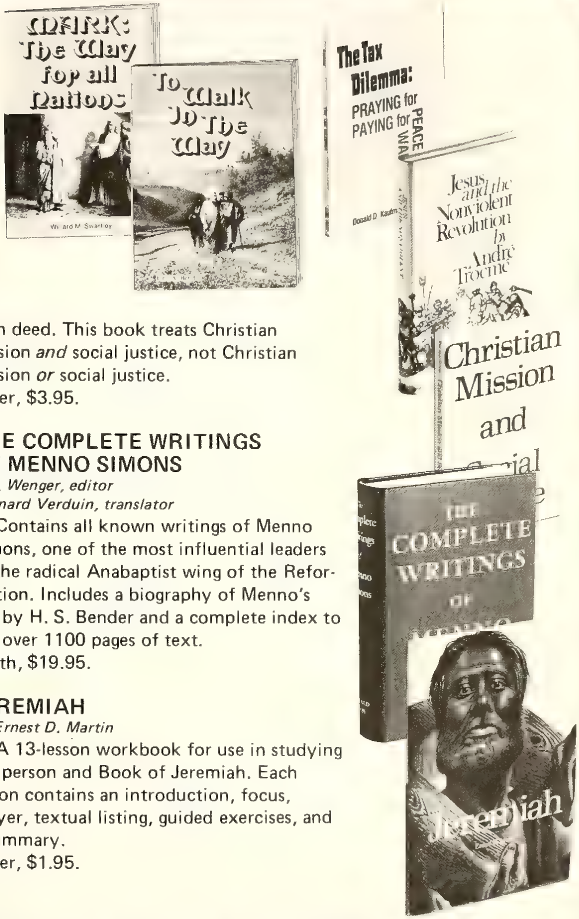

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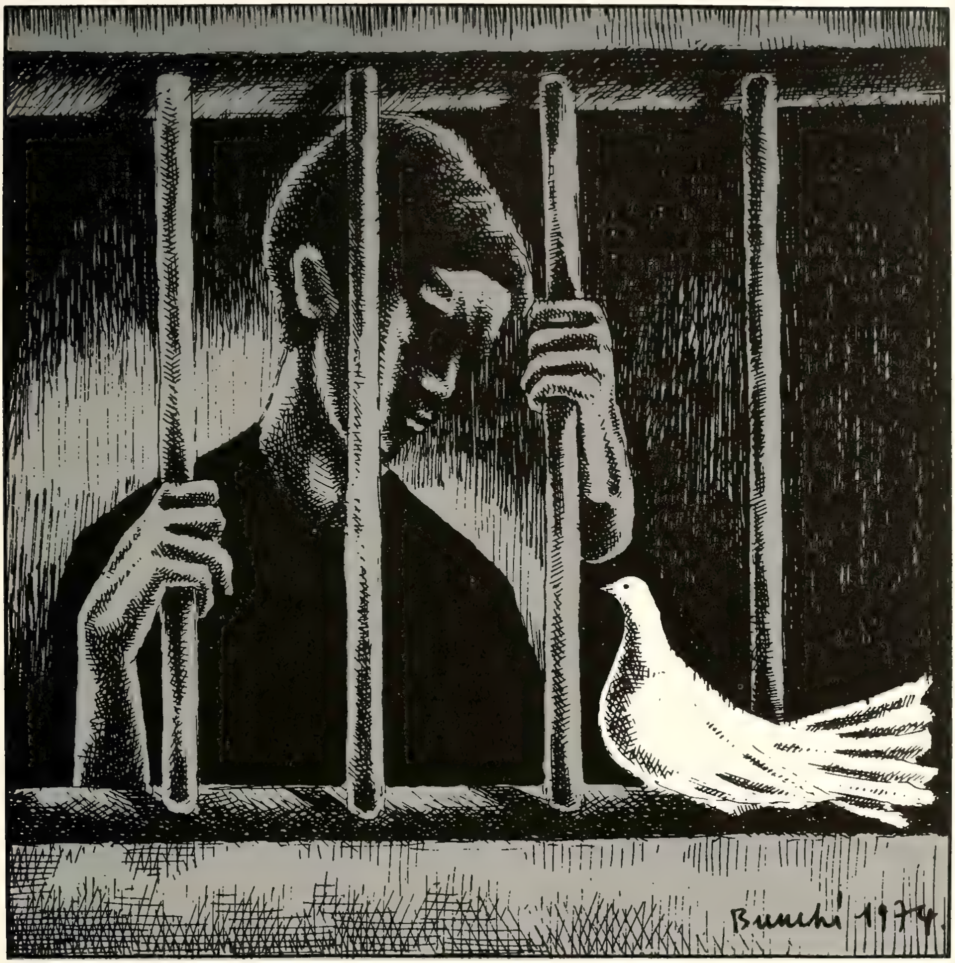
CHURCH OF THE BRETHREN MAY 1979

SPECIAL ISSUE
The human face of justice



I, the Lord, have called you and given you power
to see that justice is done on earth.
Through you I will make a covenant with all peoples;
through you I will bring light to the nations.
You will open the eyes of the blind
and set free those who sit in dark prisons.
—Isaiah 42:6-7(GNB)

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letters

HERE'S THE OLD BRETHREN WAY

In response to Lawrence Welborn's letter (February MESSENGER) I recently was in the hospital, and I was overwhelmed by the caring, love and help I received from the members of the Church of the Brethren where we have been attending for the past several years. We aren't even members, but I felt very much a part of a large, concerned family. I am truly sorry Mr. Welborn has had a negative experience, but I am certain it cannot be typical of the loving Brethren people that I know.

LYNN BROWN
Wenatchee, Wash.

OLD BRETHREN WAY IN ST. PETE

(See Lawrence Welborn letter, February MESSENGER.) I know of deacons who every Sunday, out of love for Christ and his church, pick up a retired couple who are not very well and bring them to church and take them home, often after a lunch out.

Last year the husband was in and out of the area hospital twice for treatment. The pastor called on him at home before and after. He was on the church prayer chain and received cards.

Many hospitals today have hospital chaplains and ministers that are a part of the hospital staff ministry.

Today's church ministry and prayer program is better than ever. The local church board, deacons, and commissions do respond spiritually to needs as never before. The Spirit of the Lord is at work in his people and in the Church of the Brethren.

JAMES L. HOUFF
St. Petersburg, Fla.

STILL HAS FAITH AFTER 70 YEARS

(See Lawrence Welborn letter, February MESSENGER.) It may depend on where you live whether there are "old Brethren ways."

I was in the hospital most of this past January, also twice before in less than a year. I was visited daily by one or the other of my pastors; also by pastors of other Church of the Brethren congregations and members from my own church. I still have faith in the Church of the Brethren after 70 years as a member.

CANDACE R. HOOVER
Fort Wayne, Ind.

WOMEN WEREN'T LEFT OUT

The name, Church of the Brethren, has never excluded sisters or women. Sisters have been a very functional part of the Church of the Brethren since I have known it. That is over 80 years. As wife (helpmate to husband), mother, homemaker or spinster, women have been active in the church. We are included no matter how it is worded. Our name is like the title of a fellowship, a brotherhood, a society, a fraternity, an enterprise or profession.

We are a fellowship of believers in Jesus Christ, our Savior and Lord. Our name is Church of the Brethren. It has nothing to do with being male or female, and I am sure that the brethren who chose that name had no intention of leaving out their beloved wives or any other female. I was Brethren before and after I was a wife. Let's not change our name because of misunderstanding. I like it and its full meaning. May God help our sisters who are offended or who misunderstand and the brethren who are becoming confused about our church name. It's time we cleared up the meaning among the confused instead of changing it.

Carrie Showalter Stern
Villa Park, Ill.

(Your statement, ". . . the brethren who chose that name [*Church of the Brethren*] *had no intention of leaving out their beloved wives or any other female," makes my point better than my whole editorial. Beautiful!—Ed.)*

BRETHREN'S MEANING CONFUSING

I do not agree with the two February articles that objected to the word "Brethren."

One definition of brethren which I found was "those who have made profession of the same faith and religion." That is what the Church of the Brethren means to me.

I question the sincerity and Christianity of a person who would mock and jeer the name of a denomination. Would they think any more of us if we changed our name?

I believe we have been ahead of our time in the ordination of women. However, I don't think the confusion comes entirely from the name Brethren. Some denominations do not believe in the ordination of women. This is based on 1 Timothy 2:11-12.

Gladys Haugh
Waynesboro, Pa.

SOME SUGGESTIONS FOR A NAME

As an 82-year-old with nothing much to do, let me suggest some possibilites for a new name for the Church of the Brethren: Workers, Christ's Servants, Peace-makers, Laborers, Messengers, Truth Seekers, Inspirational, Rock of Ages, God's Glory, Cross-bearers, Doers, Helpful, Hopeful, Tried and True, God's Worshipers.

Dora Sliger
Auburn, Ind.

'BORN AGAIN' NO BEDTIME STORY

In the January Messenger, Herbert Fisher goes to great lengths to try to justify not being called a "born-again" Christian. He says that many are turned off by the phrase "born-again." I believe the only ones who are turned off are the Christians who have not truly received the "new birth" and this is understandable. Jesus is very plain when he tells Nicodemus that he cannot even have an idea of what the kingdom is really like, much less enter into the kingdom of God, unless he is born again spiritually. Jesus was not just telling Nicodemus a bedtime story, he was telling him the way.

New-birth Christians *will* follow Jesus. The man of great wealth in Mark 10:17, had he been a Christian with a renewed mind and spirit, would have sold all his possessions and followed Jesus also. It is when we refuse to put Jesus first in our lives and are not totally committed to God that we resist the New Birth and cannot receive it.

Being born again, or having "new birth," or the renewing of the mind, or regeneration, whatever terminology you prefer to use, is a definite experience. Jesus would not tell Nicodemus that something had to happen to him and then not provide a way for him to know when something had happened or otherwise he would not know when he had been born again. Jesus is the renewer of the mind. As long as a person does not want the "new birth" he cannot receive it. If Satan can convince us we do not need the "new birth" or we have if when we do not, he can keep us from receiving it. Satan can let us receive just enough of salvation to make us immune to the real thing.

Before the "new birth" two years ago, I was hung up on why all the different interpretation of the word of God. Then God revealed to me that when we try to interpret God's word with our own knowledge and what seems reasonable to us, we get many interpretations. When the Holy Spirit interprets the word of God, it is the same to everyone, otherwise God would be a God of confusion, which he is not.

So we must seek the "new birth," the renewing of our minds and the love and power that comes with it. We must walk a closer walk with Jesus and not resist it or try to disprove it.

Linford G. Best
Brownsville, Md.

USE THE "LITTLE ENCYCLOPEDIAS"

The proposed Brethren Encyclopedia is a project which is needed, and one which I support. However, there are "little encyclopedias" of Brethren information already available which ought to be in use by everyone. These are the local and district histories of our church.

Recently there has come into print a most unbelievable wealth of information in the *History of the Northern Plains Church of the Brethren.* This involves Iowa, Minnesota, North Dakota and Montana. For anyone who has had an ancestor in any of those churches either at present or in the early days, this is a "must."

Ably put together by Iowans Mary Anna Hamer of Waterloo, Glen Fruth of Brooklyn and Berwyn Oltman of Des Moines, and printed in a spiral binding, I think it is one of the most valuable books we Brethren in the Middle West have seen recently.

For only $10 from Box 400, Dallas Center, IA 50063, one can get this useful book. For any person who is doing genealogy in these states, this could be most valuable.

Sometimes the Brethren are so modest as to not advertise what they do well, but those authors and the persons who helped them have done a piece of work that continues to amaze those of us who have seen it in print.

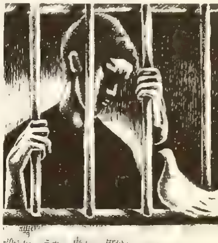
Marianne Michael
Iowa City, Iowa

page one

In the midst of our planning and preparation for this special issue on "The human face of justice," a letter arrived on our desk which said much more about our theme than some of our prepared articles. Uncannily, it picked up on two specific issues with which we had dealt—the effect of war on individuals and our zeal for imprisoning all criminal offenders, and leaves no doubt that justice does, indeed, wear a human face.

Here is the letter:

"We need help. In 1977 my brother Gary had just finished four years as a machine gunner in the Marines. When he left service he couldn't find a job, was denied unemployment compensation and had a very rough time over a four-month period. One day he "snapped out" in desperation, burned his own house down and shot his next-door neighbor and a fireman as they responded to the blaze, killing both men. When Gary was arrested, he was wearing fatigues, combat boots and dog tags—his old Marines outfit!



"Because of the political situation in the county demanding vengeance, the court ignored the psychiatric testimony to Gary's insanity and convicted him of first degree murder, saying that his military experience had nothing to do with it. But Gary needs a psychiatric hospital, not a prison cell.

"This case is a struggle to recognize the adverse effect that the military has on the minds of youth today. Our family was split over the Vietnam War and military service. Partly because of my peace studies at Manchester College, I went one way and became a conscientious objector. Gary was deeply affected by military recruitment propaganda in high school and went the opposite way. Today we are united in our view of what is happening in this country.

"Gary needs prayers and letters of support as we await a judge's decision whether to give him a new trial. Would you ask the brothers and sisters to write him? He would appreciate support mail or questions from persons who want to find out more. Write to: Family and Supporters of Gary Rock, P.O. Box 181, Chambersburg, PA 17201. Thanks very much. Denny Rock"

That's the letter. Justice wears a human face.—The Editors.

)

in touch

Ralph Dull: Quiet activist for peace and justice

At 4 a.m. the backdoor of the Dull home opened and an inebriated voice called, "Anybody home?" Ralph Dull tumbled out of bed.

"Can I use your phone? I'm stuck in the snow!"

With typical dry humor Ralph laughed, "While he called, I sat down and read the paper like I always do at 4 a.m." Then he added, "You can't escape service that comes to your door!"

But Ralph Dull, who operates a large pig and hybrid seed corn farm in Brookville, Ohio, doesn't wait for opportunities to knock on his door. He makes them happen.

"If I had a message," he said, "it would be to encourage farmers to take advantage of their opportunity as farmers. Being self-employed and living on the job makes a farmer available for anything anytime."

The consuming thrust of Ralph's life has been peace and reconciliation. All of his activities beginning in high school, when he participated in Heifer Project International, and later, BVS in Baltimore, have evidenced this passion. If necessary, a field of corn can wait—unplanted—while Ralph makes a quick trip to Cincinnati to get papers from the Mexican consulate for a truckload of heifers to Mexico.

For three years during the 1960s, he took part in peace vigils every Wednesday in Dayton. Though one would think Ralph represented the stable, Midwestern conservative, he spoke out against Vietnam and racial inequality.

"This seemed like an extra opportunity to witness," he said.

In 1970 when he ran for a major political office, Ralph proclaimed a peace platform.

This concern has been evidenced throughout the past 25 years as the Dulls have withheld from their taxes the portion allotted to the military.

"Sometimes you get so frustrated, you just have to do something," Ralph said. For the past two years Ralph and others have taken food to the IRS as a witness that taxes should be used for feeding the hungry instead of supporting the military.

"I'm not sure it does any good, but it raises the issue."

Extending relationships is an integral part of Ralph's activities; hauling heifers, plowing snow for neighbors, opening up his home to exchange students, refugees, and FISH referrals, giving temporary lodging to heifers, employing 100 youth during the summers, and providing a community practice field for basketball and baseball teams.

Though always ready to speak out when others remain silent, Ralph in honest humility feels that "a farmer doesn't deserve any special credit for any special effort; it's just that he is in a good situation to help things happen."

And around Ralph Dull, things are always happening.—MILDRED HESS GRIMLEY

Mildred Hess Grimley is a former Nigeria missionary and a member of the Brookville (Ohio) congregation.

Marcy Smith: One-to-one

At the 1978 Annual Conference, a panel response was made to a representative from the US Department of State about disarmament policy. One woman's soft-spoken reply powerfully grew in strength as she asked the delegates to substitute the word "bomb" for "sword" in Matthew 26:52.

Marcy Smith learned of nonviolence from her family in Wilmington, Del., and at summer camps in the Atlantic Northeast District. Her Brethren upbringing and biblical understanding call her to speak out against the military establishment, often participating in demonstrations at the Pentagon.

After graduating in 1975 from Manchester College in Peace Studies, Marcy served one year of BVS in the Brethren Washington Office where she appreciated knowing and working with Ralph Smeltzer. During this time she also met Lee Griffith and others in Baltimore and became a part of their community and ministry, Advaita House.

Marcy interprets the New Testament to say that "we are put on earth to do what we can for others" in order to counterbalance the economic, racist and sexist injustices throughout society. Believing these injustices must be faced directly, whether by going to the Pentagon or working in the local soup kitchen, Marcy prefers putting her own energy in one-to-one efforts.

She is currently working at Project P.L.A.S.E. (People Lacking Ample Shelter and Employment). Former mental patients as well as street people are given personal help in what she refers to as "deinstitutionalizing," enabling them to learn to care for themselves.

Marcy views her counseling role as propping up and holding in these people so they can learn to use their

nabling

strengths. The worst obstacle she sees is their self-hatred developed from a sense of failure, instigated by societal emphasis on personal achievement and a "buy-to-make-better" commercialism.

As a woman and a Christian, Marcy speaks of feminism as opposition to patriarchal society, not as men versus women but as everyone against the "I am number one" syndrome. She points out that many of the strengths of women have been defined by society as weaknesses, such as ability to nurture, love and care.

Seeing Marcy at home and work not only exposes one to the struggles of the street people of Baltimore, but also shows her struggle to live in the hope of the New Testament amidst a broken and unjust world. Her strengths come forth as she works with and relates to each person: the laughter that reaches out and calms fearfulness; the confrontation which challenges with love and patience.

—Tim Speicher

Tim Speicher is associate director of the Metropolitan CROP office in Washington, D.C., and a former BVSer.

Don Snider: Peacemaking in many forms

Don Snider has been concerned about peacemaking for almost as long as he can remember. During a recent Sunday worship in the Elgin, Ill., Highland Avenue Church of the Brethren he described an event which he believed Christians should be aware of. "Next week they are going to hold an arms bazaar, a weapons sale near O'Hare Airport. We need to protest against this terrible event. Those of us who oppose such an activity need to make a witness . . . ."

Don has been making similar speeches for years and people who know him recognize the strong commitment he has to peacemaking. During the Vietnam era, Don served for eight years as the Brethren Volunteer Service training director. Persons in the New Windsor and Westminster, Md., communities frequently found young volunteers walking the streets to poll citizens on their attitudes toward US involvement in that war. Don also sought out representatives of Christian groups which supported US intervention in Southeast Asia and brought those persons to address the BVSers. Some heated discussions followed, and many youth found they needed to re-examine their commitments to peacemaking.

Don and Marty, his wife, have not limited their concerns for peacemaking to the years Don directed BVS training. They served a term as Brethren Service workers in post-war Germany. Now a pastor, Don consistently keeps peace concerns before the congregation he serves. One of the reasons that the Highland Avenue congregation has helped resettle three Vietnamese families is the fact that Don has given dozens of hours in counseling, securing housing and seeking employment for the newly arrived families. Currently he is also serving as the Brethren Disaster Network Coordinator for the Illinois/Wisconsin District.

As would be expected, not everyone who meets Don and hears of his peace concerns accepts the message with joy. He has been accused of focusing too much of his ministry on peace and service issues. However, many people recognize in Don's life and ministry a kind of consistent, single-minded devotion to causes which the Church of the Brethren teaches are integral to its life. And despite the many obvious ministries he performs, a member of Don's local church suggests that there is much of his ministry that is seldom recognized by anyone except those persons for whom he secures furniture, provides transportation to the doctor or delivers food and clothing.

Peacemaking takes many forms in the ministry of Don Snider.

—Charles L. Boyer

Charles (Chuck) Boyer is General Board Peace Consultant and a member of the Highland Avenue Church.

German churches assist Nigeria wells project

When workers in the Lafiya Rural Health Program in Nigeria started digging wells in villages which had had only impure water sources, it was the fulfillment of a dream. The source of most health problems in Nigeria is impure water, so acting to correct that problem was a long-term goal for the prevention-minded Lafiya workers. Now a grant of $300,000 from the Central Organization for Development of the Protestant Churches of West Germany will enable workers to extend the well-digging project beyond the original plans.

The well-digging project, described in a September 1978 Messenger article, was funded originally with money conserved from other aspects of the Lafiya project. Since the program began, about 35 wells and water systems have been completed. A key aspect of the project is involving the villagers themselves in planning and building the systems.

The well-digging project is but one aspect of the highly-regarded Lafiya program. Its effectiveness, its emphasis on prevention, its reliance on trained local personnel and its reliable accounting of funds received have earned Lafiya an excellent international reputation. The Christian Medical Commission of the World Council of Churches, in fact, has endorsed the Lafiya Rural Health Program as a priority. One third of a recent one-hour film on world health produced by the Ford Foundation is devoted to Lafiya.

Because of its experience in working with Church of the Brethren personnel on the well-digging project, the West German churches have expressed their interest in funding food development programs in northern Nigeria. Roger Ingold, General Board Africa/Asia representative and Larry Elliott, Brethren field representative in Nigeria, are working with Benton Rhoades and Agricultural Missions, Inc., to survey the existing needs and develop a project proposal to the West German churches.

Nigerian men use a rig provided by the Lafiya Rural Health Program to dig a well, providing clean water for their village. A supervisor is also provided by the program.

Boyer testifies against return of registration

Chuck Boyer, General Board peace consultant and chairperson of the board of directors of the National Interreligious Service Board for Conscientious Objectors (NISBCO), testified in mid-March against any resumption of registration for conscription. Testifying before the House Subcommittee on Military Personnel of the Committee on the Armed Services, Boyer spoke in opposition to the five bills before the committee at that time.

In his testimony, Boyer stated the official position of the NISBCO Board: "(The Board) is unalterably opposed to all forms of conscription, be they military or any form of compulsory civilian service, and supports those who refuse to cooperate in any way with the processes of conscription. We believe," the statement continues, "that the security of the citizens of our country does not depend upon military forces, but upon the strength of our moral, economic, social and political institutions and upon awareness of the global interdependence of the human family."

Each of the five bills then before the House committee, and the two in the Senate, proposed a return to registration in some form—ranging from registration of men to registration of men and women to calling up 200,000 young people within the next 12 months.

In light of the NISBCO board position, Boyer pointed out that "we find ourselves unalterably opposed" to the existence of military conscription and that "registration is conscription. Registration cannot be viewed in isolation," Boyer said. "It is registration for conscription."

Boyer also said the NISBCO board opposed registration and conscription in peacetime on the grounds that they are unconstitutional. He noted that the Supreme Court has ruled conscription during time of war to be constitutional but that "the specific question of a peacetime draft has not been decided. It is our belief, however," he said, "that a system of conscription is a gross violation of personal rights in violation of Constitutional prohibitions against involuntary servitude."

Among other objections Boyer raised to the proposed return to conscription are the use of school records for registration; the proposed waiver of the Privacy Act to allow the Selective Service System full access to data in the records of federal, state and local government agencies; and the crisis of enforcement which would be created if a large number of youth refused to cooperate with a new registration act.

Testifying the same day against the bills were representatives of Mennonite Central Committee and the Hutterian Society of Brothers. Boyer noted that persons testifying in favor of the bills generally supported the registration of women as well as men.

Boyer believes action on these bills will be swift as several of them propose a return to registration by Oct. 1, 1979. Although he believes passage is likely of some bill reinstating registration, he also believes legislators are wary of strong public sentiment against the idea. Boyer urges Brethren to write their legislators, both members of the House and Senate, and express opposition to any measure reinstating registration for conscription.

Youth, especially those 19 and under, are encouraged to write Boyer's office requesting the peace packet. By using the information in this packet and returning the completed materials to Boyer's office, youth may be in a better position to document their conscientious objection to war should they be drafted in the future. Boyer reports he is receiving eight to 12 such documents from Brethren youth each week.

For the most current information on registration, contact Boyer's office, 1451 Dundee Ave., Elgin, IL 60120.

Brethren write eagerly to death row prisoners

Many Brethren have responded to the Death Row Support Project (see November MESSENGER) and are writing to people on death rows all across the US. Johnny Harris, on death row in Alabama, writes "When you talk with the people who plan to write please express our deepest gratitude for their unselfishness and compassion. It is hard to relate how much it means to us here to have someone on the outside care and show an interest. Many of these guys get little or almost no mail and this project will be an immense benefit to them. . . . With this thought in mind, I pray that your project is an overwhelming success."

"An overwhelming success is what it seems to be," says Rachel Gross of the Death Row Support Project. The project was begun at the Indianapolis Annual Conference. Now, more than 250 people are receiving letters from persons who believe they can respond to Jesus' call to "visit those in prison" by writing letters to them.

A wide variety of people have requested names, from high school students to retired men and women. One woman wrote, "I am a 74-year-old grandmother whose husband is not well, making it impossible to do much outside our home. But I still could write to a prisoner." Perhaps the most unusual request was from a class of handicapped adults in Kansas City, Mo., who wrote, "We want to make friends with someone who needs a friend, someone in prison. We know that being in prison can't stop a person from being happy. We want to help someone else through the letters we would send them."

After a correspondence has begun, many people have asked for the name of another death row prisoner. "I received a most welcome and beautiful letter from the name you asked me to correspond with. . . . I'd like a second name to add to my correspondence." This woman has since requested a third name.

An Indiana woman asked for five names and soon wrote again: "I have written to all five, and received replies almost by return mail. . . . I would like to receive five more names. They really appreciate having a Christian friend to correspond with." A young woman wrote, "I would be willing to take on responsibility for writing another prisoner. . . . but I wouldn't want to hog the blessing if there are not enough names to go around."

There are—Death Row Support Project still has over 200 names. A name and some suggestions for beginning a correspondence can be obtained from Death Row Support Project, New Covenant Fellowship, R. 3, Box 213A, Athens, OH 45701.

UN supports refusal to enforce apartheid

For the first time in its history, the General Assembly of the United Nations has supported a resolution recognizing the rights of persons to refuse military service for reasons of conscience.

In a resolution approved in late December 1978, the General Assembly recognizes "the right of all persons to refuse service in military or police forces which are used to enforce apartheid" and calls upon member states of the UN to grant asylum to persons forced to leave their country solely because of a conscientious objection to assisting in the military or police enforcement of apartheid. The resolution also urges that such persons be granted the rights and benefits presently given to refugees.

Shantilal Bhagat, Brethren UN representative, explains that in South Africa, all white males over the age of 16 are required to serve two years "in forces used to maintain the oppressive structures of apartheid." Rather than serve, many are now choosing to leave their homeland. Bhagat says the UN resolution provides helpful international recognition of the validity of their position. He knows of several cases where this resolution has already been used as a supporting document in the applications of South African men seeking asylum in the US.

Although the focus of the resolution is restricted to those refusing to serve in forces which maintain apartheid, Bhagat says several delegations have "expressed hope that there will be a broadening of the application of this kind of resolution in the future." As an official representative of a non-governmental organization supporting the right to conscientious objection to service in the military, Bhagat hopes to be able to influence this kind of future direction at the UN.

New radio spots ready; first series a success

A second flight of the "Think About It" radio series has been recorded and is available this month for placement. The series of 26 60-second radio spots was produced and recorded by Earle W. Fike Jr., pastor of the Elizabethtown, Pa., church. Scripts for the new series were written by Fike, Evelyn Frantz, Opal Pence Nees, Paul Brubaker and Ken Gibble.

Congregations are encouraged to participate in this ministry of the denomination, a part of the Salvation and Justice emphasis, by placing the spots on local radio stations. For further information about placing the new series, write Brethren Broadcast Ministries, Box 22, Harrisonburg, VA 22801.

The first flight, also produced and recorded by Fike, has been a real success, according to Stewart M. Hoover, executive producer of Brethren Broadcast Ministries. He reports that the spots have been placed on 206 stations as of mid-March. About half of those were placed through the efforts of pastors, congregational Witness Commissions or cooperating groups of Brethren. The remainder were placed through direct contact with the stations by Broadcast Ministries.

Hoover notes that only about 20 percent of the locally-placed spots used paid air time. "We're pleased to learn that stations are finding the programs of enough merit that they're placing them on sustaining (free) time in large measure," says Hoover. He reported that one station, which rarely uses programs of a religious nature, was so impressed with the quality of the "Think About It" spots that it aired them on sustaining time.

A third flight of "Think About It" spots will go into production in June for placement in September. Sue Statler, a graduate student in communications at Illinois State University, is the producer. Several women are being auditioned for the "voice" of this flight.

Persons interested in submitting scripts or script ideas for this series should write Brethren Broadcast Ministries, 1451 Dundee Ave., Elgin, IL 60120. Like the first two flights, the third flight is described as inspirational and anecdotal, relating the message of the gospel to everyday life.

Global Women's Project logo, materials ready

The Global Women's Project, first conceived at the 1978 Women's Gathering and approved by the General Board last October, is moving ahead with a logo, informational brochure, slide/tape presentation and other consciousness-raising materials.

The project, which grew out of a speech at the Gathering by Ruthann Knechel Johansen (see page 42), asks Brethren to impose a tax on their own luxury purchases, primarily to raise their awareness of their own overconsumption and, secondarily, to provide financial resources for development projects primarily benefiting women around the world. The project also encourages participants to re-evaluate their buying practices and consume less while still donating funds to the project.

Mary Cline Detrick, administrator of the project through the person awareness office, says the project's steering committee envisions the project as one of "mutuality," believing that both givers and receivers will benefit. US Brethren, captive to a hard-sell, consumer-oriented society, can learn the values of simplicity while women bound by their poverty benefit economically. As participants study the issues raised by the project, Detrick believes they will be confronted with the reality that some in the world have too little because others consume too much.

As the steering committee has developed the program, it has had to deal with its own understanding of what constitutes an appropriate luxury tax and, indeed, with what constitutes a luxury. The members have arrived at some individual answers but Detrick notes, "We don't want to solve the issues for others—we want them to deal with the questions themselves."

To remind persons to deal with these questions, the project will distribute a sticker to be placed on a tin can. The can will then become the collection point for each family's "taxes." Already, even without much publicity, the project has received donations of more than $1,000.

A slide/tape presentation has been prepared by Anita Smith Buckwalter of Lansing, Mich., and Ramona Smith Moore of North Manchester, Ind. The presentation is a step toward understanding common problems faced by women around the world. Copies of the presentation are available for use for the cost of postage or for purchase by districts. Contact the Person Awareness Office, 1451 Dundee Ave., Elgin, IL 60120, for details.

Global Women's Project

Clasped arms of women of all races surround a globe to symbolize the mutual global interdependence envisioned for the Global Women's Project. The logo has the general outline of the biological "female" symbol as a reminder of the project's primary beneficiaries.

Other resources available for exploring the issues raised by the project include a packet of materials for use in congregations and districts. Again, contact the Person Awareness Office.

In making grants from the money received, World Ministries guidelines for development projects will be used but projects will be chosen in which women are the primary beneficiaries.

Contributions may be made to the project at any time and in any amount. Send them to Global Women's Project, Church of the Brethren General Board, 1451 Dundee Ave., Elgin, IL 60120.

The six persons working on the design committee include Detrick, Janine Katonah, Mary Brandenburg, Phyllis Miller, Don Stern and Wil Nolen.

Corporate stockholders to vote on resolutions

Two of the five shareholder resolutions which Brethren co-filed this winter were expected to be considered by stockholders of the respective corporations at Annual meetings April 25. The Church of the Brethren and the Brethren Pension Plan have used the shareholder resolution as one means of carrying out the investment guidelines of those organizations.

A resolution co-filed with American Home Products by both organizations and other members of the Interfaith Center for Corporate Responsibility (ICCR) requested American Home Products to establish an infant formula review committee. The purpose of the committee would be to evaluate the corporation's performance and involvement in the baby formula market and make appropriate recommendations. Sales and distribution of infant formula in the Third World, where its incorrect use often proves dangerous, even fatal, has been a concern of American Home Products stockholders for several years although this was the first Brethren action on the issue.

Shantilal Bhagat, Brethren UN representative, met with representatives of other co-filers and the corporation in New York in late February. Because no satisfactory agreement could be made between the parties, the resolution was expected to be presented to stockholders at the annual meeting April 25 in Wilmington, Del.

Similar steps have been followed with a resolution filed with Union Carbide requesting that corporation to withdraw from its South Africa operations because of the institutionalized racism and mounting repression there. Again representing the Brethren, Bhagat met with Union Carbide officials to discuss this resolution. The Union Carbide management was unalterably opposed to the resolution.

With no basis for agreement or compromise, the resolution was to be presented to the shareholders at the annual meeting in Chicago April 25. In the materials prepared for the annual meeting, the Union Carbide board of directors presented an appeal to shareholders that the resolution be voted down.

Backers of the resolutions agree they stand little chance of being adopted. They are, however, an effective instrument for working with corporations to open up discussions of important ethical issues and gain information about the corporations' activities. This was illustrated in the results of three other shareholder resolutions filed by the Church of the Brethren and other ICCR members this winter.

As reported in the March MESSENGER, resolutions seeking disclosure of information about nuclear weapons production from Union Carbide and Monsanto were withdrawn when each of the corporations agreed to make public the requested information.

Also withdrawn has been a resolution filed with Sears, Roebuck and Co., requesting it to establish a policy against advertising on television programs which include "excessive and gratuitous violence." Sears has now filed such a policy statement with the Securities Exchange Commission. The policy prohibits Sears advertising from being placed on excessively violent programs or those with excessive sexuality. In light of this policy, the Pension Plan and the other co-filer have withdrawn the resolution.

Science, faith meeting will include Brethren

A young health physicist will represent the Church of the Brethren at this summer's "World Conference on Faith, Science and the Future" sponsored by the World Council of Churches. Dr. David W. Miller, 29, of Downers Grove, Ill., will attend the conference at the Massachusetts Institute of Technology July 12-24 as one of 470 official participants from around the world.

The conference is being organized by the WCC section on Church and Society and will relate the historic Christian struggle for social justice to the new struggle for an ecologically and technologically sustainable society.

Half the official participants are to be scientists or technologists, a quarter will be theologians and the remaining quarter will be from the humanities, business and politics. The US is limited to approximately 50 participants.

The conference will center on three major themes: "Science and Faith," "Ethical Issues Raised by Scientific Advances " and "Technology and Society." These themes will encourage the discussion of the ethical issues that bear directly on the sciences; specific topics such as genetic engineering, programming the brain, biological ethics, nuclear energy; and the political implications of technological advances.

Miller, the official representative nominated by the Church of the Brethren, holds a doctorate in health physics and has been engaged in radiation protection work for seven years. He and his wife, Carol Barr Miller, are members of the York Center church, Lombard, Ill.

He believes radiation protection is an important discipline to have represented at the conference. "Attention must be given to all types of biohazards," he says, "if a safe, renewable environment is to be maintained throughout the world."

In addition to its official representative, the Brethren have been invited to send two accredited visitors. Melanie May, a theology student at Harvard Divinity School, and H. Lamar Gibble, General Board peace and international affairs consultant, will serve in this capacity.

Organizers of the conference hope churches, Christian groups and individuals will join in study, reflection and interdisciplinary encounter on these issues both prior to and following the conference.

underlines

REUNITING ... Alumni, former students, faculty and friends of Mount Morris College are invited to a reunion Aug. 4-5 at the Mount Morris Church, 409 W. Brayton Rd., Mount Morris, IL 61054. Class and athletic reunions are scheduled for the fourth with a catered luncheon on the fifth to be followed by a program and fellowship.

WORKING ... Paul H. Boll, assistant administrator of Peter Becker Memorial Home, Harleysville, Pa., will become the administrator of the Lebanon Valley Brethren Home, Palmyra, Pa., effective June 1. . . . A former BVSer is serving as a member of a four-person Ecumenical Team in Lebanon. Jerry Dines, who has been living in the Middle East since 1964, is working with the Middle East Council of Churches in helping persons recover from the civil war in Lebanon. . . . Carl and Kristina J. Peterson-Synan began May 1 as resident managers of Southern Pennsylvania's Camp Eder. The Peterson-Synans had been pastors of United Methodist congregations in Sultan, Wash. . . . The Michigan District has added a consultant on ministry to the aging to its staff as of April 1. Rufus King is serving in this position as a Post-30 BVSer while maintaining his home in Indiana. . . . Featured in the March MESSENGER, Hilda I. Gibbel of Harrisburg, Pa., has begun a new mode of service as a member of the board of directors of the Lebanon Valley Brethren Home. . . . Rodney L. Weaver of the Waterford, Calif., church is the new assistant director for the Pacific West Region of Heifer Project International, headquartered in Modesto.

LEAVING ... Paul Miller, campus minister and counselor at McPherson College, is retiring with the current school year. Ordained Brethren ministers interested in the position should contact Dr. Edward Butler, Vice-President for Student Services, McPherson College, McPherson, KS 67460 (316-341-0731) . . . . Clayton H. Gehman, author of the popular Brethren Press book *Children of the Conestoga*, has resigned his position as hospital chaplain at the Windber (Pa.) Hospital. . . . After five years, Conrad and Irma Snavely have left the camp managers' position at Michigan District's Camp Brethren Heights. They moved in late February to Indiana.

PUBLISHING ... Authors of the newly-published *History of the Church of the Brethren on the Northern Plains* are Glenn J. Fruth, Maryann Hamer and Berwyn L. Oltman. The book is available for $10 from the district office, and will be of special interest to the serious student of Brethren history.

REMEMBERED ... John T. Glick, 98, of Bridgewater, Va., died March 9. A former pastor and Bridgewater College professor, he is survived by 11 children including former General Board staff member Beth Glick-Rieman. . . . J. Herbert Miller, 63, long-time pastor of the Spring Creek church, Hershey, Pa., died March 9. . . . Reinhart Groff, 81, died March 14 in Harleysville, Pa. The father of Bethany Seminary President and Annual Conference Moderator Warren F. Groff, he had been a stone quarry operator and a member of the Pottstown (Pa.) church.

REACHING OUT ... In March 1978 the *Florin* church (Mount Joy, Pa.) set the five-year goal of matching outreach giving with local expenses. Instead of taking five years to achieve the goal, contributions enabled the church to reach it by the end of December 1978. . . . Members of the *Root River* church (Northern Plains District) are seeking people with particular job skills to relocate in their rural area of Preston and Harmony, Minn. The congregation is concerned for the continuing development of rural life and will provide information about relocating in the area to interested families. Contact the Root River church, Rt. 2, Preston, MN 55965 for details.

MOVING ... The earlier-than-scheduled demolition of the old *Fort McKinley* church building in Dayton triggered a move in April for the *Southern Ohio District* offices which had been there many years. The offices have moved to a temporary location in the present *Happy Corner* church, northwest of Dayton. The mailing address remains the same but the new telephone number is 513-836-9654.

DISTRICT DOINGS ... An impressive candle-lighting service at the *Goshen City* church March 11 celebrated "Our Oneness in Christ" for the *Northern Indiana District*. Guest speaker was General Secretary Bob Neff. . . . *Southern Pennsylvania* and *Mid-Atlantic* districts worked together again this year in a beef-canning project. The 12,209 cans of beef chunks and 1,776 cans of beef broth produced last year from 70 cows were used in hunger relief projects. Volunteers worked together the week after Easter at a farm near York, Pa., to process the cows donated and purchased for this year's project. . . . A casualty of the Three Mile Island Nuclear Reactor accident was the "Festival of the Arts" scheduled April 7 and 8 at Elizabethtown College. Sponsored by the Creative Arts Committee of the *Atlantic Northeast District*, the festival, with its exhibits and demonstrations, had to be postponed.

CELEBRATING ... March 4 was a mortgage-burning service at Baltimore's *Friendship* church where more than $9,000 had been raised in six months to liquidate the debt. . . . The *Naperville*, Ill., church rejoiced when its final mortgage payment was made Jan. 8. . . . The *Glendale*, Calif. church marked its 50th anniversary Feb. 4 and welcomed back four former pastors. . . . Friends of several churches are invited to join anniversary celebrations later this year: *Mack Memorial*, in Dayton, Ohio, will mark its 90th anniversary May 6 with Moderator Warren Groff speaking at the 10:45 morning worship. . . . The *Maple Grove* church, Norton, Kan., will devote June 2 and 3 to the celebration of its 100th anniversary. . . . The *Pleasant Valley* church, York, N.D., will observe its 80th with a day of activities June 24. Anyone having pictures or information about the church's early days is asked to contact Mrs. Walter Randle, 609 SE Fifth St., Rugby, ND 58368. . . . The music programs of two churches got special attention during recent dedicatory services: A Steinway grand piano, given by a church family, was dedicated March 4 at the *La Verne*, Calif. church. . . . *Stover Memorial* church, Des Moines, Iowa, dedicated new choir robes March 25.

TV awareness training expands internationally

Television Awareness Training (T-A-T) will be developed outside the US and Canada with the cooperation of the World Association for Christian Communication (WACC).

T-A-T was developed in 1976 to assist television viewers in understanding how tv programming and advertising affects behavior, attitudes and values. It encourages positive uses of tv by families and trains viewers to avoid being manipulated and exploited by tv.

Action, the WACC newsletter, says, "T-A-T is the brainchild of four creative Christian communicators—Nelson Price and Ben Logan of United Methodist Communications, Carolyn Lindekugel of the American Lutheran Church and Stewart Hoover of the Church of the Brethren." These three denominations joined with Media Action Research Center, Inc., to develop the T-A-T concept and the curriculum used in workshops.

Two types of T-A-T workshops are offered: leadership training events for persons who want to become accredited T-A-T leaders; and local workshops for individuals and groups who, led by an accredited leader, study eight areas of television experience—an overview of the medium, violence, human sexuality, stereotyping, advertising, children's programs, news and strategies for change.

After its original development in the US, the program was adapted for Canadian use. Since, inquiries about adapting the training for their own situations have come from Australia, Taiwan, Argentina, Korea and Mexico. T-A-T materials have already been translated into Portuguese for a workshop in Brazil. As inquiries have become more numerous, MARC turned to WACC for assistance in developing T-A-T in other countries.

A professional service organization of churches and other groups working together in more than 50 countries to use media for spreading the word of salvation through Christ and for other aspects of human development, WACC seemed a logical agency to develop international television awareness training.

In discussing the significance of international T-A-T, Stewart Hoover notes, "The values portrayed in American commercial television create problems for other countries. T-A-T is one way we can share our experiences in trying to alleviate these problems." He and the other developers believe T-A-T is a model which can successfully be adapted for use in other countries and among other language groupings.

Brethren, Mennonites plan joint radio series

In addition to its successful "Think About It" series of one-minute radio spots, Brethren Broadcast Ministries is now working with an agency of the General Conference Mennonite Church to produce a different series of one-minute radio spots entitled "Lifestyle."

Sue Statler, who is producing the third series of "Think About It" spots for Brethren Broadcast Ministries, has been hired as producer for the new joint venture. Production on the "Lifestyle" series is expected to begin in September for release in January 1980. The series will consist of 26 60-second spots designed for weekly release on a regularly scheduled basis for contemporary music stations.

The purpose of the programs will be to make connections for the listener between life-style and the important challenges of the day, to suggest concrete ways of facing the issues and to illustrate the importance of life-style as a form of witness, acknowledging that Jesus Christ is the foundation for this witness.

Suggested themes for the new series include stewardship of creation, human rights, liberation, justice, peace, disarmament and global interdependence. The spots will be geared primarily to the unchurched between the ages of 18 and 35. Church of the Brethren involvement in this project is through the General Board's special emphasis on Salvation and Justice.

A special feature of this series is that congregational resource materials and study guides will also be available so that groups in local churches may use the radio spots as springboards for discussion.

Scripts and script ideas are being solicited. For further information, write Brethren Broadcast Ministries, 1451 Dundee Ave., Elgin, IL 60120.

Catholics, Methodists keep Congress majority

While 20 percent of the seats in the US House of Representatives and Senate have new occupants in the 96th Congress, no major change has occurred in religious affiliations.

Roman Catholics are still in the majority in the Congress after the 1978 elections—116 in the House and 13 in the Senate.

United Methodists are the second largest group in Congress, with 57 Representatives and 18 Senators.

The Historic Peace Churches are represented by Quakers Edwin B. Forsythe (R-N.J.) and Kenneth Robinson (R-Va.) of the House of Representatives.

Other totals in the *Christianity Today* survey, conducted every two years, are: Episcopal, 70; Presbyterian, 60; Baptist, 57; Lutheran, 19; United Church of Christ, 16; Unitarian, 12; Mormon, 10; Disciples of Christ, 6; Greek Orthodox, 5.

Fifteen denominations are represented by fewer than five members.

New Brethren books join old favorites in Seattle

Seven new books will be published by The Brethren Press in time for Annual Conference in Seattle. They are:

Counting My Buttons by Esther Pence Garber. A sequel to the popular *Button Shoes,* this book traces Garber's growing-up years.

Springs of Love by Anna B. Mow. One hundred meditations for Christians from the pen of "Sister Anna" emphasize the power and enabling help of God's Spirit.

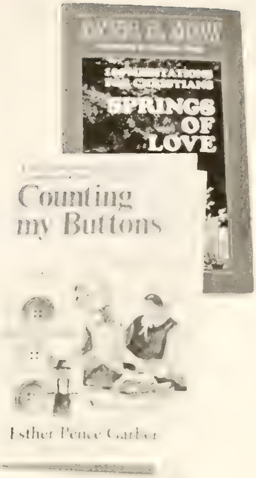
Counting the Cost: The Life of Alexander Mack by William G. Willoughby. This documented biography sheds new light on the man who led the earliest Brethren. Five-hundred hardbound copies of this volume will be printed for library use in addition to the paperbacks.

Sacraments in My Refrigerator by Mary Sue H. Rosenberger. This book is a gathering of Rosenberger's poetic prayers inspired by the revelation of God in everyday things.

Yeast, Salt and Secret Agents by Ken Gibble. A collection of 17 sermons by the pastor of the Ridgeway Community church, Harrisburg, Pa.

A Raspberry Seed Under God's Denture: The Wisdom and Wit of William Beahm compiled by Earle W. Fike Jr. A collection of memorable thoughts from the writings and lectures of the late seminary professor and Brethren scholar brought together by the pastor of the Elizabethtown, Pa., church.

Visions of Glory, by David J. Wieand, Bethany Seminary professor of biblical studies, takes a modern look at the book of Revelation.



Through mass-marketing techniques, these two new books from The Brethren Press will reach a wider-than-Brethren audience.

The best-selling book published by The Brethren Press in 1978 was *Anna Elizabeth—17* by Lucile Brandt, a story of Brethren life in colonial America. First published in the 1940s, the paperback reprint reached a wide audience in 1978 through The Brethren Press' mass marketing distributors and sold 6,312 copies.

Clyde Weaver, director of marketing for The Brethren Press, reports that a number of Brethren books have been well accepted by secular marketing agents for wider distribution than Brethren resources could otherwise provide. Through these contacts, books with a Brethren viewpoint are on sale on paperback book racks in many places. Most of the other top-sellers in 1978 were distributed through these sources. Others in the Brethren "Top 10" for 1978 are:

2) *Children of the Conestoga* by Clayton H. Gehman—4,815 copies.
3) *The Brethren Hymnal*—4,188 copies.
4) *The Will Rogers Touch* by Leland Wilson—4,018 copies.
5) *Button Shoes* by Esther Pence Garber—3,946 copies.
6) *A Bonnet for Virginia* by Evelyn Frantz—2,267 copies.
7) *Anna Elizabeth* by Lucile Brandt—2,226 copies.
8) *Johnstown: A Story of Tragedy* by Wendell Bohrer—1,894 copies.
9) *Simple Living* by Edward K. Ziegler—1,894 copies.
10) *A Future With Hope* by Harvey S. Kline and Warren Eshbach—1,780 copies.

A personal touch at the UN

by Shantilal P. Bhagat

Of great significance is the recent acceptance by most of the human race of the dogma that there shall be equality between human beings, that colonialism is not a permissible political system, that imperialism is outmoded and that the common goal of humanity is to have a global society in which all persons may enjoy dignity, equality and freedom. This indeed is a new insight in human history, which I believe is in accordance with the will of God.

The United Nations, as an international organization, has played a central role in initiating, formulating, setting the pace and implementing measures leading to significant changes toward the fulfillment of its charter which expresses determination:

—to save succeeding generations from the scourge of war.

—to reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women and of nations large and small.

—to establish conditions under which justice and respect for the obligations arising from treaties and other sources of international law can be maintained.

—to promote social progress and better standards of life in larger freedom.

The United Nations contribution to the whole area of justice with its economic, social and political facets is too vast even to enumerate. To take just one example, in the economic and social sectors the UN over the years has worked through 160 subsidiary bodies including commissions, committees and expert working groups. The justice focus, however, is clearly evident in the UN family, which includes many organs and related agencies. A listing of the activities of a selected few will illustrate the point.

The World Health Organization (WHO) has been able to reduce smallpox to a negligible clinical proportion within a generation. Its global strategy for attaining an acceptable level of health for all by 2000, with new emphasis on primary health care has a justice in health focus. The Tropical Diseases Research and Training Program will benefit the whole world.

The United Nations Children's Fund (UNICEF) with its world concern for the situation of children together with the stimulus of the International Year of the Child (1979) continues to have significance for children.

The United Nations High Commissioner for Refugees (UNHCR) is mandated by the UN General Assembly to protect refugees and help them resume normal lives as quickly as possible. Since its inception in 1951, UNHCR has helped more than 20 million of the world's uprooted.

The United Nations Educational, Scientific and Cultural Organization (UNESCO) focuses attention on a variety of issues: freedom of the press, world's illiteracy problems, exploring the mysteries of the seas, recovery and protection of the cultural heritage of humankind all over the world and so on. Its Declarations on Mass Media and on Race and Racial Prejudice are strongly justice oriented.

In the field of economic justice the United Nations Development Program has had massive involvement at national and regional levels. The greatest international debate of our day—the debate on the New International Economic Order—taking place at the UN for about five years now—is based on the plea that political acts of emancipation, which by no means are completed yet, should be followed by a full economic and social emancipation. This debate is enlivening once again now as the UN focuses attention on the third development decade starting next year.

The United Nations and its cooperating organizations have worked unceasingly to advance the cause of human rights in practical terms: the right to life, the right to equality before the law, the right to freedom of opinion and expression and of freedom from arbitrary arrest and detention, the right to education, the right to work, the right to health, freedom from hunger, and all other human rights and fundamental freedoms. These rights are enshrined in the International Bill of Human Rights consisting of three historic documents—the Universal Declaration of Human Rights; the Covenant on Economic, Social and Cultural Rights; and the Covenant on Civil and Political Rights. These global Covenants set forth basic norms which have had tremendous influence in shaping the policies of nations.

The UN Charter provides for consultation with non-governmental organizations (NGOs). Until recently, such consultations were made in the economic, social and humanitarian areas of UN activities, but the scope has now been widened to include disarmament. When the Church of the Brethren became an NGO last year, my first assignment was preparing for the UN General Assembly Special Session on Disarmament (see MESSENGER, September 1978, pages 10-14).

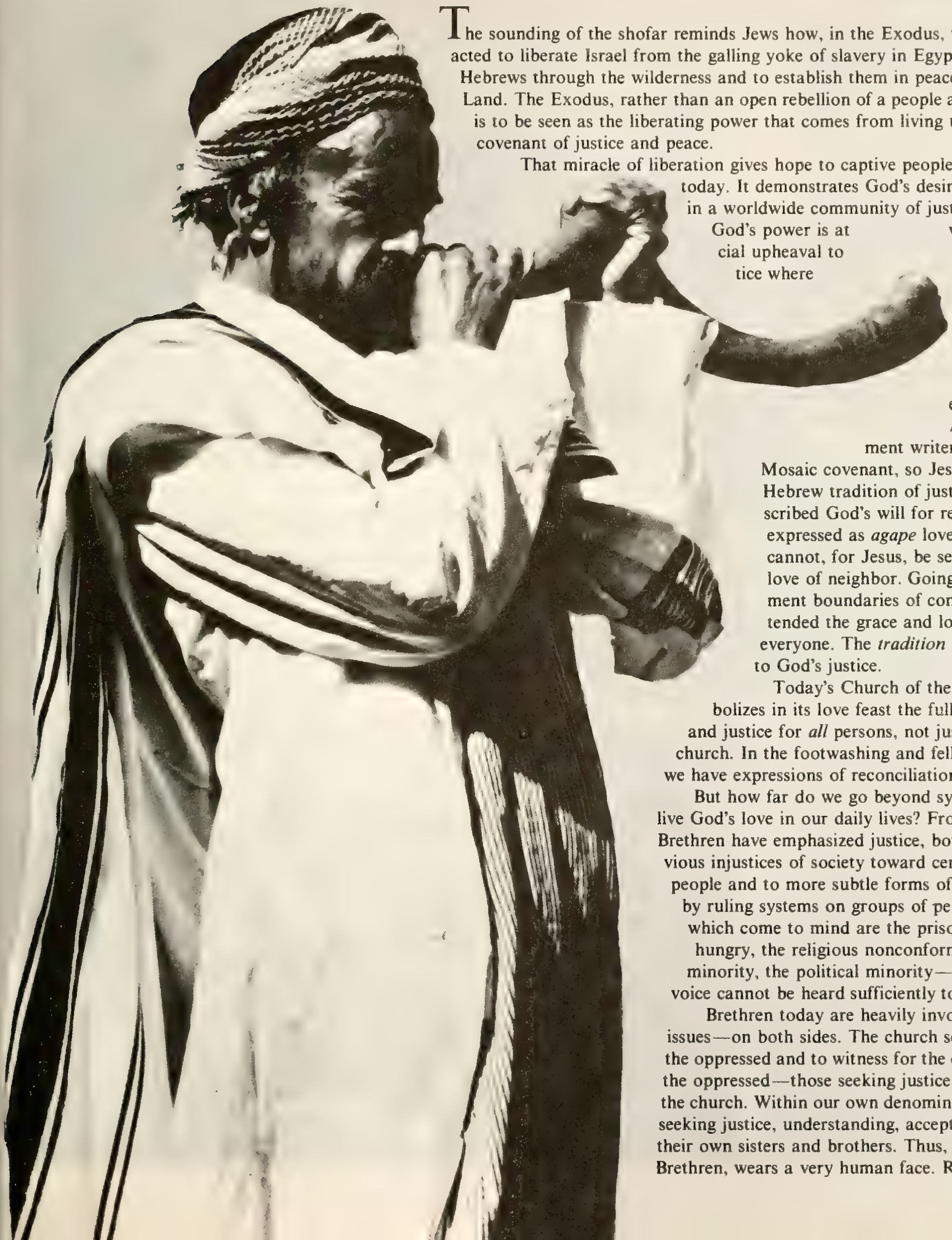
The NGO relationship with the UN gives the Church of the Brethren, through me as its representative, opportunities to share concerns, ideas and the position of our denomination on a variety of issues involving justice, human rights, peace and disarmament. This sharing takes place in committee and commission meetings, in the delegates' lounge, in discussion periods following briefings for NGOs and in meetings of NGOs interested in specific issue areas such as development, human rights and disarmament. Sometimes I make personal calls to the offices of permanent missions to the UN to discuss issues and occasionally written papers are shared. Discussion with UN Secretariat staff is an important approach for sharing too.

The views shared are undergirded by the basic beliefs of our church, as well as resolutions and statements from Annual Conference and the General Board. What really happens in the sharings often is the bringing in of a moral and ethical dimension which sometimes gets overlooked or sidestepped in the preoccupation of problem solving. Personal sharing, therefore, is important and is made possible by our Brethren presence here at the UN.

In the United Nations family, justice has a human face and although the pace may seem to be slow the ideals set forth are worthy and fully capable of achievement. ☐

Shantilal P. Bhagat is the World Ministries Commission's United Nations representative.

The human face of justice



The sounding of the shofar reminds Jews how, in the Exodus, the God of justice acted to liberate Israel from the galling yoke of slavery in Egypt, to deliver the Hebrews through the wilderness and to establish them in peace in the Promised Land. The Exodus, rather than an open rebellion of a people against their captor, is to be seen as the liberating power that comes from living under a covenant of justice and peace.

That miracle of liberation gives hope to captive peoples and persons yet today. It demonstrates God's desire for people to live in a worldwide community of justice and peace. God's power is at work to affect social upheaval to bring about justice where there is suffering and oppression, thus awakening hope in the hearts of people everywhere.

As the Old Testament writers proclaimed the Mosaic covenant, so Jesus, standing in the Hebrew tradition of justice and peace, described God's will for reconciling justice, expressed as *agape* love. The love of God cannot, for Jesus, be separated from the love of neighbor. Going beyond Old Testament boundaries of community, Jesus extended the grace and love of God to everyone. The *tradition* itself must give way to God's justice.

Today's Church of the Brethren symbolizes in its love feast the fullness of God's love and justice for *all* persons, not just the gathered church. In the footwashing and fellowship at the table we have expressions of reconciliation between persons.

But how far do we go beyond symbols to actually live God's love in our daily lives? From their beginning, Brethren have emphasized justice, both in relation to obvious injustices of society toward certain categories of people and to more subtle forms of injustice imposed by ruling systems on groups of people. Examples which come to mind are the prisoner, the poor, the hungry, the religious nonconformist, the racial minority, the political minority—all those whose voice cannot be heard sufficiently to awe the powerful.

Brethren today are heavily involved in justice issues—on both sides. The church seeks to minister to the oppressed and to witness for the cause of justice. But the oppressed—those seeking justice are not all *outside* the church. Within our own denomination are subgroups seeking justice, understanding, acceptance, love from their own sisters and brothers. Thus, justice, for the Brethren, wears a very human face. Read on.—K.T.

Jean Zimmerman lives

by Steve Simmons

Jean Warstler Zimmerman considers herself an ordinary person. But her faith and commitment go beyond that. Last May she was one of nine protesters arrested on the railroad tracks leading into the Rocky Flats, Colo., nuclear weapons plant.

Now back in North Manchester, Ind., where her husband, Gary, teaches psychology and human conflict resolution at Manchester College and she child development, Jean has not given up the fight and talks eagerly and relives her experiences for any who listen, especially Brethren.

While Gary was studying human conflict at the University of Colorado at Boulder, Jean became involved in nonviolent civil disobedience and the work of Daniel Ellsberg, now a family friend. "Gary used to come home from his sessions and tell me about what happened. I'd respond, 'Yeah, yeah.'"

It was in the nonviolence training sessions that Jean realized, "This is something the Church of the Brethren should do. When we first lived in Boulder we drove past the site and I never knew its purpose. I knew that Brethren have never supported weapons and I never wanted to, wherever I lived.

"I was so overwhelmed by what I heard at the sessions and from Daniel Ellsberg about the consequences of continued weapons production. He was someone outside the church who believes in our peace stance. That was terrific. Many times in my life I've felt alone—put down by other denominations for my convictions. Daniel Ellsberg told me that our statements on disarmament and peace were the clearest he'd ever seen. 'If you're even tempted to live with these,' said Ellsberg, 'you'll be in conflict with friends and relatives, but you're lucky to be born into it.'

"I had learned Brethren principles of pacifism in my home life. Dan made me see new responsibilties for my children and all children through his thinking on nuclear weapons.

"I knew that I had children and I had to be involved. But for me the protest was Church of the Brethren related. I and the group were acting out our beliefs. I was scared of conflict, but also scared that my children might not live full lives. If we take our heritage

Above: *Jean Zimmerman and fellow protesters express solidarity in song.* **Below:** *Jean leads a worship service on the tracks; before her are Church of the Brethren, Mennonite, Roman Catholic, United Church of Christ, United Methodist, United Presbyterian and Lutheran peace statements; the attempted posting of which caused her arrest. The group modeled its witness on that of Martin Luther, when he posted his 95 Theses on the Castle church door in Wittenberg, Germany. "When I think about all the nuclear weapons we now have," reflects Jean, "six months in jail and $500 (the maximum fine for criminal trespassing) seemed like a small price to pay for saving the lives of my children and all children."*

a vision

What makes a Brethren wife and mother 'take arms against a sea of troubles' through protest, arrest and trial?

seriously we have to act to save our self-respect. The action was so closely tied to what I grew up with. When I was on the tracks I thought, someone from the Church of the Brethren should be here—I have children, if no one else can do it, I will."

The entire emphasis of her action is religious. "Two Catholic workers and Mennonite minister Peter Ediger wanted to have a religious witness with me and many of the environmentalists who were there. We needed to call for religious support." She was able to get religious statements from several denominations. "In the 50s I felt put down—this was a process for me to heal my wounds—a big step for me. We went to the tracks intending to post our statements. We didn't want to be arrested but we were committed. We knew when the police had been called but we stayed. We shared scripture and song. One we used a lot was 'I See a New World Coming.' I liked sharing a Church of the Brethren song with other denominations. It is possible to see a new world. Because there have always been wars doesn't mean it has to go that way."

During the spring 60 people were arrested, Jean was part of the May 24 arrest and entered her plea on May 27. "I was shaking so badly I could hardly write. I said I'd plead for my children, Lori, eight, and Kristi, three."

"I had responsibilities to my children," says Jean. "What would happen if I go to jail?" As she speaks, Kristi climbs up on Jean's chair, takes hold of a lock of her mother's hair and begins to suck her thumb. "When we decided to protest, Dan was adamant that only one of us go to the tracks, that someone always be available for parenting. As a result, my children sometimes play 'going to jail' and lock each other up. They think about many things they wouldn't if not for my involvement. One of them asked, 'How do we get peace with bombs?'

"One night Kristi decided to pray for the world. She said, 'I want more houses, more trees, more love and more world. Please give us more. Thank you, God, for all of that.'

"Lori, when we lived in Denver, used to lay out the issues for her second grade class. She got an autograph from the judge after the trial. I think it made him think about the impact of the case. He is one of the youngest judges in the country.

"When it was time to organize for the trial I gave the defense council Gary's name. I knew Gary would have an interest and also feel part of the action. Gary worked as a lawyer's assistant and was able to help the whole group and made a neat contribution."

Gary Zimmerman worked as a liaison between the Truth Force (the protesters) and their lawyers. He was able to attend negotiations with the district attorney and the county judge and experience the event from a legal perspective.

"I was elected by the Truth Force as one of

Scenes in the courtroom when the verdict of six months unsupervised probation was handed down signaling the end of the trial. **Right:** *Jean embraces daughter Kristi.* **Below:** *Jean hugs a co-protester while Daniel Ellsberg holds Kristi. The sentence is being appealed to a higher court on grounds that it was not a jury trial. The judge refused to let the jury hear the testimony of seven expert witnesses. The appeal is estimated to take up to two years.*

the ten to take the stand. It was tempting to say, 'no,' I have responsibilities at home, I don't want the job. But I needed to accept. To respond as an ordinary mother in a small Indiana town." Jean recalls the *Los Angeles Times* article which described the defendants as clergy, peace activists and an Indiana housewife. "I represent the people who have more power than they think."

Jean and her family returned to Colorado for the November trial. "They took my Mother's Day prayer in as evidence—that was a highlight for me. But they wouldn't allow any of the denominational statements. The judge ruled out our health and radiation witnesses, such as Karl Z. Morgan, who testified that radiation health standards were off as much as 10,000 times. It's prohibitive expense-wise to monitor the alpha particles, but they have been proven to cause cancer. This is a form of legalized murder. After I heard the witnesses I was more convinced that something had to be done."

Just before Jean was on trial, parts of the neutron bomb were ordered into production by President Carter.

"People have got to realize that we are in a new ballgame of weapons. The President has little control. It would take one split-second for someone to start the whole thing off. The President wouldn't be involved. We're at the hands of the Pentagon. The whole episode emphasized for me how powerless people can be at in getting things to change.

"But, the people *can* bring about change. The Vietnam War is an example. I think you have to decide you are going to do something, or you at least contribute to the vision.

"The situation is that the more weapons we develop the less secure we get. According to Dan (Ellsberg) we have to realize that more weapons make us weaker. The Pentagon perpetuates a myth that we need nuclear weapons to be strong.

"A powerful tool for change is one-to-one communication, working for a moratorium on nuclear weapons—Daniel Ellsberg thinks if everyone knew the dangers, people would do something. Until something does change I'm not finished. The least I can do is communicate in an important and effective way."

Now that the trial is over (she and the others were sentenced to six months unsupervised probation) Jean is back in her "ordinary" life. "Waiting nine hours for the verdict was hard. It meant that it was hard for the jury to decide and many members told us how they

The whole Zimmerman family has been touched by the nuclear dispute. Jean's husband Gary (center, **below***) worked as a lawyer's assistant with her defense and took on extra parenting duties during the trial. "It was hard on the whole family," says Jean. "The kids said, 'Why don't you wait until we're 20?' I told them that could be too late." Her daughter Kristi (with Jean at* **right***) now says, "Keep track of Rocky Flats." When Jean explained to Lori (second from left* **below***) that the government takes part of Daddy's paycheck for bombs, Lori responded, "Don't pay! I can't believe the President does that."*

supported us but had to vote guilty. One newspaper in Colorado has called for reform in storage of nuclear waste and also bomb sites so close to residents—we've made a contribution.

"When I was on the stand I felt they were trying the next generation. They're going to have to fight for the right to live on this planet. I feel for our youth and what they are going to have to face with an impending return to conscription and the draft, coupled with the threat of nuclear destruction.

"Now that I'm back into ordinary things —teaching, parenting, homemaking— I've got to keep the vision alive. We can contribute to peace no matter what we are doing.

"War is when we oppress young people the worst. We send young people to fight older people's conflicts. This is grotesque. As a woman I escape the issue and I want to share it and witness. My energies will go to youth and I will support them as an adult in the Church of the Brethren. I feel sad that they have to face such a horror at their ages; it is unfair of the adults. Adults need to take responsibility for what our youth are facing.

"I have a dream (Me and Martin Luther King, right?) that on Mother's Day in the International Year of the Child—persons will join together all over the country and say what we want for our children and what they deserve—I'm sure it's not a world infested with radiation.

"Mothers would respond; I'm always impressed by their involvement. There are enough people in the Church of the Brethren to turn the world around.

"I've done some speaking at Timbercrest Home, North Manchester, Ind., and realized that this kind of protest is not a passing fad. Some of the men there risked everything to be conscientious objectors during World War I. It was hard at that point in history, in that society. Many of them cry when they hear me tell my story because it reminds them of their stories.

"I really don't know what's ahead. Because our case is being appealed, I may be involved with it for two more years. I've been doing some of the things I did before, coleading Christian Citizenship Seminars, but with a little more depth. I do know I've stopped being silent.

I was asked, 'What would you go to jail for?' My answer: 'to save my kids.' I've learned not to assume that someone else would care.

"I don't want to think that we are powerless, that we can't make a dent. A small voice says we respond to power not powerlessness. Gandhi knew it was more powerful to sit in some places than in others. We initiated worship on the tracks leading to a nuclear weapons plant because it is powerful to pray in other places, even at the gates of Rocky Flats.

"It was important for me to go to the tracks and not just talk. As a country we have bought too much talk. Some of that is our notion that we as a church are too small. Our church needs to work with other groups on small goals that lead to big ones.

"I derive much of my power from a belief in the power and intelligence of the ordinary person, like I see myself." ☐

Steve Simmons is a Brethren Volunteer Service worker serving as editorial assistant with MESSENGER.

Helping shift from swords to plowshares

In a General Board resolution on disarmament voted in February 1978, the Board appealed to members of the Church of the Brethren "to pray steadfastly for peace and disarmament."

Around the country, Brethren have been responding to this appeal in a number of ways. The most significant follow-up came in the spring of last year when some 30 Brethren, including Jean Zimmerman, participated in a peace witness at the Rockwell International Nuclear weapons plant at Rocky Flats, Colo., and again in August where 600 National Youth Conference participants gathered for an educational/demonstration event there.

Rocky Flats is but one of a network of facilities where nuclear weapon components are produced. Coalitions of concerned religious and civic groups are forming to shape action not only to focus on the dangers of those facilities to their neighboring communities, but also to press the corporations and communities to turn to non-nuclear, non-military production.

In response to a suggestion from the denomination's peace task team, the Missouri, Florida/Puerto Rico, Southern Ohio, Western Plain, and Southeastern districts have agreed to enlist study/action teams to address concerns about the nuclear facility in their area with the long-range goal of enabling the corporation and community to plan for conversion of production to non-military goods.

Action has begun in the districts. Last December the Souther Ohio group sent representatives to meet in Miamisburg, Ohio, with the management of Monsanto Mound Laboratory, which produces detonators. Similar studies and research are planned in the other districts. Union Carbide's Y-12 plant at Oak Ridge, Tenn., fabricates enriched uranium into bomb parts. The Southeastern District team will study the plant's operations. The Florida/Puerto Rico group is looking at the Pinellas Plant in St. Petersburg, Fla., where neutron generators are manufactured. Missouri's group is focusing on the Bendix Corporation in Kansas City, Mo., where mechanical and electronic components are produced for nuclear weapons.

Western Plains District continues to address the concerns of Rocky Flats, Colo., and the MX missile system tunnel project in Western Kansas. Illinois-Wisconsin District is working at alternative use possibilities for Fort Sheridan US Army Base and Chanute Air Force Base.

In all the projects which the study/action teams are undertaking, a 4-point goal is being pursued:

1) to pursue biblical and theological insights which provide the impulse for the church's engagement in disarmament efforts,

2) to help create a climate locally and nationally in which reversal of the arms race becomes politically feasible,

3) to inform ourselves and the public as well as the leaders of industry and government that the war economy fuels inflation; that the arms industry is the least efficient way of providing jobs; and that some communities and industries are virtually captive to the munitions enterprise; and

4) to log experience throughout the denomination in working with particular corporations and communities in planning for economic conversion, that is, in shifting from dependency upon the military to non-military productivity.

Persons interested in further information about the Brethren Nuclear Weapons Project should contact Chuck Boyer, peace consultant, 1451 Dundee Ave., Elgin, IL 60120.—K.T.

The message entrusted to us

The old, old story reveals to us God's justice: right relationships, sober judgment, love and mercy, grace and peace. The Apostle Paul summarizes our calling: God entrusts to us the message of reconciliation.

by Estella Horning

David was a king after God's own heart. The first book of Samuel presents us with the portrait of a red-headed shepherd boy, so unimposing that his father didn't think it important to introduce him to the visiting prophet Samuel. David did not lack courage to challenge the fierce Philistine giant, but he took no credit for his victory. He went forth as representative of the God of Israel who had saved him from a lion, and who, he was confident, would save Israel from the hand of the enemy. As a fugitive from Saul's jealousy he gave refuge to those who were distressed and in debt and suffered oppression. Twice he set aside the opportunity to make final riddance of his pursuer, so that even Saul witnessed to his innocence and righteousness. When the ingrate Nabal refused hospitality and responded with insult, David was providentially prevented from vengeance and blood guilt.

The ideal king of Israel is presented to us as God's representative, the embodiment of right relationship, of mercy and kindness, of innocence and forbearance, of justice and equity, and of saving power for the sake of the people of God. It was he who handed out judgment with equity. It was his strength that guaranteed peace.

But the weight of being God's representative on earth mixed with a human situation of luxury, leisure, unlimited wealth and absolute power presented certain dilemmas of its own. One day David's favorite prophet came to him with a case which required his judgment. It seems that a certain rich man had had a visitor for whom he wanted to provide regal hospitality. For the feast, instead of taking an animal from his own ample herds, he roasted and served for dinner the one and only pet lamb of a poor man, his neighbor. David, the dispenser of God's righteous judgment, was incensed. By all rights the man who did such a thing deserved to die. The man should pay back four times the amount he had taken.

"*You* are the man," said Nathan, then described the kinds of personal and national disaster which would result from David's violation of right relationships with his neighbor and loyal servant Uriah, and his violation of the generosity of God. He had despised the trust which God had placed in his hands.

This story illustrates amply and vividly the Old Testament understanding of justice. Although God forgave David and continued to be with him, the inevitable consequence of his violation of right relationship and trust was a reverberating series of such violations echoing his own, within his family and in the nation. Peace and well-being were at an end.

Actually the Old Testament has no proper word for "justice." We translate two Hebrew words into English as justice. One means "judgment" (*mishpat),* the kind David was giving when he decreed that the greedy and pitiless rich man must pay back his poor neighbor with four sheep for the one he had taken. The other word is properly "righteousness" (*tsedeqah*), which describes the preservation of right relationship of covenant with God and members of the community. This kind of right relationship had been violated both by the man who slaughtered and served his neighbor's sheep, and by David who took his neighbor's wife and discreetly arranged for Uriah to die abandoned on the front line in battle.

Together, right-relationship and right-judgment as described in this story represent the Old Testament concept of justice. A third Hebrew word, *shalom,* fills out the picture. The fruit of fulfilling the obligations of covenant in the community was *peace.*

Although it may seem strange to us, the New Testament nowhere uses a word for justice. There is nowhere an insistence that every individual is entitled to certain inalienable rights and that these are to be defended. Once again, as in the Old Testament, we are asked to look at a story: a child, born in a stable, raised as a village artisan, baptized along with repentant sinners, friend of the poor, the sick, the outcasts of the community, rejected as a blasphemer and executed as a criminal. This was the man who declared the good news that God's kingdom had begun, that human wealth and power were irrelevant and that what mattered were love and service, wholeness and peace.

His resurrection first brought bewilderment to his friends, then the dawning recognition that in this rejected, "blaspheming" outcast, God has walked among them. God had been redefined, but so had the understanding of being human. A new covenant of "righteousness and judgment" was engraved on human hearts and revealed by the Holy Spirit. A new understanding of justice had appeared. In Jesus was revealed God's justice. Seeing Jesus' righteousness is a *kairos* moment of judgment. John says, "And this is the judgment, that the light has come into the world, and men loved darkness rather than light. . . . " (John 3:19).

Paul describes the justice of the new covenant as being *one in Christ.* We participate in the body of Christ. There is one bread, and we who are many are one body, for we all partake of the same loaf (1 Cor. 10:17). There are no longer national, ethnic or racial divisions. People can no longer be sorted out by class, education, hierarchy, lines of authority. It is not a question of whether one is male or female. God shows no partiality (Gal. 3:28). In Romans 12 to 14 Paul speaks of justice as "sober judgment" (12:3). This will involve self-giving (12:1-8), doing good for others regardless of what they deserve (9-20), giving all persons their due: love (13:1-11), making decisions on the basis of what is good for others (14:1-15:4), accepting one another and rejoicing in our differences while acknowledging our oneness in serving and glorifying God (5:13).

Ancient Israel confined its understanding of justice to the people of Israel and to those strangers who lived in their households and communities, those whom they saw and knew. Christians stretched their bonds of covenant justice across many of the barriers of the ancient world to include and value equally the gentiles, the outcasts, the servants, the dispossessed among them, and to call for covenant justice even for enemies.

Within the last generation a new thing has happened in our world. We have instant access to knowledge of events and people in the farthest nooks and crannies of the globe. We can hear their cries and see their pain. Our world has become a global village. Our covenant of loving concern and righteous judgment has been extended. The area where we are obligated for our neighbor's good is no longer comfortably contained. The dividing walls have been broken down. We all partake of one loaf.

The old, old story reveals to us God's justice: right relationships, sober judgment, love and mercy, grace and peace. The story also reveals to us who we are. The apostle Paul summarizes our calling: "Therefore, if any one is in Christ, he is a new creation; the old has passed away, behold, the new has come. All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation; that is, God was in Christ reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation" (2 Cor. 5:17-19). □

Estella Horning, a former missionary to Ecuador and Nigeria, is adjunct faculty in New Testament at Bethany Theological Seminary.

Called to live the life of God's agape

We must develop a theology of living here and now in the spirit of the kingdom. We look toward a future that will be more peaceful, just and respectful of God's creation. We who are of the body of Christ, an incarnation of God's reconciling and redeeming love in the world, are called to be a channel of God's loving justice. Wherever brokenness among people exists, we are called to participate in God's work of healing; wherever people suffer from oppression, we are to work for God's act of liberation; and wherever people are deprived of basic human needs and opportunities we are called to God's work of humanization. We are called to live the life of God's agape in the world because Christ is our Lord.

Our understanding of the biblical view of justice and peace leads us to affirm these principles:

The church in its community life, organization and worship must show compassion and equal respect for all persons.

The church in its concern for all people, the poor, the powerless, the rich, the powerful, is not called to defend the riches of the rich or to preserve the power of the powerful.

The church has specific responsibility to defend and respond to the rights and needs of the poor, the disadvantaged and those with insufficient power to assure their rights.

No person is created for poverty, but all are born for a full place at the table of the human family.

The church is to witness to the responsibility of the ruling power for the administration of justice by crying out against persons or governments that abuse justice and misuse their power.

Government is to rule with justice for every person.

Individuals as well as the church must guard against the constant tendency to idealize and to worship (without regard to justice) the social, economic and political institutions within which any people find themselves.

All human systems including the church are fallible and imperfect.

These systems must be judged by their fruits; are their programs just?

When social structures have ceased to serve their humanitarian purposes, radical nonviolent changes are in order.

The church, in one aspect of its mission, may be called to participate nonviolently in the change process.

Hunger, poverty, war and broken relationships are evidence of sin working in human structures. These point up the need for repentance and restitution for the restoration of justice in the earth.

God calls the church to work at restoring justice by a responsible use of its power. We must use means that are compassionate because violence is sin, an abuse of the solidarity of humankind.—*From the 1977 Annual Conference Statement on Justice and Nonviolence.*

In heart and conscience free

by Kenneth I. Morse

"Our fathers, chained in prisons dark, were still in heart and conscience free."

The words of this familiar hymn ring with new truth when we recall the witness of several heroic spirits among the first Brethren, especially in the early years of the 18th century when religious freedom was not granted easily and persons who followed their consciences in observing their own beliefs and practices were frequently at odds with leaders of church and state.

By means of words and pictures we can draw close to some of those whose stories and testimonies still move us. Following are from accounts that should have special interest for Brethren who, even today, can visit the places where faith triumphed over cruel oppression.

Detmold: Imprisoned in a castle

A picture calendar for 1979, one of those splendid examples of full-color printing published in West Germany, features on its cover an attractive view of Detmold Castle, its ornate towers and baroque gables surrounded by flowers and a fountain. The choice of castle is a good one, as any tourist who has been captured by the charm of Detmold will testify.

For music lovers Detmold might well provide a goal for a minor pilgrimage since it was to this small court that Johannes Brahms came in 1857 to direct the court choir, give music lessons to court personnel, compose his two youthful serenades, and work on his first massive piano concerto. But for Brethren and for others interested in the radical Pietist movement of the early 18th century, Detmold has a different sort of fascination. We are eager to see where Ernst Christoph Hochmann von Hochenau, an early associate of the Brethren, was imprisoned and where he wrote a confession of faith Brethren cherished and later reprinted in the American colonies.

Though Hochmann was born into a noble family and could claim high-ranking officials among his close relatives, he was no stranger to prisons. Besides Detmold he was incarcerated in Hannover, Nurnberg, Halle—to name just a few of the cities where this itinerant preacher found himself in trouble with local authorities. Himself a student of the law, he could easily have avoided such a hazardous existence if he had been willing to conform to the conventional claims of church and state. But his religious convictions, which separated him from all church allegiances, were so intense that he spent his days, in or out of prison, seeking to convince his contemporaries that they should separate themselves from a wicked church and practice true Christianity.

Alexander Mack was a frequent companion of Hochmann on his journeys. The two also lived as neighbors in Schwarzenau where Hochmann spent the last several years of his life in a small hut he called his "Castle of Peace" in the valley of huts where many Brethren lived. Yet Hochmann differed with Mack over the importance of establishing another church, even one that would seek to conform to New Testament patterns. Despite these differences, many of the first Brethren looked to Hochmann as a spiritual guide and often read his confession of faith, written in 1702 as a condition of his release from prison in Detmold.

The official tours conducted regularly today at Detmold Castle offer no information concerning any castle prison. On a recent visit we inquired of our guide and were assured there was no prison in the castle, but we were shown an engraving of the castle, the moat surrounding it and the town beside it, showing Detmold as it appeared in 1650. Our informant told us of a prison of that period still standing in the town, not far from the castle, which we also visited.

However, the confession that Hochmann wrote while in Detmold indicates that it was written in the castle in November 1702. It seems likely that he was detained somewhere in the building (which, in the 17th century engraving, was well fortified by bastions armed with cannons) although his being of a noble family might have entitled him to a kind of "house arrest" less stringent than the beatings he endured during other imprisonments. In any case, he was granted freedom on condition that he submit to the ruling court his confession of faith, the document later published by Brethren in the colonies.

The confession indicates that Hochmann was expected to deal with a series of controversial questions, such as: "the nature of God, baptism, the Lord's Supper, perfection, the role of the Holy Spirit in appointing teachers and preachers, the authority and power of civil magistrates and redemption of the lost." Hochmann's statements are forthright and honest, briefly and effectively stated. He thought baptism was instituted for adults, not little children. He did not want to see "the Godless children of this world" admitted to the love feast. Christ alone appoints leaders for the Christian community. While he would submit in civil matters to civil magistrates, he insisted, "I accord no power to those who struggle against God's Word and my conscience or the freedom of Christ . . . I would rather suffer unjust force than act contrary to this, and I pray God may not put it to the account of those magistrates, but may convert them."

Heroic spirits abounded among the early Brethren, for persons who followed their consciences in religion were often at odds with the leaders of church and state.

Basel: The Swiss connection

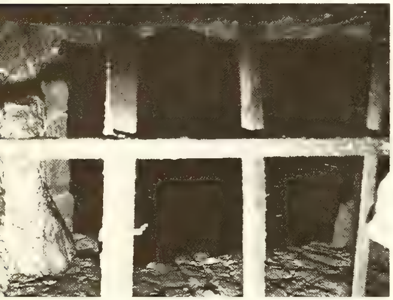
Is it a tower, a fortress, a city gate or part of the fortifications that once protected the city of Basel in Switzerland? You inquire about Spalentor (Spalen-Tower), an imposing medieval building that sits squarely across a busy street, yet seems almost lost among them, in the modern city. The answer is that it is all of those and more, for it was also a city prison, where one of the original eight members of the Church of the Brethren was an unwelcome guest.

Today you catch a view down the street of its clock tower and the ramparts that surround it. As you walk through its gates you can observe how they could be dropped quickly on either side of you. And you observe the narrow openings that served as windows while allowing little exposure for the guardians of the fortress in time of battle.

But a look at an historical poster, showing the city of Basel as it appeared, well fortified and walled all around, in the year

Right: *Detmold Castle served as a prison for Ernst Christoph Hochmann von Hochenau, and it was here he wrote his confession of faith that Brethren cherished, printed and distributed in the colonies.*

Facing page: *Basel's Spalen-Tower still sits astride a busy city street. Just prior to the 1708 founding of the Church of the Brethren at Schwarzenau, Andrew Boni was imprisoned here for espousing his radical Anabaptist ideas.*



Above: *A cell in the dungeon at Jülich still has its iron bars. Unbroken in spirit, the prisoners from Solingen made their four-year stay here a faith witness.*

Top: *Jülich fortress, with its strong walls and its moat (now dry and overgrown with weeds), mountains much of the character of an 18th century prison.*

Above: *An old doorway in Jülich fortress. The six Brethren incarcerated here later affirmed that they feared no one, for "Jesus, his truth and teaching were our protection and solace." The hazards of prison life, the threat of torture and other details of daily life behind bars were recorded by one of the six, William Grahe, whose "Faithful Account" is an example of Christian faith in action.*

Left: *Berne's Käfigturm (prison tower) was restored in 1977 and is a major attraction in the heart of the old city. Here, in 1714, Christian Liebe was imprisoned and condemned to be a galley slave.*

1617, makes it evident that the Spalentor was then the western gateway to the city on the Rhine. The city gate was well guarded from its towers, and it faced a moat that also protected the city walls.

Today it stands at a busy crossroads where traffic has to be diverted around it and where your greatest danger is not from massive gates or weapons directed from an enemy but more likely from impetuous motorists who are in a hurry. How different it was in 1707 when Andrew Boni, a native of Frenkendorf, a village close to Basel, was imprisoned in the Spalen-Tower and punished by being placed for a time in the pillory.

Boni left Switzerland to live for a time in Heidelberg, Germany, where he was married and where he became a master weaver. Here also he became acquainted with Pietist and Anabaptist ideas. Returning to Switzerland after his wife's death, Andrew introduced there the radical Pietist beliefs he had acquired in Germany. He was examined by the local clergy because he refused to bear arms.

In 1706 he was denounced because he had influenced his brother to accept similar Anabaptist ideas. Then the Basel city council questioned both brothers, now imprisoned in Spalen-Tower. The brothers were also examined by representatives of the clergy. The decision was to tolerate the younger brother, Martin Boni, but to expel Andrew from the city. Though expelled, Andrew returned and wrote a letter to the city fathers explaining his position. A few months later he was again taken into custody. Again, though a prisoner, he wrote a long letter to the city fathers, calling on the city to repent of its evil ways. After being punished by being placed in the stocks he was again examined concerning his stubborn adherence to his convictions. The records indicate that "when he was asked for what purpose he had come here again, he answered, from love for God and his neighbor."

A year after these events Andrew Boni was living in Schwarzenau, where he remarried and where he joined with others in the formation of the Brethren movement.

One can understand the fervor—some would call it stubbornness—that prompted Andrew Boni, from his cell in Spalen-Tower, to call on the city of Basel to repent. He could hardly have dreamed then that, 250 years later, Brethren missionaries would be working in northern Nigeria side by side with missionaries supported by the Basel Mission, which has its headquarters only a few steps away from Spalen-Tower.

Jülich: The Solingen Six

Their names were John Lobach, John Frederick Henckels, Jacob Grahe, William Knepper, Luther Stetius, and William Grahe. For a short time they were joined by John Carl, who was later released from prison after paying a fine.

They were taken from the city of Solingen, still famous for its steel products, first to a prison in Dusseldorf, on February 1, 1717. Their crime was their refusal to renounce their allegiance to the principles of the Brethren movement which they espoused when they were baptized in the Wupper river by representatives of the Brethren group in Krefeld. It would be almost four years later—November 20, 1720—before they would be set free, having spent most of their sentence at hard labor at the fortress in Jülich.

The details of their imprisonment—their examinations by various church authorities, the hazards of prison life, the threat of torture, their encounters with illness, their daily experiences of coping with life behind iron bars and in rat-infested dungeons—are vividly recorded in a narrative by William Grahe, whose "Faithful Account" is a classic testimony to Christian witness and a splendid example of Christian faith in action. Like Paul and Silas in a prison in Philippi, the Solingen six often broke out in singing. One of their number, William Knepper, composed about 400 hymns there.

William Grahe's account (soon to be reissued by Brethren Press with pictures of the Jülich fortress and translations of some of the original hymns) was often copied and widely read among Pietist and Anabaptist groups in Germany and Holland. The first English translation appears in the source book, *European Origins of the Brethren,* the work of Donald and Hedda Durnbaugh.

Reading this "Faithful Account" of six young but quite spiritually mature Brethren can be a moving devotional experience. The best place to read it is within the walls of the citadel in Jülich today. This fortress, located in the center of a small town in Germany, close to the borders of Belgium and Holland, retains much of its 18th century character. The moat, where the Brethren prisoners worked outside the walls, is cleared for a green lawn in some areas, overgrown with underbrush in others. The ramparts are still there, and many barred windows with heavy grating suggest the location of dungeons underground. The tower of the castle, reached by the prisoners after climbing 112 steps, is now part of the educational institution that occupies buildings, both new and old, within the heavy walls. Other places mentioned in the narrative—the Bacon Pantry, the guardhouse, the salt chamber and particular dungeons—are not as easy to identify.

Even if one can only enter one of the two open gateways to the citadel and remain quietly on the parade ground within, it is sufficient to feel some slight identification with six Brethren who could affirm, "We did not fear any man, because Jesus, his truth and teaching, were our protection and solace." The people they met in Jülich, including many of their guards and examiners, were "astonished that we had so many acquaintances, and that we showed such warm love for each other."

Berne: Waiting for the galleys

The Michelin guidebook—almost a Bible for many tourists—tells you to begin your walking tour of Berne, the seat of the Swiss federal government, at the Prison Tower (Kafigturm) in the heart of the old city. The book mentions that the picturesque tower was restored in the 18th century (it was undergoing another renovation in 1977), so it may not now appear as it did to Christian Liebe in 1714 when this Brethren leader was arrested in Berne and imprisoned there with four Anabaptists and like them sentenced to be a galley slave for the king of Sicily.

Liebe and the others remained in prison from January until August when they were sent in chains first to Lausanne on Lake Geneva and then over the mountains to Turin in Italy where they were again imprisoned at hard labor for the winter. At this time Liebe and the Mennonites became the subject of concern among Mennonites in Holland, who used their religious and political influence to intercede for the prisoners. Eventually their efforts brought release for the captives (one died in prison) more than two years after Liebe first arrived in Switzerland.

Those who acted on behalf of prisoners like Liebe were often in danger of sharing their fate. A Swiss nobleman wrote letters to government and church leaders and even published in 1717 a small book concerning the experiences of Liebe and his friends. But he too was imprisoned, fined and later banished from the city because he shared some of the Anabaptist beliefs.

By all means start your tour of the colorful streets and colonades of Berne at the Prison Tower. But don't forget those stalwart witnesses and their faith long years ago, who, though chained in prisons dark were still "in heart and conscience free." ☐

Former Messenger *Editor Ken Morse is a member of the Highland Avenue congregation in Elgin, Ill.*

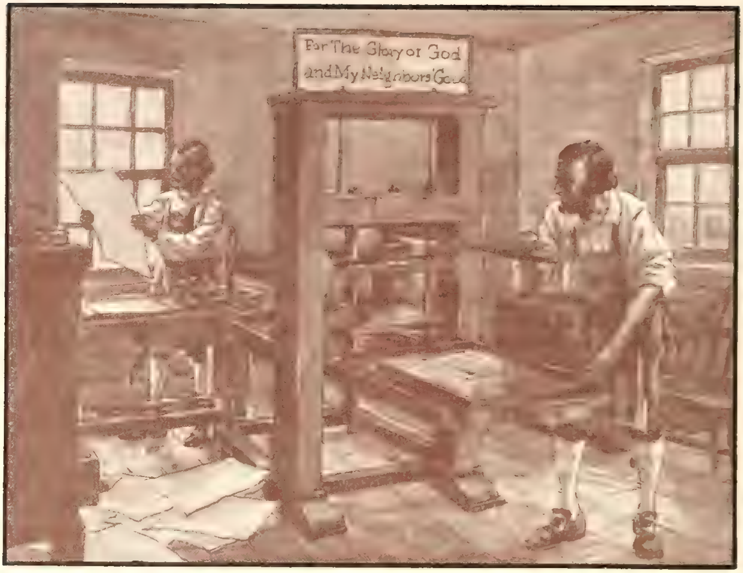
If you should happen to go . . .

Detmold is a city of 30,000 in north-central Germany, southwest of Hannover and northwest of Kassel. Be sure to visit the castle, open for guided tours, 9 a.m. to 12:15 p.m. and 2 to 5:15 p.m. Note the tapestries based on the paintings of Rubens and others picturing events in the life of Alexander the Great. Of equal interest is the Lippisches Landesmuseum, by the moat of the castle, which contains historical and cultural treasures from the area. Many old buildings in the streets of the old town near the castle have been restored to show their original beauty.

Basel, the second largest city in Switzerland, is located strategically at the bend in the Rhine River where that country adjoins Germany and France. Look for Spalen-Tower (Spalentor) on all city maps, not far from the central market square and city hall. Visit also the Münster (cathedral), the Fine Arts Museum, and one of the Rhine bridges that offers a commanding view of the city.

Jülich is a small German town near the borders of Belgium and Holland, quite close to Aachen and not far from Koln. You can easily locate the fortress, or citadel as it may be known. One of the two entranceways faces the center of the town. Just within the curving passageway, as you come to the parade ground, you will find a map of the citadel, indicating the location of present buildings and showing the outline of the fortress.

Berne is the seat of the federal government in Switzerland. All city maps locate the prison tower (Käfigturm) and the famous 12th century clock tower near the main street with its shops in arcades. The terrace near the cathedral (Münster) offers an excellent view of the Aare Valley.—Kenneth I. Morse



The influential Saur Press fell a victim to injustice during the Revolutionary War.

Justice: A Brethren testimony

by Edward K. Ziegler

Present-day concerns in the Church of the Brethren about justice are in our best tradition. Through most of our history, justice issues are prominent in Brethren thought and life. What is new is the more active pursuit of justice for the many outside of our own community of faith who are the victims of faulty and often inhuman administration of justice. From the beginnings of our church in Germany the Brethren had deep concerns and often uneasy confrontations in the relationship of church and state. They sought to order their lives by the principle of simple obedience to Jesus Christ as Lord.

Scriptures which spoke most deeply to their concerns were Luke 4:18, a statement of obligation; Romans 13:1-5, which set for them a pattern of respectful obedience to the authorities; Acts 5:29, which set the priority of first loyalty to God; and the prophetic messages of Amos and Micah, who wrote so commandingly of justice as a mighty stream in the covenant relationship with God. Their commitment to the New Testament as the sole and sufficient guidebook for their life led them to a posture of uncompromising obedience to God, even when this meant conflict with the state, arrest, imprisonment and, in a few instances, martyrdom.

Along with other radical Pietists and Anabaptists, the Brethren suffered some persecution during the brief founding years in Europe. Alexander Mack and others were often haled before councils of state for preaching and baptizing. Six Brethren from Solingen were sentenced to life imprisonment for receiving baptism by Brethren ministers. They served nearly four years in the prison of Jülich castle at hard labor, often in conditions of severe deprivation, hunger, illness and mistreatment by fellow prisoners and officials. Christian Liebe, a Krefeld minister, was arrested with five Mennonites in Berne, Switzerland, and sentenced to the galleys. After two years, including one as a galley slave, he and his remaining companions were released through the persistent efforts of Dutch Mennonites and the Dutch government.

Through all of this, the Brethren sought to be good subjects of the state, meeting opposition and calumny with meekness and courage. When they could, they helped others who were poor or persecuted. Mack spent most of his considerable wealth aiding those who were prisoners or the objects of persecution.

After the migration to America, the Brethren strongly maintained their posture as a pilgrim people, pious, peaceful and responsible guests of the state. Along with the other German sectarians, they declined participation in government. With the Quakers, they worked for justice for the Indians.

Firm refusal to engage in war or rebellion brought the Brethren great difficulties at the time of the American Revolution. Though they were neither Tories nor Patriots, they were mistrusted by both sides. The influential Saur press

Working for justice is not new for Brethren. What is new is the more active pursuit of justice for those outside our community of faith.

was destroyed; Saur Jr. was beaten, and all his property confiscated. When the Revolutionary soldiers returned, many Brethren lost their farms, confiscated to be given to the soldiers. For refusing to take the oath of allegiance to the new nation, they suffered reprisals. In Frederick County, Md., most Brethren lost their homes, and some migrated to Canada. One Brethren man was hanged, drawn and quartered in the court square in Frederick.

An outstanding example of Brethren concern was the unwavering stand against human slavery. A minute of the Yearly Meeting of 1782 reads: "Concerning the unchristian negro slave trade. It has been unanimously considered that it cannot be permitted in any wise by the church, that a member should or could purchase negroes, or keep them as slaves." Repeated references to slavery in Annual Meeting minutes show that the Brethren never wavered from this stand.

Two important consequences loomed large in the Civil War era. One was the bitter resentment of slaveholders in the states of the South where Brethren were numerous. The other was that the church stayed together when other denominations were torn asunder by the slavery controversy. The most prominent Brethren leader of this period, John Kline of Virginia, was not only an articulate spokesman for the Brethren and Mennonites to the Southern government, but was also a powerful force for the solidarity of the church. He served as moderator of Annual Meeting in each of the war years. Maligned by neighbors, imprisoned briefly for supposedly aiding deserters, he was finally killed by fanatical soldiers in the last year of the war, near his home.

Another Brethren leader in this period, Daniel P. Sayler of Maryland, was a trusted counselor of President Lincoln; there is convincing evidence that he secretly baptized the President.

Throughout the post-Revolutionary years, the Brethren refrained from litigation or any participation in the judicial system. They steadfastly held to the position that disputes had much better be settled by the tenets of Matthew 18, and that it is better to suffer injustice than to seek redress from the courts. A Tennessee elder, John A. Bowman, was disfellowshiped for going to court. Later he was killed by a Confederate soldier who was stealing his horse.

" . . . moving and eloquent witnesses"

- "Because of the spiritual envy of the clergy, the hearts of the authorities were embittered, and persecution began to take place here and there . . . in Switzerland, in the Palatinate, in Hesse and other places."—ALEXANDER MACK JR.

- "Some have settled on my land already years ago and have led quiet lives to this date out of a pure desire to lead lives pleasing to God. They have turned away from the masses of the worldly minded, the entirely rational faith, and the godless, sectarian and quarrelsome mania of branding dissenters as Heretics."—COUNT HENRY ALBERT of Wittgenstein.

- "They will thank God if they have to suffer something for Christ's sake, even if it be death, because they cannot bind themselves to any authority in matters of conscience."—Report of an inquiry into the cases of Martin Lucas and Nicholas Diehl by a Council in Heidelberg, May 1709.

- "I wish for the Lord Count, blessings from God and grace and divine light for his government, that he, too, may attain a good standing under the kingdom of Christ."—ALEXANDER MACK SR. in a letter to Count Charles August of Ysenburg, Sept. 1711.

- "The Lord, by the mouth of Moses, says, 'Be sure your sin will find you out.' It may be that the sin of holding three millions of human beings under the galling yoke of involuntary servitude has, like the bondage of Israel in Egypt, sent a cry to heaven for vengeance; a cry that has now reached the ear of God."—JOHN KLINE in his diary, Jan. 21, 1861.

A corollary to this position regarding the judicial process was that Brethren should not serve on juries, vote in elections, or hold any public elective office. Nor did they prepare for the practice of law. The question of such participation came up frequently in Annual Meetings, but there was little weakening in this stance until well into the 20th century. Then the ice was broken when a Brethren elder, Martin Grove Brumbaugh, became governor of Pennsylvania. Since then Brethren have served in several state legislatures; at least one has been a congressman, and they participate everywhere in local government. A number of Brethren have become attorneys, and several have had respected careers as judges.

Most immediate involvement with the judicial system has come about as Brethren conscientious objectors have been confronted by the demands of military conscription. During the Civil War, most Brethren paid a fine which was used to buy a substitute. In World War I there was little precedent either for the conscientious objector or for the military. Many men who refused the military uniform were treated with savage imprisonment and cruelty. Resolutions supporting the objectors passed by the special Goshen Conference in 1918 led to a threat by the Department of War to prosecute the church for treason. The resolutions were hastily withdrawn in consternation.

When World War II came, the peace churches worked out a system of Civilian Public Service through which many thousands of conscientious objectors served two or more years in so-called "service of national importance." The system made for uneasy cooperation with government. It was not perfect, but was an honest attempt to do something more constructive than simple resistance to the war system. Many objectors who wished to serve overseas binding up the wounds of war, felt frustrated in what they thought to be irrelevant work. A few refused any cooperation and went to prison for their convictions. Often their testimonies in the courts were eloquent witnesses to their faith.

Today there is deepening interest in the church in the wider implications of justice. Brethren who have gone to jail for the sake of conscience are respected and heard as they seek to make the whole church aware of the dismal failure of the present system of criminal justice. The major thrust of the church's program this year is on salvation and justice. Criminal justice task teams are working to find ways for Brethren to witness and to regain prophetic concern for the oppressed, the prisoners and victims of injustice everywhere. ☐

Edward K. Ziegler, former missionary and pastor, is editor of Brethren Life and Thought *magazine.*

Rich Christians in an age of hunger

by Ronald J. Sider

"An age of hunger demands compassionate actio
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A group of devout Christians once lived in a small village at the foot of a mountain. A winding, slippery road with hairpin curves and steep precipices without guard rails wound its way up one side of the mountain and down the other. There were frequent fatal accidents. Deeply saddened by the injured people who were pulled from the wrecked cars, the Christians in the village's three churches decided to act. They pooled their resources and purchased an ambulance so that they could rush the injured to the hospital in the next town. Week after week church volunteers gave faithfully, even sacrificially, of their time to operate the ambulance 24 hours a day. They saved many lives although some victims remained crippled for life.

Then one day a visitor came to town. Puzzled, he asked why they did not close the road over the mountain and build a tunnel instead. Startled at first, the ambulance volunteers quickly pointed out that this approach (although technically quite possible) was not realistic or advisable. After all, the narrow mountain road had been there for a long time. Besides, the mayor would bitterly oppose the idea. (He owned a large restaurant and service station halfway up the mountain.)

The visitor was shocked that the mayor's economic interests mattered more to these Christians than the many human casualties. Somewhat hesitantly, he suggested that perhaps the churches ought to speak to the mayor. After all, he was an elder in the oldest church in town. Perhaps they should even elect a different mayor if he proved stubborn and unconcerned. Now the Christians were shocked. With rising indignation and righteous conviction they informed the young radical that the church dare not become involved in politics. The church is called to preach the gospel and give a cup of cold water. Its mission is not to dabble in worldly things like social and political structures.

Perplexed and bitter, the visitor left. As he wandered out of the village, one question churned round and round in his muddled mind. Is it really more spiritual, he wondered, to operate the ambulances which pick up the bloody victims of destructive social structures than to try to change the structures themselves?

An age of hunger demands compassionate action and simplicity in personal life-styles. But compassion and simple living apart from structural change may be little more than a gloriously irrelevant ego-trip or proud pursuit of personal purity.

Eating less beef or even becoming a vegetarian will not necessarily feed one starving child. If millions of Americans reduce their beef consumption, but do not act politically to change public policy, the result will not necessarily be less starvation in the Third World. To be sure, if people give the money saved to private agencies promoting rural development in poor nations, then the result will be less hunger. But unless one also changes public policy, the primary effect of merely reducing one's meat consumption may simply be to enable the Russians to buy more grain at a cheaper price next year or to persuade farmers to plant less wheat. What is needed is a change in public policy. Our age of hunger demands structural change.

Many questions promptly arise. Granted, some structural change is necessary, but is our present economic system basically just or do Christians need to work for fundamental restructuring? And what specific structural changes consistent with biblical principles should Christians promote today? Are these principles even pertinent to *secular* society? Israel, after all, was a theocracy. And can we really expect unbelievers to live according to biblical ethics?

The Bible does not directly answer these questions. We do not find a comprehensive blueprint for a new economic order in scripture, although biblical revelation tells us that God and his faithful people are always at work liberating the oppressed, and also provides some principles apropos of justice in society.

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t of personal purity."

Certainly the first application of biblical truth concerning just relationships among God's people should be to the church. As the new people of God, the church should be a new society incarnating the biblical principles on justice in society through its common life. Indeed only as the church itself is a visible model of transformed socioeconomic relationships will any appeal to government possess integrity. Much recent Christian social action has been ineffective because Christian leaders called on the government to legislate what they could not persuade their church members to practice voluntarily.

Biblical principles also apply to secular societies, however, in a second, very important way. God did not arbitrarily dictate social norms for his people. The Creator revealed certain principles and social patterns because he knew what would lead to lasting peace and happiness for his creatures. Following biblical principles on justice in society is the only way to lasting peace and social harmony for all human societies.

The biblical vision of the coming kingdom suggests the kind of social order God wills. And the church is supposed to be a living model now (imperfect, to be sure) of what the final kingdom of perfect justice and peace will be like. That means that the closer any secular society comes to the biblical norms for just relationships among the people of God, the more peace, happiness and harmony that society will enjoy. Obviously, sinful persons and societies will never get beyond a dreadfully imperfect approximation. But social structures do exert a powerful influence on saint and sinner alike. Christians, therefore, should exercise political influence to implement change in society at large.

The fact that the biblical authors did not hesitate to apply revealed norms to persons and societies outside the people of God supports this point. Amos announced divine punishment of the surrounding nations for their evil and injustice (Amos 1-2). Isaiah denounced Assyria for its pride and injustice (Is. 10:12-19). The book of Daniel shows that God removed pagan kings like Nebuchadnezzar in the same way that he destroyed Israel's rulers when they failed to show mercy to the oppressed (Dan. 4:27). God obliterated Sodom and Gomorrah no less than Israel and Judah because they neglected to aid the poor and feed the hungry (Ezek. 16:49). As the Lord of the universe, Yahweh applies the same standards of social justice to all nations.

But now we must face a very complex question: Given the present situation in developing countries, who would benefit from changes such as a new North American food policy or more just patterns of international trade? Would the poorest half of the developing countries be significantly better off? Not necessarily. North Americans and Europeans are not to blame for all the poverty in the world today. Many developing countries are ruled by tiny, wealthy elites largely unconcerned with the suffering of the masses in their lands. They often own a large percentage of the best land. They produce export crops to earn foreign exchange so they can buy luxury goods from the developed world. Meanwhile, the poorest 30 to 70 percent of the people face grinding poverty.

It is a tragic fact that more foreign aid and improved trading patterns for developing countries would not necessarily improve the lot of the poorest in a significant way. Such changes might simply enable the wealthy elites to purchase more luxury goods and strengthen their repressive regimes.

But that does not mean that North Americans and Europeans can wash their hands of the whole problem. In many cases the wealthy elites continue in power because they receive massive military aid and diplomatic support from the United States and other industrial nations. The United States has trained large numbers of police who have tortured thousands of people working for social justice in countries like Chile and Brazil. US-based multinational corporations work very closely with the repressive governments. Events in Brazil and Chile demonstrate that the United States will support dictatorships that use torture and do little for the poorest one-half as long as these regimes are friendly to US investments.

What can be done? US citizens must demand a drastic reorientation of US foreign policy. We must demand a foreign policy that unequivocally sides with the poor. If we truly believe that "all men are created equal," then our foreign policy must be redesigned to promote the interests of all people and not just the wealthy elites in developing countries or our own multinational corporations. We should use our economic and diplomatic power to push for change in Third and Fourth World dictatorships, especially those like Brazil and Chile that make widespread use of torture. We should insist that foreign aid go only to countries seriously committed to improving the lot of the poorest portions of the population. We should openly encourage nonviolent movements working for structural change in developing countries. US foreign policy ought to encourage justice rather than injustice. Only then will proposed changes in international trade, food policy and foreign aid actually improve the lot of the poorest billion.

A fundamental change in US government policy toward the developing nations is imperative, but it is not enough. In addition, the poor masses in developing nations must be encouraged to demand sweeping structural changes in their own lands. In a recent scholarly book on land tenure in India, Professor Robert Frykenberg of the University of Wisconsin lamented the growing gulf between rich and poor. "No amount of aid, science and/or technology," he concluded, "can alter the direction of current processes without the occurrence of a more fundamental 'awakening' or 'conversion' among significantly larger numbers of people. . . . Changes of a revolutionary character are required, changes which can only begin in the hearts and minds of individuals."

It is precisely at this point that the Christian church—and missionaries in particular—can play a crucial role. To be sure, missionaries cannot engage in political activity in foreign countries. But they can and must teach the whole Word for the whole person. Why have missionaries so often taught Romans but not Amos to new converts in poor lands? If it is true that scripture constantly asserts that God is on the side of the poor, then missionaries should make this biblical theme a central part of their teaching. If we accept our Lord's Great Commission to teach "all that I have commanded you," then we dare not omit or de-emphasize the biblical message of justice for the oppressed.

Cross-cultural missionaries need not engage in politics. But they must carefully and fully expound for new converts the explosive biblical message that God is on the side of the poor and oppressed. The poor will learn quickly how to apply biblical principles to their own oppressive societies. The result will be changed social structures

On marketing malnutrition

Ron Sider's story of the Christians at the foot of the cliff is a parable of the church today. How contentedly we work at ambulance runs when the more urgent need is structural change—change to reduce the occurrence of accidents.

One issue being addressed in a decisive way by a growing number of churches is infant nutrition. No longer is it enough for mission hospitals, for example, to receive and treat malnourished and dying babies; the more pressing challenge is to correct the causes of malnourishment and death.

Infant formula—a product intended to nourish life—under certain conditions leads to the deterioration of tiny bodies. This is the case especially in developing areas where there is a lack of adequate family income, clean water, sanitation and a literate parent.

Whose fault is it that bottle-fed babies in such areas drink contaminated milk? Part of the responsibility, the churches are saying, is that of the manufacturers, whose practice of advertising and giving samples directly or indirectly conveys the false notion that bottle feeding somehow is preferable to breast feeding.

Behind such shareholder action as the Church of the Brethren Pension Plan and General Board were involved in this spring as investors in American Home Products, and behind the General Board's endorsement of the boycott against Nestlé products and services, is the goal of placing constraints on those advertising and marketing practices of corporations which ignore the realities of product use. (See MESSENGER, September 1978, page 5, and February 1979, page 8.)

Pastors and Witness chairpersons of Brethren congregations have received an Infant Formula Study/Action Guide with background on the bottle feeding issue. Additional copies may be ordered from the Church of the Brethren General Offices, 1451 Dundee Ave., Elgin, IL 60120.—HOWARD E. ROYER

in developing countries.

What are the fundamental biblical principles we need to keep in mind as we think of structural change in society? The most basic theological presupposition, of course, is that the sovereign Lord of this universe is always at work liberating the poor and oppressed and destroying the rich and mighty because of their injustice (Luke 1:52, 53). God is on the side of the poor. As the people of God become co-workers in this task of liberation, revealed principles on justice in society will shape their thought and action.

Extremes of wealth and poverty are displeasing to the God of the Bible. Yahweh wills institutionalized structures (rather than mere charity) which systematically and regularly reduce the gap between the rich and the poor. Although they do not suggest a wooden, legalistic egalitarianism, the biblical patterns for economic sharing (for example, the Jubilee and the Pauline collection) all push toward a closer approximation of economic equality. People are vastly more valuable than property. Private property is legitimate. But since God is the only absolute owner, our right to acquire and use property is definitely limited. The human right to the resources necessary to earn a just living overrides any notion of absolute private ownership.

This last principle bears directly on the issues under discussion. Some countries such as the United States and Russia have a bountiful supply of natural resources within their national boundaries. Do they have an absolute right to use these resources as they please solely for the advantage of their own citizens? Not according to the Bible! If we believe scripture, then we must conclude that the human right of all persons to earn a just living clearly supersedes the right of the United States to use its natural resources for itself. We are only stewards, not absolute owners. God is the absolute owner, and he insists that the earth's resources be shared.

Before sketching specific steps for applying these principles, I must register a disclaimer. We must constantly remember the large gulf between revealed principles and contemporary application. There are many valid ways to apply biblical principles. The application of biblical norms to socioeconomic questions today leaves room for creativity and honest disagreement among biblical Christians. Objecting to my application of biblical ethics to contemporary society is not at all the same as rejecting biblical principles. That does not mean that all applications are equally valid; it does mean that humility and tolerance are imperative. We can and must help each other see where we are unfaithful to biblical revelation and biased by our economic self-interest. Scripture, as always, is the norm.

We desperately need economists deeply immersed in biblical faith who will fundamentally rethink economics as if poor people mattered. I have only an incomplete idea of what a modern version of the year of Jubilee would look like. But at the heart of God's call for Jubilee is a divine demand for regular, fundamental redistribution of the means for producing wealth. We must discover new, concrete models for applying this biblical principle in our global village. I hope and pray for a new generation of economists and political scientists who will devote their lives to formulating, developing and implementing a contemporary model of Jubilee.

The Liberty Bell hanging in historic Philadelphia could become a powerful symbol for US citizens working to share our resources with the poor of the world. The inscription on the Liberty Bell, "Proclaim liberty throughout the land," comes from the biblical passage on Jubilee (Lev. 25:10)! These words promised freedom and land to earn a living to Hebrews enslaved in debt. Today poverty enslaves hundreds of millions. The God of the Bible still demands institutionalized mechanisms which enable everyone to earn a just living. The Jubilee inscription on the Liberty Bell issues a ringing call for international economic justice. Do Christians have the courage to demand and implement the structural changes needed to make that ancient inscription a contemporary reality?

(Readers interested in practical steps that could be taken to achieve international economic justice will want to read all of Sider's book, particularly chapter nine, the source of this excerpt.—Ed.) ☐

Ronald J. Sider, who holds a B. D. and Ph. D. in history from Yale University, is associate professor of history and religion at Messiah College, Grantham, Pa.

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J is for justice

by Howard E. Royer

What doors are open for a denomination of 175,000 members to *do* justice? That is, to demonstrate the church's long-standing view that conversion has both spiritual and social dimensions? To live out such texts as Isaiah 58:6-8 and Luke 4:18-19? To intervene in behalf of the poor and the oppressed? In short, to keep the challenge of prophetic biblical witness alive?

How shall we do justice? Let us count the ways.

APARTHEID. The Church of the Brethren General Board is one of three religious shareholding bodies currently appealing to the Union Carbide Corporation to terminate operations in South Africa. A joint resolution filed by the churches contends the industry in effect has become the ally of South Africa's racist, minority government.

BIBLICAL STUDY. Central to faithful witness is the recovery of biblical tradition, a tradition which accents servanthood, prophetic witness to the state, identification with the poor, simplicity and sharing, justice and peace.

Seminars and workshops delving into such biblical themes will be offered by the denomination to districts and congregations beginning in July.

COUNCIL of the SOUTHERN MOUNTAINS. Working for mine health and safety and other reforms for laborers in central Appalachia, this program received $15,000 in grants from the Church of the Brethren SHARE program during 1974-77.

DISASTER RESPONSE. The Brethren Service Disaster Network responded to 15 disasters in 1978.

Across the districts the program is gearing up to deal not only with regional or national emergencies, but local and personal tragedies as well.

ECONOMIC ORDER. Global dialog is beginning to focus on issues of international economic justice within the United Nations, the World Council of Churches and the National Council of Churches.

In the United Nations the study centers on the New International Economic Order and the Third Development Decade. In the WCC, on creation of a "Just, Sustainable, Participatory Society." In the NCC, on "Human Values in the Economic Order."

Brethren are involved at all three junctures.

FAMILY LIFE and POPULATION PROGRAM. As part of our Church World Service ministry, this effort expanded family planning and maternal/child health care projects especially in Central and Latin America in 1978. The United Nations and the World Bank assisted with funding.

GOALS FOR THE '80s. To be presented by the General Board at the 1979 Annual Conference is a statement aimed at guiding program development for the church over the next decade. Congregations and districts have fed into the shaping of the goals.

The theme, adapted from Micah 6:8, points to three compelling tasks: to do justice, to love tenderly, to walk humbly.

HOUSING. One of the most significant models of indigenous development is the Kentucky Mountain Housing Development Corporation operating in Clay and Jackson counties.

Directed by Dwayne Yost and augmented by $100,000 of SHARE funds, the program has in five years enabled the building of more than 70 new homes at low cost interest, the remodeling of scores of others, employment for residents, and creation of a board of professionals and consumers who have become deeply engaged in community issues.

INFANT FORMULA. Concerned that misuse of infant formula by consumers is a key cause of malnutrition and illness for infants in developing areas, the Church of the Brethren has joined with other churches and groups pressing multinational corporations to modify their marketing practices where conditions merit.

Currently the activity centers in study of the bottle feeding issue, observance of the international boycott of Nestlé products and in shareholder action with American Home Products to create an Infant Formula Review Committee.

JAMAICA. Convened here in January, the Central Committee of the World Council of Churches voted to establish a program on disarmament and against militarism.

H. Lamar Gibble was a leading representative of the peace churches in urging that disarmament concerns have highest priority in the WCC and that serious attention be given to nonviolence as a means of conflict resolution and to conscientious objection as an expression of faith.

KINDERGARTENS. In the rolling hills and valleys known in the Bible as Judea and Samaria, a Brethren Volunteer Service team of educators—"retirees" Ruth and Tom Nelson—is helping shape a network of centers for more than 500 Palestinian kindergartners.

PARTNERSHIP
« مشاركة »
"שותפות"

Several of the centers are in Arab camps in Israeli-occupied territory.

LAW RESOURCE CENTER. On behalf of American Indians who through the courts seek just compensation for tribal lands overtaken by governments or private interests, a law resource center has been launched in Washington, D.C., staffed by American Indian lawyers.

SHARE has issued a grant of $10,000 to assist in the center's operations.

MISIÓN MUTUA—a Spanish term for mutuality in mission—describes the new concept guiding Church of the Brethren mission strategy. Merle Crouse, who is implementing the program as part of a church development assignment, explains the new pattern is to approach other Christians as sisters and brothers in Christ, as full partners in the ministry of the gospel.

NUCLEAR WEAPONS. Through district Witness Commissions, Brethren study/action groups in six areas are focusing on weapon-related activity in their midst and inquiring about ethical considerations, safety for employees and community, and alternate use planning for the sites.

The end goal: Economic conversion from weapons production to consumer industry. The targets: Nuclear weapons plants of Rockwell International in Colorado, Bendix in Missouri, Union Carbide in Tennessee, Monsanto in Ohio, General Electric in Florida and military bases at Highland Park and Rantoul, Ill.

OASIS AIR. In Niger, on the southern fringe of the Sahara Desert, Ralph and Flossie Royer have developed for Church World Service Project Oasis Air, helping villagers cement walls, irrigate hundreds of gardens, purchase oxen, commence literacy classes, organize cooperatives, enlist health workers and rebuild roads.

These two African missionaries bring a Christian presence in a Moslem-dominated land.

PAROLEES. In cooperation with Brethren Service, the community of Castañer, Puerto Rico, and its hospital over the past 20 years have made work and rehabilitation opportunities available to five individuals on parole or probation. The record is one few other communities of similar size can match.

QUERIES. Prompted by Annual Conference queries on life-style, a task force on Christian life-style is examining the broader meaning of stewardship as it pertains to energy and land use, simpler and more responsible patterns of living, global justice and covenant community, looking for practical handles to commend to the church.

The task force report is scheduled for 1980.

RESOURCES. "Doing the Word" is a highly recommended curriculum series on the social ministry of the people of God. A particularly insightful work from the series is Walter Brueggemann's *Living Toward a Vision:* Biblical Reflections on Shalom.

Also helpful to study/action groups on a variety of themes are the interdenominational mission education resources of Friendship Press. For descriptions, write the Parish Ministries Commission, 1451 Dundee Ave., Elgin, IL 60120.

SOLAR HEATING. Low-cost solar heaters for hogans on the Navajo reservation are being developed through the Indian Ministries Task Force of the Joint Strategy and Action Committee of the churches. Through SHARE support, Samuel Harrison of

the Lybrook, N.M., Community Ministry of the Church of the Brethren is one of the Navajos trained to teach construction of the solar devices.

A dream of the Lybrook community is to establish an alcoholism rehabilitation center where solar food dehydrators are produced as a cottage industry.

TELEVISION AWARENESS TRAINING. T-A-T, a program of training for leaders to help viewers weigh the impact of television on their lives is going international. Begun jointly by the Church of the Brethren, American Lutheran Church, United Methodist Church and Media Action Research Center (MARC), in 1976, T-A-T is now being transported abroad by the World Association of Christian Communication.

There are now nearly 500 accredited T-A-T leaders in the United States and Canada.

UNDOCUMENTED WORKERS. Concerned with the human rights of undocumented persons whose presence in the country lacks legal status, an Immigration Coalition has been formed in Los Angeles, representing four predominantly Mexican communities and 30 organizations.

Joining with the Pacific Southwest District in support of the venture, SHARE has provided first year funds of $7,500.

VISION. Giving momentum to the church's engagement in public life are the Old Testament understanding of Yahweh as God of both justice and peace, and the New Testament emphasis on agape love. These concepts are traced in the landmark Annual Conference study of 1977 on Justice and Nonviolence, a study which asserts that "in Jesus Christ there are no qualifying limits to God's justice and peace."

The paper prods Brethren to witness specifically in the areas of peace and disarmament, economic justice, human rights and eco-justice, developing a theology of "living here and now in the spirit of the kingdom."

WOMEN'S EMPOWERMENT. To raise awareness about overconsumption and the misuse of resources by the First World, and to contribute to the development and liberation of women in the Third World, a Global Women's Project has been launched by the Church of the Brethren.

A self-imposed "luxury tax" is one means suggested for supporting the cross-cultural thrusts in education and empowerment.

X is many things, including the signature of persons who cannot read or write. Among literacy programs engaging workers from the church is Logos, Inc., Dongola, Ill., where BVSer Beverly Weaver is teaching community children and adults to read and write.

YOUTH. In the International Year of the Child BVSers and other World Ministries workers serve girls and boys in far-flung settings: In Jericho, at the Al-Bir Society for Palestinian boys without homes. At Woodstock, Ill., as houseparents at a rural home for retarded children from Chicago, ages 4 to 21. In Haiti, at the Aide aux Enfants school, clinic and feeding program for 600 children.

In the Republic of Ireland, with troubled teenagers in Dublin, and in Northern Ireland, at a community relations center for both Catholic and Protestant youth. And in day care and learning centers in Dundalk and Fairplay, Md.; Canton and Elyria, Ohio; Indianapolis, Ind., and Elgin, Ill.

ZAMBIAN REFUGEES. The uprooted from nine countries—from Afghanistan to Zambia—were among the 97 refugees resettled through the New Windsor, Md., Brethren Service Center in 1978.

Because of the spiraling numbers of displaced peoples, congregations are urged to redouble their efforts to accept and place refugees in the next few years.

& ET CETERA. Only the alphabet is ended, not the recitation of human needs awaiting responses, nor even the responses which the denomination already has mounted.

Given the brokenness, the hurt, the oppression, the injustice that prevails; given the nature of our own involvement, often hidden or silent, in the violence of the day; above all, given faith in Jesus Christ who decidedly stands for wholeness and liberation, indeed . . . *what does the Lord require of you, but to do justice, and to love kindness, and to walk humbly with your God?* ☐

Do we *have* to put people

There are barriers built into our society which keep apart rich and poor, black and white, powerful and powerless. Prisons are the most blatant example of this forced separation. Christians who find themselves on the "respectable" side of these barriers must not tolerate such divisions.

by Bob Gross

An old man climbs the courthouse steps in Winona County, Minn., with $50 in his pocket which he will leave on deposit there.

A Royal Oak, Mich., woman meets weekly with a young woman in her town. Sometimes they go shopping, or to the park. Sometimes they meet at the older woman's home for a meal. Sometimes they just talk.

Two men leave the house of a Christian community in Baltimore. Inside, the members of the community meet in prayer, asking for God's will to work in the lives of those two men.

A teenage boy repairs the broken windows of the home of an elderly couple in Kitchener, Ontario.

A Bethany Seminary student brings a guest to the seminary, shows him the empty dormitory room which has been prepared for him, and promises to meet him the next morning to talk over some things.

All these are very commonplace occurrences. And that is what makes them special. Each one is an example of a simple, community-based alternative to putting people in jail.

The Church of the Brethren Statement on Criminal Justice Reform, adopted at Conference in 1975, calls for several kinds of responses to the problems of crime and the criminal justice system. One response suggested is "living an alternative." This involves some form of withdrawal from the present criminal justice system and an active seeking for more loving, a more Christian response.

The need for alternatives to imprisonment is indisputable. Well over half a million people are in jails, prisons and reformatories in the United States, representing an imprisonment rate of approximately 250 per 100,000—by far the highest of any western country. Yet our crime rate is *also* the highest of any western country. For 200 years we have built more and more prisons, and the crime rate has steadily risen.

At the federal prison at Ashland, Ky., where I spent 18 months for not cooperating with the draft, it became clear to me that the men going home from that relatively progressive prison were more likely to commit another offense than if they had never been imprisoned.

This has also been the finding of the National Advisory Commission on Criminal Justice Standards and Goals: "The prison, the reformatory and the jail have achieved only a shocking record of failure. There is overwhelming evidence that these institutions create crime rather than prevent it. Their very nature insures failure."

Prisons have failed society, but a more important reason for alternatives is that *prison is no place to put people.* The growing feeling that newer prisons are "soft" or that they "resemble country clubs" is a false one, based on misperception and misinformation. Prisons are cages. To be imprisoned is to be caged, in an atmosphere of fear, deceit, mistrust and hate. Jesus proclaimed release for prisoners (Luke 4:18) and we must seek ways for that release to become reality.

One alternative is to simply tear down the prisons and let the prisoners go home. While this is consistent with the kingdom of God, it is not likely to occur fully in these times. However, the results would not be so serious as most people probably think. The great majority of those in prison—75 to 85 percent—are there for crimes against *property,* not involving violence to people. Many prison wardens, probation officers

and experts in criminology agree that these persons, and perhaps others as well, could be released without presenting any real danger to society. An historical example which bears this out occurred in Florida, where in 1963 a United States Supreme Court decision freed 1,252 prisoners. A sudden wave of crime was feared. But 28 months later, the Florida Department of Corrections found that the repeat offense (recidivism) rate for these ex-

in jail?

prisoners was *half* that of prisoners released after completing their full sentences.

While most of the people in prison should be and could safely be released, it is still true that a society must deal in some way with crime. Let's look at some more loving and more effective alternatives to imprisonment by examining more closely the five situations described at the outset of this article.

Creative Sentencing. The old man in Minnesota is a chronic shoplifter, sentenced under a "self-sentencing program" which has proven successful there. Like 3,000 others in the five years of the program, he met with a counselor of the court to determine an appropriate sentence for his offense. The agreement: He placed $50 on deposit with the court, to be used to reimburse any merchant for anything the man might steal in the future. The result: the old man quit shoplifting, because he didn't want to lose his $50.

Volunteers in Probation. The Royal Oak woman is a part of one of the oldest and most exemplary programs of volunteer "probation counselors" in the country. The young woman she sees weekly is on probation, and the two were brought together by the professional staff of the court's probation department.

This is the kind of service called for in one of the recommendations under "living an alternative" in the Church of the Brethren's criminal justice statement: "Members are encouraged to actively seek relationships with offenders, and those in danger of becoming offenders, in an effort to provide a constructive and supportive influence."

Well-supervised, creative probation could be a most promising alternative to imprisonment, but on a national average, a probation officer spends about three minutes per month with each probationer—and half of the probationers end up committing another offense. In contrast, each volunteer working with the Royal Oak probation department spends an average of 12 hours per month with the assigned probationer. The repeat offense rate is down to 15 percent.

Concerned persons are working as volunteers with probation departments all over the country—they bear no legal responsibility for the action of those assigned to them, just a commitment of time and concern.

Not Calling Police. Another recommendation under "living an alternative" calls Brethren to "Consider carefully whether it is in harmony with the teaching to overcome evil with good, to report wrongs done against themselves to police authorities." Jesus taught "Bless those who curse you, pray for those who abuse you. To him who strikes you on the cheek, offer the other also; and from him who takes away your cloak do not withhold your coat as well" (Luke 6:28, 29).

The first reaction of most people when they suffer the kind of offenses Jesus talks about would be to call the police. That is the easy response, but it is not the *loving* response to which Jesus calls us.

In the third of our five examples, the two men leaving the house in Baltimore had just robbed the occupants at gun point. A BVSer relates what happened. "I was present during an armed robbery one night at Jonah House—a terrifying experience, I must say. We did not phone the police during or after the robbery. Rather, during the robbery we tried to talk with the brothers with the gun about how they didn't need a weapon to get money from us, and after they left, we joined in prayer for these brothers—that God might show love to them and work changes in their lives. We have a relationship between our two communities in Baltimore that, in the event of trouble, we call on each other—both to aid with physical presence and to aid in restitution afterwards. We think that relying on the police only amounts to calling in the power of the gun which we ourselves are unwilling to wield."

Restitution and Reconciliation. In the fourth instance, the teenage boy is repairing the windows of the older couple's house because he broke them. He and they are fortunate that in their town of Kitchener, Ontario, Mennonite Central Committee and others in cooperation with the court's probation department have instituted the "victim-offender reconciliation program."

Focusing on crimes with identifiable victims, such as mischief, theft, breaking and entering, malicious damage and minor cases of assault, the program brings victim and offender together under the guidance of a trained volunteer mediator to agree on appropriate restitution or repayment in each situation. This approach not only aids the victims in a concrete way and keeps the offenders out of jail so they can "pay a debt to society" in a real and meaningful sense, but it achieves *reconciliation* between the two—a healing of relationships which the present criminal justice system cannot and does not accomplish.

Bail Project. The guest brought to the seminary by a Bethany student had spent the previous several nights at the Du Page County jail. A handful of students and staff at Bethany Seminary are active in the Project Understanding bail project which for five years has provided bail money to prisoners in the Du Page County Jail who cannot afford bail. (About half the persons in local jails across the country have not been convicted of any crime, and are there only because they cannot afford bail.) After securing their release, the project gives offenders assistance with housing, food, employment, counseling and legal aid, if these are needed.

To supplement their efforts, the seminary has made two rooms available which the project rents on a daily basis for people bailed out of jail who have no place to go. Previously, those involved with the project opened their homes for such emergency housing.

A better approach to the injustice of a money bail system is bail reform, so that ability to pay would not be the factor which determines who is released and who suffers pre-trial imprisonment. But in communities where there is no openness to bail reform, bail projects or similar efforts by individuals such as the one in Du Page County are the next best recourse.

These are examples of just a few of the alternatives which have been found more successful than imprisonment in dealing with the problem of crime and its causes.

But neither these nor the many other important alternatives to imprisonment can gain a foothold in society as long as the notion persists that prisons are the answer to crime. A necessary element in the effort to establish alternatives is a determined opposition to the construction of any new prisons.

Openness to Offenders. Besides involving themselves in such efforts as those already described, Brethren could render important service and witness—by developing a spirit and a practice of *openness* to offenders. There are barriers built into this society which keep apart rich and poor, black and white, powerful and powerless. Prisons are the most blatant example of this forced separation, but it takes many other forms as well.

Christians who find themselves on the "respectable" side of this fence must not tolerate such divisions. If we allow ourselves to be separated from the poor, we may be separated from the Good News which is preached to the poor.

Our openness to offenders can take varied forms. People coming out of prison or released on probation need employment and housing. Many of us are in a good position to offer one or both of these. Most of us can at least aid the offender in seeking them. Education or vocational training are sometimes needed. We can tutor, or we can help to open the doors to programs in these areas. We can offer our time, our friendship and the fellowship of our churches or small groups.

The point is that our openness must be active. We cannot just sit back on our respectable side of the fence and feel open. Our lives must reach out to touch the lives of others—for the sake of our own wholeness as much as for the other's sake. For "as you did it to one of the least of these brethren, you did it to me" (Matt. 25:40). ☐

Bob Gross is a member of the New Covenant Fellowship, Athens, Ohio, and works as a volunteer in a ministry to prisoners.

In prison and they visit them . . .

Jesus' call to visit those in prison, and his proclamation of release to the captives have led Brethren into many types of ministry to prisoners.

For over three years the Lost Creek Church of the Brethren, in the Southern Pennsylvania District, has been visiting prisoners in the local county jail. Their initial inspiration came from Jesus' admonition in Matthew 25:40, "As you did it to one of the least of these my brethren, you did it to me."

They inquired at the jail and found that there were no regular Sunday services for the people locked up there, so they organized themselves into four groups, taking turns providing worship services at the jail. "We were literally welcomed with open arms by the prisoners," they reported.

A Middle Pennsylvania congregation, Carson Valley, has had an important ministry at the Blair County Prison, including concern for the families of those in prison. They are now seeking to develop a rural rehabilitation center where persons emerging from prison can live and work in a new and constructive setting.

Another Middle Pennsylvania project is in State College, where Brethren are active in several kinds of ministry. Weekly visiting at nearby Rockview State Prison is maintained, along with visits at the Centre County jail, now led by BVSer Gary Dean, from Mount Morris, Ill. Also, Brethren are active in Community Alternatives in Criminal Justice, a community-based group which is developing alternatives to imprisonment in the county.

One-to-one visiting has been the focus of Brethren in Northern Indiana, led by the Luke 4:18 Task Force of the district witness commission. Through the Inmate/Outmate program at the Indiana State Prison, 12 to 15 Brethren travel together to the prison, and each one visits person-to-person with the same prisoner each time. In addition, the task force has shared its concerns with several congregations in the district, to enlist their participation.

In a simple and direct way, some Bethany Seminary students and faculty have been "proclaiming release to the captives" by paying bail for persons in the Du Page County jail who cannot meet their own bail. (See accompanying article for fuller description of the Du Page County Bail Project.)

Another type of ministry is the Death Row Support Project, coordinated by New Covenant Fellowship, in Southern Ohio District. Through this project, Brethren and others from throughout the country are writing regularly to persons on death row. It is hoped that other forms of support such as visiting, caring for the families of prisoners or efforts to abolish capital punishment can grow out of the correspondence now going on.

These are just a few examples of the ways Brethren are acting out the biblical concerns for justice and love, as they relate to prisoners.—Bob Gross

JUSTICE IN OUR CHURCH FAMILY

Justice may seem to the casual reader to be an issue affecting people outside our church, people for whom we assume a responsibility to succor, but from whom we remain comfortably isolated. Not so. Justice is an issue within our own church family. A cursory glance at even one issue of MESSENGER *reveals the agony: women, blacks, Hispanics, farmers, singles, pacifists crying for justice for their group.* MESSENGER *here offers a sampling of these groups and the justice issues they would have us confront.*

* * *

Church must make us all one family

Single people work in the church, contribute financially, are a part of the church, but often feel apart from the church. The church is family-oriented. Biblically, the marriage relationship is the metaphor for God's relationship with his people, and the church is the "bride of Christ." Yet today half the membership of a congregation may be single—never married, widowed or divorced.

A young single said, "I left my church because there was no place for me; the young adult group always did just-couples things together." Divorced people often feel censure and lack of caring and also leave. Family life institutes give help to families but few equivalent gatherings minister to unmarried people. After my husband's death, I told a friend I missed the things we used to do with her family. The statement, "Then find some other widows and do those things," was only thoughtless, not cruel.

The church is not cruel to singles, only thoughtless. Calling singles "one-person families" is a pathetic inaccuracy. Some remedies for the apartness of singles are implicit in the examples given above. The responsibility rests with those of us who are singles as well as with the married folk. For every one in the church is a single person, even in the marriage-family relationship. Each of us begins life single and many of us will end life single. In the meantime, the church must make all of us into one family.—ESTHER FREY.

Esther Frey is a member of the Mount Morris (Ill.) congregation and a recent moderator of Illinois and Wisconsin District of the Church of the Brethren.

Our ultimate goal: "Go out of business"

The Church of the Brethren Womaen's Caucus came into being because many women were experiencing exclusion from full participation in the life of the church. Believing that sexist worship, language and theology limit our understanding of and relationship to God and that women should be participating more equitably in the leadership of the church, the Womaen's Caucus organized to work at these issues.

The work of the Caucus proceeds in two complementary directions. We have worked to involve women in the church through resourcing and enabling of their skills and interests. This resourcing is accomplished through our newsletter, *Femailings*, scholarship program, Annual Conference activities and participation in the nominating process. We have exerted pressure on the church to seek out women for leadership and to recognize that the sexism which occurs in our church family also underlies global issues of power and justice.

As a direct result of the energies of the Caucus, we have experienced some changes in our church. Today, women are serving in leadership positions in greater numbers. In 1975, the Caucus initiated a petition drive which resulted in the creation of the Person Awareness program of the Parish Ministries Commission. The General Board has adopted an inclusive language policy and Conference passed the Equality for Women paper in 1977. Theology and worship which exclude women are under scrutiny throughout our church family.

The Womaen's Caucus looks forward to the day when the issues we are raising are no longer issues. We would like nothing more than to "go out of business" as the vast resource of womanpower and manpower is at last used to its fullest.

–KAREN HOOVER

Karen Hoover is a member of the Highland Avenue congregation in Elgin, Ill., and is active in the Church of the Brethren Womaen's Caucus

A growing world of Hispanic Brethren

Is there justice in the Church of the Brethren for Hispanics? Permit me to straddle the fence and reply, "Yes" and "No." It was in 1972 in Miami, Fla., that a special consultation on the Brethren Hispanic American Ministries was held. At that time, the group worked hard and an honest effort was made to deal with problems of the Hispanic group. A decision was made to create a newsletter and to prepare promotional membership brochures. It was proposed that as a means of educating the church on the needs of Hispanic Americans and on its own racism, racism training events on Hispanic Americans would be held. Our Brethren colleges could have courses on Hispanic American culture and commence exchange studies and assignments in Puerto Rico, South Texas and California. The consultation asked that Hispanic Americans be on the General Board ballot.

Today, several years later, as I look at the General Board, I see no member of the Brethren Hispanic American community, although there is a growing representation of women and a youth representative. Hispanics are nominated but not elected.

Do Brethren really know what we are all about? We are about the same "Master's business." We want true representation and a voice placed where we will truly be heard. But it is a brother and sister relationship that we seek, not a parent and child. When this is achieved, then, and only then, will I be able to say that we have true justice in the church.

As we involve ourselves in more ecumenical participation, let us become fully involved and familiar with the growing Brethren world of Hispanic Americans.

—PHILL CARLOS ARCHBOLD

Phill Carlos Archbold is moderator of the Brooklyn First Congregation, Brooklyn, N.Y., and chairman of the Brethren Hispanic American Ministries.

Heavy influence at the local level

The minority group status of farmers has resulted in unconscious identification with other minority groups—not in terms of specific problems and conditions, but in feeling of powerlessness as decisions affecting lives and businesses are made by persons and circumstances not directly related to those lives and businesses.

Church of the Brethren farmers are a diverse minority. Position statements and actions of the church in response to injustice of one group sometimes contribute to injustice of another group as in the frustrating farm worker issue. Brethren farmers concerned about farm laborers try to be personally responsible in their dealings but find their livelihood threatened by the economic and political action of the United Farm Workers (UFW) organization. Increased price supports and tax relief aimed at economic justice for the family farm may contribute to injustice for beginning farmers who can't compete as the economic position of established farmers improves.

The Church of the Brethren has supported rural life tangibly as well as sentimentally by making loan funds available to qualified potential farmers.

In many congregations farm families exert more power than their proportionate numbers would indicate. Farm owners are in a financially advantageous position and generous contributions sometimes have strings attached, in spite of the giver's best intentions. Another factor is the "rootedness" of farm families, in contrast to the transience of today's society, which does not encourage involvement in community and church organizations. Farmers generally "stay put" and provide continuity and stability so necessary for church survival.

Farmers' disproportionate influence is mainly at the local level. The present General Board includes only two farmers, and it's been many years since Annual Conference has been moderated by a farmer!—Joy Dull.

Joy Dull and her husband, Ralph, are farmers in Brookville, Ohio, and members of the Brookville congregation. She was formerly consultant for farm life on the Parish Ministries Commission.

Working together for mountain life

The Appalachian mountains are rich in natural resources. For decades its people lived semi-independently in its hollows and valleys and its plateaus. It was a hard life, but the people seemed to have what they needed. Money was of little value because the people were largely self-sufficient—they "did for themselves."

Timber companies, mining companies, and accompanying mechanization have reduced the mountain people to government dependents, subsisting on welfare checks.

The Brethren Appalachian Caucus Covenant resists this patronizing attitude and seeks to support efforts (particularly church related) to give Appalachian people opportunities for cooperative self-development in the midst of both the welfare system and the continuing disruption of the land by coal-mining ventures.

BACC has encouraged cooperative feeder pig ventures, cooperative gardening, a co-op food store, a sawmill to be eventually owned and operated by workers, a co-op mining effort, housing development in which unemployed persons build homes for each other through church and government cooperation. BACC has also encouraged and supported early childhood development efforts, scholarship for church leader development and improved community health care.

BACC supports some of these efforts through cooperation with CORA (Commission on Religion in Appalachia) and the Brethren SHARE program.

BACC sees the importance of the people of Appalachia to be able to have opportunities to meet their own needs and to have greater control over the use of the resources in the area.—Cordell Bowman

Cordell Bowman is a member of New Covenant Fellowship, Athens, Ohio, and is active in the Brethren Appalachian Caucus Covenant.

Speaking for those who have no voice

Gay persons face job discrimination, civil and human rights violations and psychological, physical and spiritual violence at the hands of both the church and society. This must stop. Justice for gay people will not be achieved until the church recognizes its role as an oppressor and advocates full civil and human rights for all people. Church people must stop looking at gay men and lesbians only as sexual beings and start looking at them as whole human beings and Christians.

Gay people feel—with good cause—that presently they have a voice in the church only so long as they deny or hide their sexuality. The Brethren-Mennonite Council for Gay Concerns (BMC) hopes to speak for those who otherwise would have no voice.

BMC is "committed to Christ, and called to dialog with and to educate" the Brethren and Mennonite denominations about homosexuality and gay people. In an attempt to cut through the many myths, stereotypes, prejudices and fears that surround lesbians and gay men, BMC (Box 24060, Washington, DC 20024) provides accurate information about homosexuality from the physical and social sciences, biblical studies and theology, both through its newsletter, *Dialogue*, and through a large volume of correspondence.

BMC also fosters dialog between gay and non-gay persons in the churches by setting up encounter sessions where non-gay church people can learn firsthand about the experiences, feelings, ideas and hopes of gay Brethren and Mennonites.

Most importantly, BMC provides support for Brethren and Mennonite lesbians and gay men, and their parents, spouses, relatives and friends.

BMC's primary goal through all this is to help bring about the church's full acceptance of gay people as God's children—acceptance which would reflect the fact that when Christ died on Calvary, he died for *all* of us, not just the elite, the "socially acceptable," or those who belong to a certain majority.—Martin R. Rock

Martin R. Rock is coordinator of the Brethren/Mennonite Council for Gay Concerns, and is a member of the Curryville, Pa. congregation.

Evangelism ministry and Bible teaching

The Brethren Revival Fellowship (BRF) came into being because the Church of the Brethren was seen to be moving into liberalism and there was a sense of helplessness on the part of members who did not agree with that direction.

In the earlier days of BRF's existence, there was open resistance from fellow Brethren. More recently some have been saying that the conservatives have a right to be heard. Breakthroughs have occurred: At Annual Conference and in General Board and program involvements the BRF presence has been increasingly felt.

Yet, in spite of all this, the Brethren Revival Fellowship still seems to be viewed primarily as a divisive force in the church, and is looked upon with considerable suspicion. If there is genuine concern for the welfare of minority views in the Church of the Brethren, why are BRF's views not represented at Bethany Seminary by hiring at least one professor who would uncompromisingly hold to an inerrant Bible? Why are not at least a few of the Elgin staff members promoters of the evangelical/conservative Brethren positions? Why is not a strong mission work established?

There are three primary reasons why the BRF has stayed within the Church of the Brethren: our deep conviction and firm belief in the importance of the historic doctrinal stand of the Church of the Brethren, the freedom granted to local congregations which allows members to worship as they believe best, and the many requests that come to BRF from congregations wanting a ministry of evangelism and clear Bible teaching.

With such opportunities in mind, the BRF has consistently said, "Stay with the established church." Our primary concern is not so much related to whether justice has been shown to us, as it is to the matter of whether justice has been shown to God and to his word. —James F. Myer

James F. Myer is an ordained minister in the White Oak (Pa.) congregation, a member of the Church of the Brethren General Board and chairman of the Brethren Revival Fellowship.

Silent resistance to outmoded roles

If, as wise persons have said, experience is a way of judging the future by the past, then pastors' wives are hearing the creak of outmoded employment practices in the church and are filling jobs elsewhere. No longer are they decorating their diplomas and marriage certificates with role models of the self-sacrificing subordinate, whose interior sufferings, as one who gave freely for an overworked, underpaid husband, are said to have redeemed a smug congregation.

Indeed, they see this past model not only as mock folly but as the untold tragedy of women who sincerely believed that they were doing a favor to themselves, their husbands, the church and God. Yesterday's tragedies have bred a new lot: the pastor's wife who claims freedom to separate her God-given destiny from her husband's congregation.

The silent approbation of outmoded practices by pastors' wives only perpetuates the injustice of two tempers in the church: its denial of common justice when it is demanded as a right; its gifts of more than justice when an appeal is made to its generosity as God's gracious advocate on earth. A contemporary pastor's wife does not cater to either temper, by demanding from a base of justice, or pleading from a base of poverty. Both are self-debasing and belittling. So she earns her way elsewhere.

Most unjust of all is your reaction, no doubt, as a reader of a denominational magazine and, probably, a loyal church member. "What she says isn't true, and even if it were, she shouldn't say it." It is precisely this reaction from her husband's public which has silenced pastors' wives in the past. Their loyalty to their husbands could be counted on to keep them silent and submissive.

Today, pastors' wives are still silent, but the silence marks a resistance to outmoded roles of partnership. Each pastor's wife has become her own advocate. She is building her God-given life in an expanding individuality. —Inez Long

Inez Long is a high school English teacher and the wife of a retired pastor, living in New Holland, Pa.

Concern for peace biblically rooted

The Brethren Peace Fellowship focuses at two points which it believes are interrelated. It is concerned about keeping the church's peace witness alive and vital. It is also concerned about the renewal of the church.

But a biblically rooted concern for peace is also concerned about justice. There can be no peace without justice. And there can be no justice unless there is peace. Indeed war is the greatest, most terrible form of injustice.

The Brethren Peace Fellowship Newsletter has focused on such issues as "peacemaking in repressive societies," the move toward black equality and how a Christian responds to violence in this regard. Issues have featured various persons involved in justice, such as Cesar Chavez, Martin Luther King Jr. and the Berrigans, and an open discussion of various aspects of the movement toward full equal rights for women.

The danger with "justice" issues is that so often church leaders have followed the popular causes as identified in cover stories in *Time* and *Newsweek* and have often dropped into step with their methods rather than seeking to understand issues and responded from the perspective of the biblical and theological orientation of our faith. When funding of violent black efforts was an issue, BPF found itself at odds with some leadership pressures as we tried to sort through the alternatives that faced us. Similarly with the women's movement it is not always easy to separate the emotions of the moment from a solid, responsible course which reflects the biblical understanding.

Because the denomination has not adequately provided a biblical and theological base for our response to injustice, in many ways little progress has been made toward converting those who do not understand or appreciate areas of injustice. Many biblically illiterate church people view the church's efforts in these areas as "social" involvement because they have not seen the biblical concern for righteousness which applies to our day as surely as it did in Bible times. —C. Wayne Zunkel

C. Wayne Zunkel is pastor of the Panorama City/Glendale yoked fellowship in California. He is editor of the Brethren Peace Fellowship Newsletter.

TO DO JUSTICE

Annual Conference statements and General Board resolutions point to many justice concerns of the Church of the Brethren: criminal justice, eco-justice, economic justice, equality of women, peace and disarmament, taxation for war and many others. The resources described here are a sampling of the many excellent materials available to guide individuals and groups in study and reflection.

Economic Justice

Lord Make Us Hungry—Make Us Bread. Aids for worship related to issues of hunger and justice are available from Bread for the World, 4600 N. Kilpatrick, Chicago, IL 60630.

Sharing Global Resources. The relationship between rich and poor nations and the possibility of a new international economic order is explored in this 35-minute slide show. Rental is $10 from American Friends Service Committee, 1501 Cherry St., Philadelphia, PA 19102.

Who Really Starves? Women and World Hunger. This book capsulizes the effects of women's status, worldwide upon women's roles in food production, distribution and consumption. Forty pages, it can be obtained for $1.25 from Friendship Press, 475 Riverside Dr., New York, NY 10027.

Bottle Babies. The use of infant formula is badly suited to poverty conditions and yet many producers promote the sale of formula in the Third World among people who can least afford it. 16mm, color, 26-minute film describes why and how. Marketing Dept., Church of the Brethren General Offices, 1451 Dundee Ave., Elgin, IL 60120.

Ending World Hunger. Designed by Duane and Ramona Smith Moore for Mennonite Central Committee, this 4-session study guide aims to create a clearer understanding of the causes of world hunger and appropriate Christian responses to hunger issues. Available for $1 from Millindo Food & Hunger Concerns Committee, Rt. 2, Box 79, North Manchester, IN 46962.

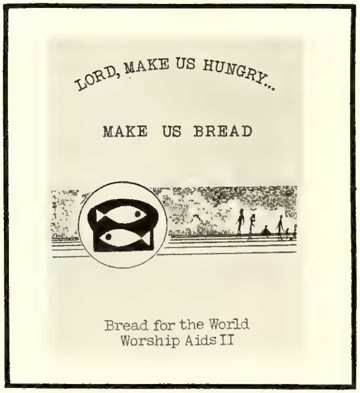
Criminal Justice

Instead of Prisons. A very readable discussion of research on the use of prisons and alternative programs is available from PREAP, 3049 E. Genesee St., Syracuse, NY 13224.

Death Penalty Packet. This collection of nine booklets and articles discusses biblical and social concerns in the use of capital punishment. Available for $1 from the Brethren Press, 1451 Dundee Ave., Elgin, IL 60120.

I Was in Prison. . . . This newsletter on Brethren concerns in criminal justice is a joint ministry of the New Covenant Fellowship and the Church of the Brethren Washington Office. For a free subscription contact Bob Gross, Rt. 3, Box 213A, Athens, OH 45701.

IMPACT Prepare on Imprisonment. This 12-page study guide paper prepared by the Washington Interreligious Task Force on Criminal Justice explores concepts of crime and justice, biblical perspectives, popular images and realities in the use of prisons, and alternatives to imprisonment. Free from the Church of the Brethren Washington Office, 110 Maryland Ave., N.E., Washington, DC 20002.



LORD, MAKE US HUNGRY...

MAKE US BREAD

Bread for the World
Worship Aids II

Human Rights

Last Grave at Dimbaza. Shot secretly inside South Africa, this film reviews the full range of the racial policy-pass system, military might, segregation and inequality in industry, housing, medical services, educational services and facilities, and especially the effects of the system on black family life. The film is unusual in taking the viewer inside the assembly line in auto plants and inside the life of an Africa "nanny" in a white house. High white standards of living are dramatically pictured. Contact Clergy and Laity Concerned, 1322 18th St., N.W., Washington, DC 20036.

The Quest for Human Rights. Engage/Social Action Forum #38, an excellent 40-page study on the historical and theological perspective, foreign policy implications and the domestic agenda on US human rights policy. 30¢ per copy. Write e/sa, 100 Maryland Ave., N.E., Washington, DC 20002.

Journal of Current Social Issues on Human Rights. Summer 1978. Published by the United Church of Christ, this 100-page study book presents reports on the human rights struggle from seven countries, including the United States and the USSR. Though violations continue in tragic numbers, there is hope in the stories of people who refuse to give up . . . even against terrible odds. $3.75. Journal of Current Social Issues (Human Rights Summer 1978), 10 Pelham Parkway, Pelham Manor, NY 10803.

JOURNAL OF CURRENT SOCIAL
issues

Human Rights

All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one

Justice for Women

Statement on the Equal Rights Amendment. Clearinghouse Publication 56, US Commission on Civil Rights, December 1978. A 32-page booklet dealing with effects of implementation of state ERAs on legislation. Single copies free. Write the Commission at Washington, DC 20425.

Statement on the Equal Rights Amendment

What's All This About an ERA? Religious Committee for the ERA. A 25-frame color filmstrip with cassette and script, approximately five minutes long. Art work enhances educational aspects dealing with legal obstacles before women. Free rental. Church of the Brethren Washington Office, 110 Maryland Ave., N.E., Washington, DC 20002.

Why Religious Groups Support the Equal Rights Amendment. Religious Committee for the ERA. A pamphlet which helps persons explore issues of equality and justice in relation to faith. 475 Riverside Dr., Room 812, New York, NY 10027. Single copies free. $5 per hundred.

Battered Women: A Summary by Sabra F. Woolley, May 1978. This concise study looks at causes and the inadequacy of the legal system, and gives suggestions for prevention and treatment. A good overview for quick study. Women's Equity Action League, 805 15th St., N.W., Suite 822, Washington, DC 20005. $2.

Battered Wives by Del Martin. One of the first major comprehensive books published on spouse abuse. A must for those seriously interested in learning more about the problem. Glide Publications, San Francisco, 1976.

Response to Violence and Sexual Abuse in the Family. Bimonthly newsletter published by The Center for Women Policy Studies, an organization dedicated to increasing public awareness on the subject. 2000 P St., N.W., Suite 508, Washington, DC 20036. Free.

La Enmienda De Derechos De Igualdad Y La Vida Familiar. By Charles Petty, it describes the effec of ERA on family life. It is also available in English. Order from Women's Division, United Methodist Church, 475 Riverside Dr., Room 1504, New York, NY 10027. $3 per hundred.

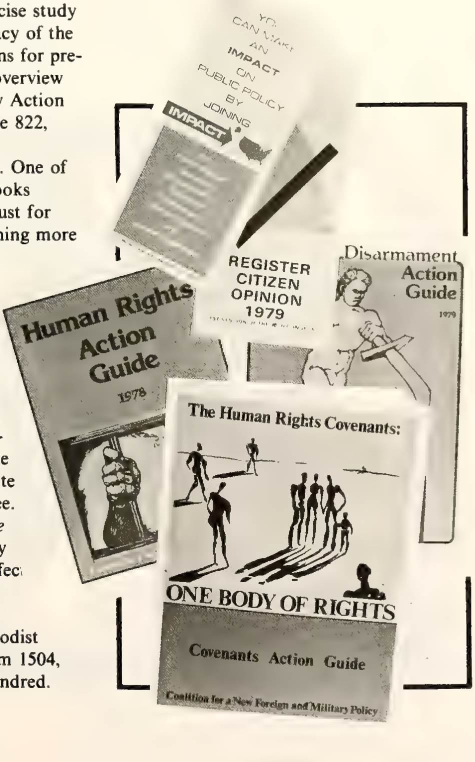
Disarmament

Packet on SALT II. A compilation of resources concerning the Strategic Arms Limitation Treaty, it includes analyses of the treaty from both political and theological perspectives, denominational statements, bibliography of religious literature, news articles and suggestions for action. It is an excellent resource for discussion groups. $2. Religious Committee on SALT, 100 Maryland Ave., N.E., Washington, DC 20002.

World Peace Tax Fund Slide Show. Entitled *Conscience and War Taxes,* this 20-minute slide presentation explains the history of the US income tax and presents the moral, legal and economic dilemma of those persons conscientiously opposed to contributing to war preparations through payment of taxes. It gives personal examples of individuals who are wrestling with this issue of conscience and what they are doing about it. Excellent discussion starter. National Council for a World Peace Tax Fund, 2111 Florida Ave., N.W., Washington, DC 20008.

At What Cost? A 45-minute slide show, charge. An examination of the values of our society which have led inevitably to an emphasis on military prowess, and a statement of the need to change those values so that respect for human needs is primary. Contact Jonah House, 1833 Park Ave., Baltimore, MD 21217.

The Race Nobody Wins. A brief, concise and amazingly easy to understand presentation about a massive, complex and seemingly endless problem—the international arms race. Geared to a high school level, the presentation is excellent for school, church school or discussion group audiences. Rental $10. CALC, 1322 18th St., N.W., Washington, DC 20036.


You can make an impact on public policy by joining
IMPACT
REGISTER CITIZEN OPINION 1979
Disarmament Action Guide
1979
Human Rights Action Guide
1978
The Human Rights Covenants:
ONE BODY OF RIGHTS
Covenants Action Guide
Coalition for a New Foreign and Military Policy

Active Witness

Register Citizen Opinion 1979, 96th Congress. A guide to political action including Congressional directory for all members, gives tips on how to write letters, outlines how a bill becomes law. Single copies free. Church of the Brethren Washington Office, 110 Maryland Ave., N.E., Washington, DC 20002.

You Can Make An IMPACT on Public Policy. Free brochure. IMPACT is a national interfaith network of committed persons who on the basis of religious and moral conviction seek to influence public policy. Free brochure describing IMPACT. Church of the Brethren Washington Office, 110 Maryland Ave., N.E., Washington, DC 20002.

Action Guides. A 16-page study and action guide, 10¢ each. Order from the Coalition for a New Foreign and Military Policy, 120 Maryland Ave., Washington, DC 20002.

Disarmament Action Guide—1979. A guide for citizen action directed toward reversing the world's arms race and converting a military economy to a healthy peacetime economy. Includes a section on SALT II, conversion, arms trade, resources, and how to organize for action in local communities.

Covenants Action Guide. A guide to the United Nations Covenants which answers questions concerning economic, social and cultural, and civil and political rights, the current status of the Covenants, and what the next steps in the ratification process are.

Human Rights Action Guide. A guide to current US human rights policy, what is happening around the world, and what citizens in this country can do to bring change.—Washington Office Staff

The Deer Hunter: Salt in a national

by Steve Simmons

THE DEER HUNTER, an EMI Films, Inc. Presentation; released by Universal. Produced by Barry Spikings, Michael Deeley, Michael Cimino and John Peverall. Directed by Michael Cimino. Screenplay by Deric Washburn; story by Michael Cimino, Deric Washburn, Louis Garfinkle and Quinn E. Redeker.

Michael Cimino's film *The Deer Hunter* is a kick in the teeth for anyone who participated in or stood by and watched the Vietnam War.

Three "buddies" leave the hell of a Pennsylvania steel mill for the hell of the battleground, victims of the unquestioned valor of warring.

What sets the film apart from the current onslaught of Vietnam pictures (reflective of a catharsis of national embarrassment) is its emphasis on human relationships.

The men lead lives that should be compatible to combat. After work they carouse and sometimes hunt, their interactions limited to joking, teasing and humiliating each other. They refuse to be serious with each other. When Nick (Christopher Walken), facing the war, pleads with Michael (Robert De Niro) to promise, "If anything happens you gotta bring me back," Nick responds with characteristic impassivity.

It is in the desperation of war that the men finally develop the kind of love, respect and loyalty that should have bound them from the first. A truly painful revelation of the film is that the friendships never reach the level of brother.

When the three are reunited in Vietnam, it is as captives. Captives used as pawns in the Russian roulette games their captors play to gamble and also humiliate and torture. When Michael and Nick scheme their escape we see a joint power they never experienced in the US.

Their friend Steven (John Savage) is reduced to a whimpering child by the horror and stress. Michael makes sure he gets to safety and the medical attention he needs. The war has turned him around and made him see life's greater values. Michael demonstrates a sense of Christian loyalty he was unable to months before. Risking his life and saving his friends become a passion for Michael, as hunting had earlier.

Linda (Meryl Streep) and Michael (Robert De Niro) are attracted to each other as they dance at the wedding reception before he and his buddies go off to battle in Vietnam.

Michael hunts with a religious conviction. As he tells Nick, "A deer must be taken in one shot." When Michael returns to Vietnam to retrieve Nick, they meet in a Russian roulette parlor where Nick taunts Michael with his same philosophy before pulling the trigger of the gun aimed at his temple. True supportive caring again comes too late.

When Michael is hunting again after his return, he has a bead on a buck he could easily get—his way. But he can't pull the trigger. He throws up his arms and shouts, "Okay! Okay!" The knowledge that life and friendships are valuable takes a long time to hit some people. Anyone can kill. To live and let other people and animals live is more difficult.

Thus Cimino dynamites, one at a time, war ideals sold to an unwary generation. He also points out what he thinks will make the world better, commitment to the value of every life.

The film community, the trio, their friends and lovers, is a microcosm of that period United States, people who thought war was an adventure. The opening of the film details the preparations for Steven and Angela's Russian Orthodox wedding and following party. At the party, held in an American Legion Post, photos of Michael, Nick and Steven loom over the festivities. The trio is given a big send-off; other friends are envious. At the bar the three encounter a Green Beret whom they prod with questions of the exciting life in Nam and he responds to each question with the same expletive. Later, they know why.

Despite its length (three hours), *The Deer Hunter* is whisked along by a magnificent ensemble of actors and an involving script. Films in which transformations in character take place are great opportunities for actors. Walken, Savage and De Niro seize each one. The Vietnam se-

wound

quences have a sense of reality that make one turn away—the Russian roulette scenes in which men sweat, cry, babble and collapse display superior acting to painful effect.

As Linda, Meryl Streep makes a beautiful and impressive debut. She is loved by Nick and then courted by Michael. When Michael returns without Nick she is disappointed. She had made Nick a sweater. "You and Nick are about the same size." She holds it up to Nick and finds it is way too big. "One thing about wool," she chokes, "it's a cinch to fix." Streep poignantly conveys Linda's knowledge that her life will not mend as easily, that life can improve and is moving.

As a story of wild-living men changed by war, *The Deer Hunter* is spiced with raw language and intense violence. But as screenwriters like to say, "It's all necessary." It is; and theaters showing the film include in their ads the statement that the R-rating policy (No one under 18 admitted without parent or guardian) will be strictly adhered to. These aspects may be considered exploitive but the realism they lend make the film an important anti-war statement.

The final scene is perhaps the most searing. At breakfast after Nick's funeral the principals sit in their friend's bar—the bar owner who couldn't go, Steven with no legs, his wife half crazy, Michael alienated and alone, like Linda. Slowly they sing, one joining after the other, perhaps the most moving version of "God Bless America" ever filmed. The camera pans back for a tableau of unforgettably shattered lives.

As an example of how war interrupts lives and creates unhealable wounds, *The Deer Hunter* is unsurpassed. It gives war the human faces of Michael, Nick and Steven facing torture, mental anguish and death. It demands that we see the force involved, especially important now as our country faces a return to conscription.

The Deer Hunter makes us uncomfortable, almost sick. But when the pain subsides we realize how much we need that kick. ☐

Steve Simmons is a Brethren Volunteer Service worker serving as editorial assistant with MESSENGER *staff.*

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pilgrim's pen

by Patricia Kennedy Helman

The pilgrim is a wanderer . . . over the highways, on the byways, through the skyways of life . . . and as she wanders, her thoughts meander along.

• The deliberations of a long, hard winter are over . . . that which was dead has come to life . . . the trees that stood as stark and inky sentinels through the whiteness of winter have exploded into a miraculous spectrum of greens.

Process theology becomes a reality as we daily witness the flux, the beginning again, the scintillating movements of an ever-changing, ever-dying, ever-born-again creation . . . suggestive of our own renascence in Christ. The Creator as exterior decorator has done it again, and as I ponder the painful, poignant beauty that surrounds me, questions arise.

There is another side of the coin . . . mysteries of beauty no more abound than mysteries of ugliness. To juxtapose that which is right with the world against that which is wrong with the world is in itself a perturbing procedure. Alfred North Whitehead once suggested that we confine evil to its rightful place, the realm of mystery, but for Christians that is not totally satisfying. We want to meet the powers of darkness head on, to wrestle and do battle with evil and injustice. Believing that the sacredness of life points us to a universal human value of respect for the individual, we hasten to be on the side of the angels . . . on the side of human rights . . . on the side of alleviation of hunger . . . on the side of the peaceable kingdom. We are heartened by occasional victories of love, and eschatologically we look forward to one great overwhelming victory of love when "the kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign forever and ever." Amen.

• In times like this when I am weighed down on every side by a universe invaded by injustice, my mind and heart live under protest but that is not enough. My ears must be attuned to God's call, my eyes open to the injustices around me, my feet willing to march in protest, my hands ready to bind up the wounds of the world, and my spirit courageous enough to heed these messages.

• A Dutch minister in Florida remembers the winter of 1944 in Holland when he was totally preoccupied with hunger. Anthony Van Ham says, "As easily as Esau sold his birthright for a pottage of lentils and a piece of bread would I have sold my soul for the same. We must all fight the great enemy, hunger, and eradicate it from the face of the earth. Because hunger not only kills the physical body by starvation, but also kills what is most precious and eternal in the sight of God—the spirit of man."

• The "bizarre bazaar" of sophisticated weapons of destruction that took place in Rosemont, Ill., in February reminded all of us that we must redouble our efforts to create a peaceful world. The obscenity of the marketplace has never been more pronounced . . . the sellers of death more callously obvious. The Prince of Peace must have wept over Rosemont, and his tears join the tears of thousands of our brothers and sisters to create a river of protest against the blatant sin of war.

• Pilgrim saw injustice close up between her junior and senior years of college. She spent the summer as physical education director at the Kansas State Industrial School for Girls. As a sheltered Brethren, her mind and heart were scarred by the violence, the cruelty, the language, the hopelessness of the 100 girls incarcerated there—even as the young prisoners were scarred physically by masochistic prison culture. Christ's words, "I was in prison and ye visited me not," always bring visions of those tormented faces—young girls who could only look forward to a lifetime of prison living.

• Some favorite books of some favorite sisters and brothers: Wanda Will Button: *Les Miserables* by Victor Hugo; *People Making* by Virginia Satir; *Testament of Devotion* by Thomas Kelly. DeWitt Miller: *Reasons of the Heart* by John Dunne; *The Other Side of Silence* by Thomas Kelsey; *On Being a Christian, The Church* and *Signposts for the Future* by Hans Küng.

See you on the journey.—PKH

book review

Sounding the call for a

The Upside-Down Kingdom, by Donald B. Kraybill, Herald Press, Scottdale. 328 pages. Softback. $5.95

The Predicament of the Prosperous, by Bruce C. Birch and Larry L. Rasmussen, The Westminster Press, Philadelphia. 212 pages. Softback. $4.95

The Global Connection: Local Action for World Justice, by Dennis E. Shoemaker, Friendship Press, New York. 142 pages. Softback. $3.95

I Believe in Justice and Hope, by Pedro Casaldaliga, Fides/Claretian, Notre Dame. 232 pages. Softback. $5.95

by Fred W. Swartz

Four books on justice! I didn't have time to take this assignment, I should have gotten someone else to do it, and yet there was the compelling feeling that I needed it. I suspected that my own sense of justice is rather shallow. Sure, I believe in justice; I obey all the traffic laws and drive 55 mph or less. I pray for those who are criminals just the same as I pray for those who aren't. I turn out the lights when I leave a room and I keep our home thermostat on 68. I believe in justice!

It is that kind of shallow involvement that these books painfully challenge.

Donald B. Kraybill teaches sociology at Elizabethtown College. A Mennonite and former pastor, he disdains any distinction as a theologian, but his astuteness as a biblical scholar is convincingly evident in *The Upside-Down Kingdom.*

Centering in on the Kingdom of God, or the life and order intended by God for his human family, Kraybill's thesis is that the Kingdom of God is an inverted or upside-down way of life in contrast to the typical kingdoms of this world or the prevailing social order. Everything is topsy-turvy in the community championed by Jesus' teaching and actions: the good guys are labeled the bad guys, the least are the greatest, the enemy is blessed, not cursed.

Mary, pregnant with "the one who was to come," anticipates in song the upside-down surprises the Messiah would bring: the scattering of the proud, the humbling of the mighty, the exaltation of the oppressed, the satiation of the hungry and the emptying of the rich (Luke 1:49-53). Jesus himself begins his ministry by successfully rejecting the temptation to establish his own authority and accomplish the purpose for which he was sent through the methods of temporal kingdoms, that is, political, religious and economic power—the Right-Side-Up Kingdom. In each case Jesus recognized the tempter's offer as only a temporary solution to the problems of the human situation.

But Kraybill shows that Jesus' mission was actually rooted in the Hebrew year of Jubilee, the faith conviction that periodically both persons and land must be set free and renewed. Every seventh year, the land was left fallow, prisoners were released, debts were forgiven, slaves were set free. Israel remembered their wholesale deliverance from Egyptian slavery and for many years thereafter passed that grace on to others.

Then comes the author's listing of the marks of the Jubilee Kingdom and its Christian servants: a self-chosen poverty in order to share wealth with others, a piety that is rooted in love and not law or social custom, a rejection of violence and reciprocity in relationships, a refusal to put people in distinctive boxes, a denunciation of any form of social stratification including distinctions of title, jobs and remuneration.

In introducing the reader to the *Upside-Down Kingdom* Kraybill points out the social temptations of contemporary life that easily lure us toward allegiance to the temporal kingdoms. For example, we may smugly feel we are "doing justice" by giving to charity a tithe of our income while living on the other nine-tenths much more comfortably than 95 percent of the world's population.

Discussion questions at the end of each chapter make *The Upside-Down Kingdom* a recommended study for small groups or a retreat theme.

The Predicament of the Prosperous is another treatment of the inequity between the world's rich and poor. Again using biblical images and concepts throughout, the authors, both professors at Wesley Theological Seminary, speak pointedly to the relationship of the most prosperous nation in the the world, America, and the crisis in resources—specifically energy, food and environment—that threatens the global community.

The opening chapter exposes the American arrogance, characterized by the watchword of the Kennedy years, "The New Frontier," which boasted of unlimited achievement through space-age technology. But the new surge for affluence and power was sidetracked by economic, environmental and political limits. With the increase of material abundance and indulgence the quality of life actually decreased. The rich got richer and the poor poorer and the interdependence of people in the global community made the gap all the more pronounced.

Birch and Rasmussen document the inequities between the First and Third Worlds with convincing statistics and they lay the burden for closing that gap squarely upon the American nation, and more specifically, American Christians.

Many believe they have an inherent right to the American dream . . . that America has a theological claim to its prosperity.

Christianity in America according to Birch and Rasmussen has tended to skirt responsibility for issues of ethics and justice by "spiritualizing" the material and confining religion to an individual experience. "We can spiritualize the biblical references to the poor and, at the same time, underwrite religiously the materialism of the rich." "In the face of demands to change the systems that allow or effect poverty or hunger we can call up pretext or secularization strains or some combination of these . . . 'Religion is a person's own private business and just shouldn't get all mixed up in politics and economics and those kinds of things.' With the pretext/secularization response we might give generously to special offerings, clothing drives and relief efforts. But we do not act corporately ('some might not agree'), nor

new Jubilee

do we work at systemic solutions."

To bring about significant change in the systems and structures that affect the human situation. American Christians are called to a change in perception—a change in how the world is viewed. The discerning Christian will begin to see that the God of biblical faith is fundamentally identified with the poor and dispossessed; that the world and its inhabitants and properties are a creation of God, not the possession of humans or nations; and that God has so ordered life that each person is promised freedom, dignity and the satisfaction of basic needs.

Comparing the American church with the role of the chosen Hebrew nation in the Old Testament, the authors find an absence of a repentant spirit that recognizes our own part in God's judgment of the human situation. "Many believe they have an inherent right to the American dream in its most undiluted form, continued and uninterrupted possibilities for growth, prosperity and consumption. Many also believe that America has a theological claim to its prosperity."

The Global Connection: Local Action for World Justice is the Christian community's practical manual for acting in issues of justice, peace and human suffering.

Shoemaker first helpfully identifies significant justice ministries as those which attack the root causes of injustice as opposed to merely treating the victims of injustice. The first step is becoming aware of the presence of injustice, which for Americans, who like to move to three-acre suburban plots or take Palm Springs vacations, is no welcomed nor intentional assignment. Another need is that of having our perception of neighborhood expanded beyond our local community or even national boundaries. Furthermore, Shoemaker suggests that "if it is global economic justice we seek, the place to begin is with a close examination of our own consumptive patterns and the structures that foster them."

Each call for action in *The Global Connection* is illustrated with examples of programs, both of congregational and community design, which are working. There is also an action/reflection guide in the appendix which could provide many months of program agenda for a congregation's witness commission.

A helpful feature of *The Global Connection* is the detailed description of Amnesty International and the Interchurch Center on Corporate Responsibility, two organizations seeking to uphold the rights and dignity of persons and in which members and program units of the Church of the Brethren have participated. Shoemaker also describes how multinational corporations, many of which are supported by the investment of Christian dollars, tend to oppress and exploit residents of Third World countries.

I Believe in Justice and Hope is not an easy book to accept. Bishop Pedro Casaldaliga, a Claretian missionary and native of Spain, heads the sparsely populated Mato Grosso diocese in Brazil's Amazon jungles. For 10 years he has been waging a vigorous campaign against Brazil's systemic oppression of the poor and vulnerable. When he arrived in 1968 he found big land companies conspiring with officials to establish vast ranches and plantations with total disregard for the human rights of the Indians and poor settlers already living there. Peons were brought in to work the land like slaves. The companies drove their bulldozers and strung fences where they pleased. Protesters or those who showed reluctance to move out of the way were beaten or killed by company thugs, with police complicity.

I Believe in Justice and Hope is a chronicle of Casaldaliga's confrontation with the oppressors and his identification with the poor people of the Amazon. Believing that "you can only be Christian by being a revolutionary," he celebrated the day of his consecration as a bishop in 1971 by wearing a villager's straw hat instead of a mitre and by writing a 123-page documentation of the injustice and brutality, which he promptly sent to the exploiters. As a result his life was threatened and he was placed under house arrest for awhile.

But while championing with powerful clarity what the Third World means by "liberation theology," Casaldaliga is a total pacifist. And he favors a utopian socialism, denouncing both capitalism and communism as sinful, in that they easily yield to an exploitative stratification of society.

Confronted at once with four formidable books on justice has been a Jacob-wrestling for me. I am indicted, convicted and desirous of a greater commitment to do justice. But I realize the bottomline is up to me—will I make it a priority? For I am still possessed with the paradox of spending so much time earning the power and bread that could free me to work at justice that I do not seem to have the time to become involved. But as I said—it's up to me: Do I want to be in or out of the kingdom? ☐

ANNUAL CONFERENCE BULLETINS

Stop by Nampa, Idaho, on way to Seattle. Hospitality provided June 30-July 2, Coffee shop marked ⅛ mi. off Interstate 80 at Exit 38. Lodging or camper/trailer facilities available. Sunday morning church at 11. Inquire Nampa Church of the Brethren, 323 11th Ave., S., Nampa, ID 83651. Tel. (208) 466-3321.

Stop by Wenatchee, Wash., on way to Seattle. Sunnyslope congregation offering overnight lodging or trailer/camper facilities. Church providing parking, kitchen, bathing facilities. 3 hrs. from Seattle. Extra inducement: free cherry picking! Inquire: Sunnyslope Church of the Brethren, 3330 School St., Wenatchee, WA 98801. Tel. (509) 663-5745.

INVITATION—Peace Church of the Brethren suggests spending time in Portland, Ore., "City of Roses." Church near Interstates 5 and 80N. Spend overnight in homes. Church grounds available for campers, trailers, tents. Scenic attractions and skiing nearby. Contact Ed Groff, Peace Church of the Brethren, 12727 S.E. Market St., Portland, OR 97233. (503) 254-6380 or (206) 256-8550.

Conferencegoers are invited to stop at the Mountain View Church of the Brethren, 2823 N. Cole Rd., Boise, Ida., 3 miles north of I-80, 1 mile north of Hwy. 30, Overnight camping available at the church. Limited homes open to overnight guests. Contact Edith Gauby, 3014 Grandee, Boise, ID 83704.

WANTED—Experienced string and brass players for Conference ensemble. Will accompany congregational singing and choir anthems. Send name, address, name of instrument, date of arrival at Conference. Lois Schopp, 401 Maryland Avenue, Wenatchee, WA 98801.

INVITATION—Take the Worthington, Minn., exit off Interstate 90; spend some time with Worthington congregation. Free facilities available for campers at Olsen Park campground, camp at the rural church or lodge in congregational homes. Contact in advance Tim Standafer, 328 Lakehill Dr., Worthington, MN 56187. (507) 372-7215.

by Janine Katonah

The luxury of injustice

"No one will do it."

"What do you mean, Mom?" I questioned.

"In these days of staggering inflation and high taxes, no one is going to impose another tax on themselves, even if it is for a worthwhile program."

The dialog continued at length as I explained to my generous, kindhearted Hungarian mother-in-law the thrust of the Global Women's Project.

But I believe many in the Church of the Brethren *will* choose to witness through the Global Women's Project and so do the other persons with whom I serve on the Global Women's Project Steering Committee. We have worked on a proposal to bring before the members of the church since the project's inception at the Gathering of Church of the Brethren Women at North Manchester, Ind., in July 1978.

Of the utmost importance in our efforts to formulate a proposal for the General Board was the concern for gross overconsumption so prevalent in many areas of American society and the overwhelming part this overconsumption plays in widespread human injustice in the world.

It was during the very moving and thought-provoking presentation entitled "Giving Birth to a New World," by Ruthann Knechel Johansen at the 1978 Women's Gathering, that the painful realization of our own misuse of resources hit so hard. Many of us were challenged to look more closely at our own life-style and thus the Global Women's Project was born. In a unanimous vote the women at the Gathering affirmed the action to carefully examine our consumer life-style and to channel through the Global Women's Project monies that might have been spent on luxuries or monies generated by a self-imposed tax on luxuries purchased. These funds would in turn be used for programs involving and related to Third World women since there is no current program aimed specifically at the needs of women.

Howard Royer, of the Salvation and Justice Team, arranged the meeting of a group of six concerned women from the Gathering with representatives of the Elgin staff. From the participants of this initial meeting a design committee was selected to prepare a proposal for the October 1978 meeting of the General Board—a proposal that was designed to capture some of the vision and excitement of the project of those who had gathered at North Manchester.

The following objectives from the proposal summarize the manner in which the Global Women's Project will become a part of the life of our church:

1) To advocate a coordinated educational strategy through the nurture channels of the Church of the Brethren (person awareness, mission education, stewardship education, communications, district nurture commissions and Bethany Seminary).

2) To invite participation in a self-imposed luxury tax, publicizing such invitation through the communication channels of the denomination.

3) To support at least two projects that promote fulfillment and empowerment of Third World women.

4) To provide at least $10,000 and human resources as needed for these projects.

5) To advocate for the leadership of Third World women at Annual Conference, District Conferences and in the program of the General Board.

Administration of the objectives was included in the proposal as was the designation of a steering committee for the initial two-year duration of the project. Mary Cline Detrick, person awareness consultant of the Parish Ministries Commission, will administer the project as a member of the steering committee.

There exist already requests from several churches and districts within the Church of the Brethren for materials to begin work on the Global Women's Project. Thus the steering committee is preparing a packet of materials including an audio-visual presentation, brochures, resource materials, and suggestions for implementation of the project to be used by interested resource persons at the local and district levels. These materials are designed to inspire workshops or other church programs aimed at bringing the Global Women's Project before members of the church.

Some individuals and churches have already sent funds to the General Board designated for the Global Women's Project. The steering committee is feeling the growing momentum for this project and wants to continue to move with it.

We have begun to list ways of increasing our awareness of luxuries in our own lives. Couldn't we check our shopping lists for necessities only, evaluate our wardrobes, make a tally of the number of cars, tv sets and appliances we have and re-examine our style of gift-giving? We will all discover many more ways to examine our consumer lifestyles. For if we truly believe that our own overconsumption and misuse of resources contribute directly to global injustice, then we can work together to stem the tide of injustice in the world. "And God is able to provide you with every blessing in abundance, so that you may always have enough of everything for every good work. Thanks be to God for his inexpressible gift" (2 Cor. 9:8, 15). ☐

Janine Katonah is a member, since February, of the Stewardship Enlistment Team (SET) of the General Services Commission.

HISTORY COMES ALIVE

THE BRETHREN IN THE NEW NATION—Compiled and edited by Roger E. Sappington—Some people have thought of the early years of the 19th century as a "Wilderness period" or the "dark ages" for Brethren. But this book will shatter that myth. For in the period from 1785-1865 Brethren were busy emigrating, writing, attending Annual Meetings, publishing periodicals and devotional books, preaching sermons, testifying for peace before governmental leaders, debating with and relating to other religious groups, establishing their first schools, and expanding and building up the Brotherhood. 496 pages. Cloth, **$12.50** plus 15% p&h.

EUROPEAN ORIGINS OF THE BRETHREN—Compiled and edited by Donald F. Durnbaugh—The beginnings of the Brethren in the early eighteenth century at Schwarzenau, Germany. Research conducted in more than one hundred public and private archives, libraries, and collections in six countries served as a background for the compilation and writing of the material in this volume. 463 pages. Cloth, **$6.95** plus 15% p&h.

THE BRETHREN IN COLONIAL AMERICA—Compiled and edited by Donald F. Durnbaugh—This book covers the activity of Brethren in the colonies until the end of the Revolutionary War. There are travel descriptions of ocean voyages to America, accounts of the first baptisms and love feast at Germantown, reports of the establishment of early churches, and discussions of relations with other church groups. Attention is given to the Ephrata movement, to the influence of the Sauer publishing achievements, to the impact of the American Revolution on the Brethren, and the doctrinal and devotional writings of the colonial period. 659 pages. Cloth, **$12.50** plus 15% p&h.

COUNTING THE COST—by William G. Willoughby—Although Alexander Mack preferred not to be known as the founder of the German Baptist Brethren, it is clear that from his spirit and conviction came the impetus and direction for the family of churches now commonly referred to as the "Brethren."

"This book," writes Willoughby, "is an interpretation of Mack's life, of the impact of that life upon many other people, and of the subtle changes he made in his style of leadership. Throughout his life Mack pursued a dream—a dream which never dimmed, although his understanding of it was continuously modified by new insight and experience." **$6.95** plus 15% p&h.

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On defensive medicine, name changing,

Marge Bhagat

Making a case for defensive medicine

I would like to give another viewpoint to Dr. John Scoltock's article, "Look What the Profit Motive Is Doing to Doctors" (January MESSENGER).

The practice of medicine in a developing country is different from that in an affluent society. In a poor country diseases are usually easy to diagnose on symptoms alone, malaria for example. A large number of diseases in America are due to our affluent life-style, such as heart problems, gall bladder trouble, and ulcers.

Dr. Scholtock is right when he says doctors take more tests than necessary, but the reason is not profit. The reason is defensive medicine. One patient in 10,000 may need a particular test, but should a doctor not order such a test and get the one in 10,000 he would be sued. Lawsuits come up all the time because a doctor practicing good medicine hasn't covered every angle. Until laws are passed to prohibit suing doctors who are practicing medicine to the best of their ability, defensive medicine is necessary.

I'm surprised that Dr. Scoltock thinks national health insurance would help. In countries like England which have such programs, the standard of medicine has deteriorated because of government influence. Let's not let the government do this to our country. When a bureaucracy gets involved there seems to always be bankruptcy (social security system), inefficiency (the postal and welfare systems), and higher taxes. Let's keep government out of medicine and keep America free—working for the ideals this country was founded on.

If Dr. Scoltock can limit his practice to 35 patients a day he must live in a high physician per capita area, or many people would not receive needed care. The doctors in this area work long, hard hours because there is a need. I know of no patient who is turned away because of inability to pay and there are plenty of charity cases. We older idealists know that laws and regulation can't change a man. Living a good example, plus a lot of prayer carries a big weight. The first person who comes to mind is Mahatma Gandhi who, by the life he lived, influenced millions.

Come on, Christians, we can do it too. Let the light shine through you. ☐

Marge Bhagat attends the Weslaco, Tex. First Presbyterian Church.

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

Richard Buckwalter

On our becoming a 'Family of Christ'

I am writing to say "yea and amen" to two articles in the February MESSENGER; the opinion of Brother Francis Hendricks, "A Name Capturing Our Wholeness," and the editorial, "A Name to Set Us Singing."

As half of a co-pastoring couple, I too have experienced the playful, but still painful needling received when both my wife and I introduce ourselves as pastors in the Church of the Brethren.

The ideals linked to being "Brethren" are ones that I would like to keep, but to be holistic and inclusive we need to say "The Church of the Brethren and Sistren" (and then we would need to pronounce it as spelled and not as Brethren and Sistern). But why use the word "church"? It is so often misunderstood as meaning the building and not the people as a corporate body. Instead, let's be clear and talk about the church house; who would meet there but the household of God (Eph. 2:19), that is, those people who belong to the family of Christ. With this name the word "family" affirms the personal vitality of the brother-sister relationship of Christ.

Furthermore, I suggest that instead of the word "Brotherhood," which we generally use to refer to the institutional side of our life as a church family, we use the word, "Commonwealth." This would proclaim the commonwealth that we have in Christ Jesus, who heralded the advent of the glorious Commonwealth of God, and who embodied and inaugurated that commonwealth among those who joined his family. The literal common-wealth (personal, economic, social) that we are supposed to have in Christ is the style of life that we gracefully find in his family and the vision we share with all people in the wider global family. In addition, the word, commonwealth, suggests the political nature that life together in Christ invariably assumes (see J.H. Yoder's book, *The Politics of Jesus*). So, to summarize, in the family of Christ, our life-style and mission are shaped by our commitment to be citizens of the Commonwealth of God, and by our commitment to be brothers and sisters in Christ, who began to and continues to make that Commonwealth flesh here among us.

So, sisters and brothers, I propose "The Family of Christ " as a new calling and as a challenge to our present way of being the Church. I suggest this name as one possibilty in the discussion which, I hope, will help us come to a better understanding of ourselves and our discipleship. If that happens, then I "will feel like singing." ☐

Richard and Anita Smith Buckwalter are pastors of the First Church of the Brethren, Lansing, Mich.

Lois Myers

Name change—a question of priority

If I were honest, I would have to say I'd be happy to leave the church name as it is. (See Editorial, February.) We are a small sect already—change the name and we'd probably be lost in the ecumenical shuffle! My real point is that I believe our name, or changing our name is "one of the least of these"—What are our priorities anyway? There are many questions we should ask ourselves.

We've been wrestling with the cost of Annual Conference and we're going to spend thousands of dollars arguing a name change? Maybe set up a study committee and pay expenses for it to get all over the country to meetings?

od speaking

Maybe we should be asking ourselves personally and collectively, more vital questions of life and death, spiritually and physically. In the following, please see "I" as the individual Church of the Brethren and not me personally. Are these questions we should be asking ourselves and then *doing something about them?*

How many refugees have my family and I sponsored in our home during the past five years? How many refugees has my church helped resettle during the past five years? Did I watch the tv special on boat people? What am I doing about it? What is my local church doing about it?

Am I fasting a meal a week or 24 hours a week in order to have more money to work at hunger problems? How obese am I physically and in the way in which I use my (God's) money? What do I encourage my church to do about world hunger?

We love to glamorize and eulogize about the simple life as one of the tenets of Brethrenism. Have I given up any of my over-consumption? Am I still eating beef like a hog even though American big business has bought up hundreds of acres of land in foreign countries from family farmers and put them in the streets in order that I can still have my beef—all I can eat? How have I simplified my life? How has my church simplified its life? In what ways have we become less obese? What have we done to "equalize" opportunity and consumption? MESSENGER continues to advertise tours well over $1,000 per person. When I indulge in such a tour do I at least give an equal amount to the two-thirds of the world which is hungry, or the one-third which is starving? How many times do I sit eating from the fat of the land and then go outside and say, "Tut, tut, what abject poverty! Why don't they do something for themselves?" Or, watch people getting their day's food from my garbage can? As a church, we do not live the simple life. We lie to ourselves and delude anyone who is gullible enough to believe us.

Do I believe that giving a tenth to the church is only a beginning? As I become more committed will I increase my giving? Do I tithe? How many people in my church tithe? How does my church spend money? Have we ever reached the Annual Con-

prayer calendar

One great purpose of prayer on the part of believers is to undergird the work of the body of Christ. Through prayer, especially intercessory prayer, Christ's followers can strengthen and promote the activities which make known the truth of Jesus Christ and demonstrate Christian love to persons in need. Of first importance to the followers of Christ is that the will of God be done on earth as it is in heaven. This priority shapes the nature of their work as his servants.

Through prayer, all may participate in the work which Christ is doing in the world. This participatory praying will support the organized projects and ministries of the church, the church's various institutions and persons involved in the church's activities. Those who belong to Christ share his love for all persons. They will also pray with reference to specific areas of human need, whether caused by injustice, poverty, war or natural calamities.

You are invited to suggest items to the Prayer Calendar for inclusion. Such items should express concerns wider than local ones. Prayer for persons or programs known only for a particular congregation may perhaps be most effectively made within the congregation where the needs are best known. Send items to "Prayer Calendar," Parish Ministries Commission, Church of the Brethren General Offices, 1451 Dundee Avenue, Elgin, IL 60120. The editor of the Prayer Calendar, Glen Norris, will give consideration to all requests submitted and will select items for inclusion in the monthly prayer list.

May Prayer Calendar

May 6-12: Pray for district executives and the work of their offices, especially the one in your own district.

Pray for Jean Zimmerman, homemaker from North Manchester, Ind., arrested, tried and convicted for her peace witness.

Pray for the General Board staff, meeting in Elgin May 9.

May 13-19: Pray for those who work in Brethren retirement homes.

Pray for Flossie and Ralph Royer and their agricultural and community work in Niger. (See MESSENGER, June 1978, page 30, and December 1978, inside front cover.)

May 20-26: Pray that the concerns of the New Call to Peacemaking Conference held last October may be taken seriously and acted upon by the peace churches represented and by Christians everywhere. (See MESSENGER, December 1978, page 24.)

Pray for Mona Lou Teeter and her work at Aide-aux-Enfants in Haiti.

Pray for programs and projects designed to help to achieve the objectives of the International Year of the Child. (See MESSENGER, January 1979, page 10; April 1979, page 32.)

May 27-June 2: Pray for the delegates to Annual Conference as they prepare to face the issues in the Conference agenda.

Pray for fruitful and committed work ministering to the oppressed and witnessing for the cause of justice.

Glen Norris is a former missionary to Scandinavia and a retired editor of Church of the Brethren Sunday school publications.

ference suggested goal of 50-50? Are we working at it? Have we set up a formula which will help us get there?

How do I furnish my home? How many rooms "sit" most of the time? Dishwashers? Luxurious this and more luxurious that? What does my personal wardrobe look like? The simple life? What about my personal habits? How much do I spend on candy, cigarettes, liquor, gum, junk food?

Conclusion? If we delude ourselves into believing that the changing of our denominatinal name can rank as a top priority for individual members of the denomination or the denomination itself, I feel sorry for us. ☐

Lois Myers is a member of the City Church of the Brethren, Goshen, Ind.

J. Richard Greene

If they hadn't heeded Jonah

The January MESSENGER editorial mentioned, "Run from those who announce that God told me to do this and that." Don't we believe that God speaks to man today? The Scriptures say that "I am the same yesterday, today and forever." Are people being told to run from someone to whom God has given a direct order? I wonder what would have happened if the people hadn't listened to Jonah when God gave him an order for the people to repent? I think back to Noah's day when the people ran and laughed at him when they should have stood still and listened. I, also, think of the many men and women of today to whom God has given a message to give to his other children. Many of these receivers are disobedient, and they end up with problems and situations in their lives that would never have happened if they would have listened to that still small voice of God.

People all around the world are aware that God has laid a project on the hearts of the little Church of the Brethren here in Frostburg, Md. He spoke to them through me as their pastor. We are to tell the people in the world that God loves them, that Jesus is coming soon, and that we are to rebuild Noah's Ark as a sign of his soon return. Why would one of our Brethren leaders ask people to run away from those to whom God has given a message?

We here at Frostburg praise God for literally over a thousand decisions made for Christ across the country. These people came to know Christ as their Lord and Savior because of the rebuilding of Noah's Ark as our church building. We knew when we began the project that many people would not understand; but we feel that God has spoken, and we are trying to be obedient to his still small voice. We thank God that there have been some running, not away from God's message, but to Jesus Christ as Lord of lords and King of kings. This turning to Jesus Christ as Lord and Savior is what it is all about. If we aren't willing to publish, preach and teach about the Lord's love and his soon return, then I think we are in the wrong business.

I, too, disagree with the cults and the people's temples and the Jim Joneses that are being raised up "in these the last days." The Bible, however, says that there will be false teachers, that there will be a falling away, that there will be people claiming to be Jesus Christ . . . but you can't always compare those with God's chosen people. As I would not put the MESSENGER editor in the same category as a pornographic publisher or editor so he should not put someone whom God has dealt with in the same category as a cult leader.

We want everyone to know that we, the Frostburg Church of the Brethren, do not always agree with what is done in our General Offices in Elgin, Ill., but we still support and pray for our leaders, asking God's Holy Spirit to be poured out in a mighty way in their lives so they will do the will of the Lord. We will pray that they will do the same for us. ☐

J. Richard Greene is pastor of the Frostburg (Md.) Church of the Brethren.

CLASSIFIED ADS

TRAVEL—Juniata College Tours. 1979: ALASKA-11 days (June 22-July 2) before Seattle Annual Conference, and 14 days immediately after (July 8-July 21). Includes Inland Water Passage Cruise. Two-day minitour Seattle-Victoria-Vancouver possible before 11-day tour and after 14-day tour. 1980: Oberammergau Passion Play, following Pittsburgh Annual Conference, 14 days. Includes Bavaria, The Alps, Rhine Cruise, Berlin, and Prague. June 30 departure. Harold B. Brumbaugh, host conductor. Information: Weimer-Oller Travel, 405 Penn Street, Huntingdon, PA 16652. Tel. (814) 643-1468.

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TRAVEL—Scandinavian 15-day tour including Denmark, Sweden, Norway, and important sites in Holland and Germany, August 7, 1979. 15 day Alpine countries and Oberammergau Passion Play July 15, 1980. Inquire immediately for Passion Play reservations. Write for brochure: Rev. Richard C. Wenger, 314 E. Washington St., Huntington, IN 46750. (219) 356-7983 collect.

TRAVEL—Continuing Educational Tours. 1979: Alaska. 14 days, July 8-July 21. Travel immediately after Annual Conference from Seattle, Wash. Featuring: Anchorage-Fairbanks-Glacier Bay-Inside Passage Cruise. 1980: Eastern European Highlights—Featuring: West and East Germany-Holland-Czechoslovakia-Austria. Tickets to the Oberammergau Passion Play are included. Departure: July 8, 1980, from Cleveland, Ohio. Tickets are in great demand; register early. Brochures available. Clergymen and teachers are invited to be Tour Hosts. Rev. Raymon/AnnaBelle Eller, experienced coordinators. 358 Selden Ave., Akron, OH 44301. (216) 724-9595.

TRAVEL—Air-conditioned bus tours to 1979 Annual Conference in Seattle. After Conference return home via Canadian Rockies or go on to Alaska. Write Dr. J. Kenneth Kreider, R.D. #3, Box 660, Elizabethtown, PA 17022.

WILDERNESS BEACH ADVENTURE—July 8-17, 1979. Hike the West Coast Trail on Vancouver Island British Columbia (part of the new Canadian Pacific Rim National Park). 44 miles of beaches, tidal pools, headland, Indian villages, seals, shipwrecks, clams, lighthouses, and waterfalls along the Pacific Ocean. Trip begins and ends in Seattle. Cost of $115 includes all transportation, most food, and all group equipment. Limited to 12 participants. Experienced leadership. For more information write Kent Verbeck, Route 4, Box 60-A, Cle Elum, WA 98922.

Christ's rule encompasses every aspect of life. He is gathering a community and leading it himself. Publishers of Truth, 1 S 147 Third St., Lombard, IL 60148.

FOR SALE—"The 25th Anniversary Cookbook" published by The Brethren Home Auxiliary, New Oxford, Pa., at $8.75 plus $1.25 for postage and handling. Loose-leaf book; over 1,000 tried and tested recipes. Order from The Brethren Home, c/o Milton E. Raup, Box 128, New Oxford, PA 17350.

ROMANS 12:13—"Share your belongings with your needy brothers and sisters, and open your homes to strangers" (TEV). Opportunity: Live and work in Denver area, and live in a "hospitality house" type living situation. Would involve sharing a large home with two or three other persons who live there and take in clients as "guests" in a temporary emergency situation. For more information, write to: Hospitality House Project, 2025 W. Mississippi, Denver, CO 80223.

Brethren Colleges Abroad

(continued from last month)

To Cheltenham, England, Spring 1979:

Antick, Bonny L., Newton, Mass., University of La Verne
Bustamante, Ann, Los Angeles, Calif., University of La Verne
Collins, Joe A., Lamont, Calif., University of La Verne
Dapkiewicz, Diane, Pennsauken, N.J., Elizabethtown College
Dilling, LaRita, Fort Wayne, Ind., Manchester College
Garber, Julie L., North Manchester, Ind., Manchester College
Groves, Jeffrey D., Modesto, Calif., University of La Verne
Hams, Kim L., Ontario, Calif., University of La Verne
Hawthorne, Lori, Harrisburg, Pa., Elizabethtown College
Heinz, Melanie, North Wales, Pa., Elizabethtown College
Holle, Paula, Los Angeles, Calif., University of La Verne
Jones, Lori Jean, Lincoln, Neb., University of Nebraska
Liberatori, Kathy, Stowe, Pa., Elizabethtown College
Miller, Sue E., Glendora, Calif., University of La Verne
Palko, Karen, La Verne, Calif., University of La Verne
Rice, Julia Ann, Pennington, N.J., Elizabethtown College
Salazar, Laticia, Pomona, Calif., University of La Verne
Schroder, John, Jr., Wheatfield, Ind., Manchester College
Stemmler, Melissa S., La Verne, Calif., University of La Verne
Stineman, Scott, Wabash, Ind., Manchester College
Stong, Debra Ann, Ankeny, Iowa, McPherson College
Stover, Celia C., Manhattan Kan., McPherson College

To Marburg, West Germany

Antrim, Barbara J., North Manchester, Ind., Manchester College
Becker, Jeff, Moumdridge, Kan., Bethel College
Clemens, Frederick, Goshen, Ind., Goshen College
Creed, Elizabeth A., Lake View, N.Y., Allegheny College
Denlinger, Joyce, Gordonville, Pa., Goshen College
Domke, Gayla, Valparaiso, Ind., Manchester College
Dueck, Evelyn, Goshen, Ind., Goshen College
Eitzen, Dirk W., Barto, Pa., Goshen College
Gingerich, James, Goshen, Ind., Goshen College
Gingerich, John, Goshen, Ind., Goshen College
Hart, Carol, Hagerstown, Md., Juniata College
Hill, Mark, Granville, Pa., Juniata College
Hines, Kristi, La Verne, Calif., University of La Verne
Judy, Richard M., Jr., McPherson, Kan., McPherson College
Keller, Virginia, North Manchester, Ind., Manchester College
Kerr, John, Baldwin Park, Calif., University of La Verne
Landis, Phil, Lititz, Pa., Manchester College
Lowe, Nancy, Escondido, Calif., University of La Verne
Morgan, Robin, Williamsburg, Pa., Juniata College
Ott, Beverly Jo, Huntertown, Ind., Manchester College
Shepard, Lorette S., Portland, Ore., McPherson College
Thiesen, Maylene, Newton, Kan., Bethel College
van Asselt, Allen, McPherson, Kan., McPherson College
Welch, Beth, La Verne, Calif., University of La Verne

To Strasbourg, France:

Boulton, Jeffrey M., Mount Joy, Pa., Juniata College
Cressman, Howard D., Cambridge, Can., Goshen College
Friesen, Laura J., Goshen, Ind., Goshen College
Fisher, Susan A., Goshen, Ind., Goshen College
Geiger, Brenda K., Bechtelsville, Pa., Juniata College
Jordan, Kathleen C., Manchester, Md., Elizabethtown College
Knuth, Jane L., Manhasset, N.J., Franklin and Marshall College
Lindsay, Charlotte F., Edisto Island, S.C., College of Charleston.
Rich, Miriam, Mitaka, Japan, Goshen College
Schlabach, Esther L., Goshen Ind., Goshen College
Sheets, Mary E., Angola, Ind., Ball State University
Smith, Paul H., Easton, Pa., Juniata College
Springer, Joseph A., Goshen, Ind., Goshen College
Stuart Diane V., Altoona, Pa., Juniata College

To Strasbourg, France, Spring 1979:

Mull, Minday, Michigan City, Ind., DePauw University
Segall, Jacqueline, Surf City, N.J., Elizabethtown College
Sizer, Teresa, St. Joe, Mich., DePauw University
Snyder, Durfee L., Green Castle, Ind., DePauw University

Licensing/ Ordination

Albright, Robert H., licensed Jan. 28, 1979, Pottstown, Atlantic Northeast
Grout, Paul E., ordained Jan. 21, 1979, Sugar Ridge, Michigan
Hosler, Glenn Richard, licensed Jan. 28, 1979, Chiques, Atlantic Northeast

Pastoral Placements

Anderson, Elmer E. Jr., to Ellicott City, Mid-Atlantic, part-time
Duffey, Scott Lee, from Bethany Seminary, to Long Green Valley, Mid-Atlantic
Fryman, Robert, from Potsdam, Southern Ohio, to Eversole, Southern Ohio
Long, Kenneth G., from retirement, to South Mill Creek, West Marva
Miller, Jerry, from secular, to Fresno, associate pastor, Pacific Southwest
Moyer, Richard A., from Evangelical Congregation, Ambler, Pa., to Quakertown, Atlantic Northeast
Ringeisen, Garold D., from secular, to Pittsburg, South/Central Indiana, interim part-time
Rodabaugh, Stanley, from secular, to Bethel Center, South/Central Indiana
Wampler, David, from retirement, to Arcadia, Florida/Puerto Rico

Wedding Anniversaries

Alexander, Mr. and Mrs. John, Middletown, Ind., 57
Baker, Mr. and Mrs. Ottis, Friedens, Pa., 58
Barnhart, Mr. and Mrs. Everett, Delphi, Ind., 60
Barnhart, Mr. and Mrs. Frank, Delphi, Ind., 62
Bohn, Mr. and Mrs. Clyde M. Sr., Frederick, Md., 60
Boorigie, Mr. and Mrs. Ed, Independence, Kan., 50
Cayford, Mr. and Mrs. Frank, Glendale, Calif., 50
Cooper, Mr. and Mrs. Edward G., Medway, Ohio, 55
Dearth, Mr. and Mrs. Ralph, Lake Placid, Fla., 50
Grone, Mr. and Mrs. Harold, Davenport, Neb., 55
Holsinger, Mr. and Mrs. Cletus, New Hope, Va., 62
Holsinger, Mr. and Mrs. Emra, Quakertown, Pa., 56
Hoover, Mr. and Mrs. Harvey, Lebanon, Pa., 60
Jackson, Mr. and Mrs. James, Oakland, Md., 64
Koontz, Mr. and Mrs. Ralph, Johnstown, Pa., 54
Kreider, Mr. and Mrs. Clayton, Quarryville, Pa., 50
Lanter, Mr. and Mrs. Herb, Cerro Gordo, Ill., 59
Maust, Mr. and Mrs. J. W., Bruning, Neb., 60
Miller, Mr. and Mrs. Charles, Tucson, Ariz., 50
Miller, Mr. and Mrs. Clarence, Ashland, Ohio, 58
Poore, Mr. and Mrs. Floyd, Anderson, Ind., 50
Rolle, Mr. and Mrs. Ernest, Lacey, Wash., 65
Schlotman, Mr. and Mrs. Sam, Waterloo, Iowa, 50
Traughber, Mr. and Mrs. Earl, Decatur, Ill., 52
Weaver, Mrs. and Mrs. Levi, South Bend, Ind., 50
Whitehead, Mr. and Mrs. Glen, New Paris, Ind., 60
Young, Mr. and Mrs. Sam, Ashland, Ohio, 54

Deaths -

Ayers, Pearl Homes, 92, Hialeah, Fla., Jan. 25, 1979
Baugher, Joseph M., 89, York, Pa., Dec. 25, 1978
Beck, Esther M., 75, York, Pa., July 19, 1978
Beeghly, Hugh F., 66, Bruceton Mills, W. Va., Dec. 3, 1978
Bense, William H. Sr., 69, Windber, Pa., Dec. 1, 1978
Brower, F. Donald, 54, Flora, Ind., Jan. 19, 1979
Brumbaugh, Susie, 86, Greenville, Ohio, Feb. 15, 1978
Cox, Kenton M., 84, Lancaster, Pa., Dec. 20, 1978
Dellenger, Jacob, 73, New Castle, Ind., Jan. 1, 1979
Fike, Floyd A., 68, Metamora, Ohio, Jan. 15, 1979
Fike, Ruby Virginia, 54, Rawlings, Md., Dec. 16, 1978
Garber, Almeta, 57, East Petersburg, Pa., Nov. 20, 1978
Geisewite, Ernest H., 75, Eastville, Pa., Jan. 15, 1979
Gunn, Miriam, 88, Tampa, Fla., Dec. 30, 1978
Hangey, Benjamin L., Quakertown, Pa., July 28, 1978
Harris, Charles Everett, 50, Weverton, Md., Jan. 20, 1979
Hartsough, Clara Culler, 88, North Manchester, Ind., Jan. 29, 1979
Hiteshew, Christina M., 90, Trevose, Pa., Dec. 23, 1978
Jackson, John R., 87, Galax, Va., Jan. 8, 1979
Johnson, Thermal F., 72, Eaton, Ohio, Dec. 30, 1978
Krall, Irvan, Anderson, Ind., Dec. 22, 1978
Lewallen, Thelma, 65, New Paris, Ind., Jan. 29, 1979
Mohler, Miriam K., 62, New Carlisle, Ohio, Jan. 14, 1979
Moore, Myrtle A., 85, Windber, Pa., Jan. 18, 1979
Mullendore, Nellie Lucille, 77, Rohrersville, Md., Dec. 30, 1978
Neff, Bessie Cripe, 95, New Paris, Ind., Jan. 27, 1979
Netzley, Lula M., 91, Greenville, Ohio, Jan. 19, 1979
Sanger, William H., 97, Bridgewater, Va., Jan. 26, 1979
Sines, Dorothy M., 75, Flora, Ind., Jan. 21, 1979
Spitler, Earl, 70, Phillipsburg, Ohio, Jan. 28, 1978
Stubbs, Raymond, 71, Piqua, Ohio, Dec. 26, 1978
Swisher, Mildred Lucille, 75, Cape Coral, Fla., Dec. 22, 1978
Thompson, Martha E., 76, Hollidaysburg, Pa., Jan. 23, 1979
Wagner, Oda Oneida, 92, Cerro Gordo, Ill., Jan. 16, 1979
Wilson, Fonda, 80, Greenville, Ohio, Nov. 11, 1978
Winter, Roger, 47, South Bend, Ind., Jan. 5, 1979
Wolfe, Raphael, 65, Glendora, Calif., Nov. 18, 1978
Workman, Luther, 68, North Manchester, Ind., Dec. 30, 1978
Young, Leonard, 82, Bellefontaine, Ohio, Nov. 1, 1978
Zook, Emma L., 81, Lititz, Pa., Dec. 23, 1978

The world is larger than our hearts

The signing of the Israeli-Egyptian peace treaty, not in Jerusalem or Cairo or on the banks of the Suez Canal, but in Washington, D. C., with Jimmy Carter as a witness, underscores a fact of life for today's world: We live in a global village and we can no longer, as persons or as nations, go our separate ways.

William Silverman writes of a farmer whose small son toddled off into the wheat field while his mother was busy with kitchen chores. When he was missed, the mother searched for him in vain. The father and the farmhands joined her. Eventually the whole community turned out, everyone running to and fro in desperation. Finally, at someone's suggestion, the crowd formed a gigantic circle round the wheat field and marched toward the center, covering every inch of ground. The boy was found, dead. In anguish, his father cried out, "God, why didn't we join hands before it was too late?"

Silverman goes on to say, "We can no longer afford the luxury of going our separate ways. We must not incur the guilt that will rest on each of us, if after the destruction of human lives, our Father in heaven should look upon the lifeless bodies of his children and ask us why, despite our differences, we did not join together before it was too late."

We live, in the words of Alexander Mack's hymn, in a " . . . time so urgent, which God gives us only once." The question is whether we can be made to feel that urgency to act as a global community of God's children before it is too late to achieve the vision we have received for peace and justice for all humankind.

A Jew in Hitler's Germany was trying desperately to emigrate, but was being thwarted by a Nazi travel agent who pointed out immigration restrictions no matter where the Jew pointed on the globe. Finally the would-be emigrant cried out, "Haven't you got another globe?"

We don't have another globe. We have to work with the one we have. In Zechariah, God shares a vision of a new day, a day in which "every one of you will invite his neighbor under his vine and under his fig tree," a time of justice and peace, a time when Jerusalem, the embodiment of the envisioned kingdom, will be "inhabited as villages without walls," and God will be the glory in it.

Empowerment for achieving that vision comes from the faith we have in the means God puts at our disposal: "Not by might, nor by power, but by my Spirit, says the Lord of Hosts" (Zech. 4:6).

Brethren have demonstrated how in love and non-violence that Spirit can work. When we marched hand-in-hand with Martin Luther King Jr., we saw that Spirit at work. When we said "No!" to the Vietnam War, our voice found its force through the Spirit. I felt that Spirit personally at the recent Rosemont Arms Bazaar, when we effectively protested an exhibition of war weaponry and technology (See April MESSENGER, "The Arms Bazaar That Bombed").

Somehow, Brethren have to move beyond their role of merely being the occasional witness to peace and justice. The time is so urgent that we call ourselves and the whole world to accept the concept of a global village, where each of us bears responsibility to see that not just ourselves, but our neighbors may sit under their vine and fig tree, at peace and unafraid.

In his play, "Abraham Lincoln," John Drinkwater has the Civil War President grieving after a Union victory in which 2,700 Southern soldiers and 800 Northern soldiers were killed. Lincoln exclaims, "Thirty-five hundred lives!" A friend remonstrates, "You mustn't talk like that, Mr. President, there were only 800 that mattered." Lincoln responds slowly, "Madam, the world is larger than your heart."

The time is so urgent to see that as Arabs, Christians and Jews are joined through a common scriptural heritage, so are they and all the world's peoples joined as heirs to God's love and his vision of peace and justice for his children.

Sisters and brothers, the world is larger than our hearts. In the words of the hymn, "This Is My Song," no matter how wrapped up we are in a narrow-minded concept of being God's chosen people, " . . . other hearts in other lands are beating, with hopes and dreams as true and high as mine."—STEVE SIMMONS

BVSer Steve Simmons serves as an editorial assistant on the MESSENGER *staff.*

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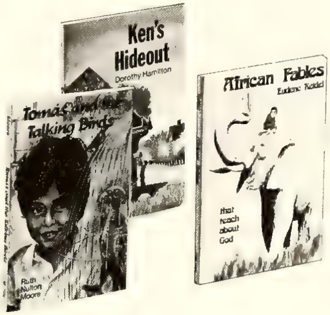

For Children:

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The story of why Ken Laine, 12-years-old, ran away from home and how Mr. Trent, an old friend, helped Ken begin to put his life back together again. For 9-to-14-year-olds.
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Tomás moves from Puerto Rico to a steel town in the U.S.A. Life in America is strange for the Spanish-speaking boy until he meets Mr. Sam, who owns a pet shop. Tomás is fascinated with the talking birds in the shop and when he tries to help a homesick parrot to speak English, he solves his own language problems. For 8-to-12-year-olds.
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193rd RECORDED ANNUAL CONFERENCE

CHURCH OF THE BRETHREN

Join Moderator Warren F. Groff (and several thousand other brothers and sisters) at the Coliseum in the Seattle Center, Seattle, Washington, July 3-8, 1979.

May God's steadfast promise so claim our lives and corporate structures that we shall be renewed in our gratitude as partakers of the heavenly food, and in our obedience to what God intends for all creation.

- **Tuesday, July 3,** Moderator Warren F. Groff, President of Bethany Theological Seminary, will speak at the opening worship service. Topic: "Heirs According to Promise."
- **Wednesday, July 4,** Lloyd J. Ogilvie, pastor of the First Presbyterian Church of Hollywood, Hollywood, Calif. Topic: "The New God for Old Struggles."
- **Thursday, July 5,** Dramatic Presentation, "Journey of the Sisters Among the Brethren."
- **Friday, July 6,** Virginia Ramey Mollenkott, Author and Professor of English, William Paterson College of New Jersey. Topic: "The Infinite Dimensions of the Promise."
- **Saturday, July 7,** Robert W. Neff, General Secretary, General Board, Elgin, Ill. Topic: "How Firm a Foundation."
- **Sunday, July 8,** T. Wayne Rieman, North Manchester, Ind. General Board Member. Topic: "Life! Life! New Life in Christ."

Moderator Warren F Groff

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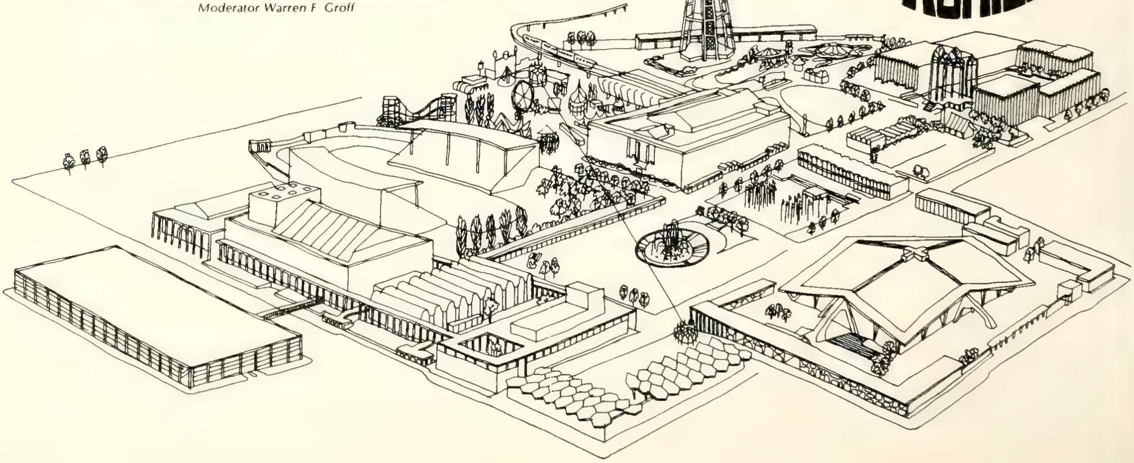

SPECIAL ISSUE:
CONFERENCE PREVIEW

Moderator Warren Groff

"Somehow I had a life where people's hands reached toward me and pulled me out of myself."

messeng

CHURCH OF THE BRETHREN JUN

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letters

CALL 'EM LIKE YOU SEES 'EM

I appreciate the refreshing honesty of the recent editorials in MESSENGER. I have long felt that a lot of us in the Church of the Brethren are so concerned about possibly hurting or offending someone that we rarely face each other honestly and openly. The result, of course, is that people end up being more hurt because they can sense that someone doesn't quite approve of or agree with them, but they aren't quite sure.

Keep on calling 'em like you sees 'em!

SYLVIA ELLER
Santa Monica, Calif.

THANKS FOR YOUR COURAGE

Each new MESSENGER is as stimulating and thought-provoking as the previous one. Thanks for your courage to speak out on the moral and spiritual issues of our day through the many features of the magazine.

The February editorial, "Avoiding Moral Rigor Mortis," was particularly appreciated. It was good to read an opposing argument to the infallibility of a strict interpretation of the Bible. Life is not now and never has been so simple that specific verbiage can always be interpreted the same way for each situation. One must look for the Spirit behind the written word to seek direction. We believe that is what Christ would have us do.

Keep this type of editorial coming!

BILL AND LOIS GROVE
Dike, Iowa

HAVE A CONCERN FOR OTHERS

I have read in MESSENGER about some persons' concern about the name of the church, the Church of the Brethren, as they think it seems to refer to men rather than to women. And I have read many times how the Church of the Brethren has been one of the first to respond to places of disaster, such as earthquakes and floods, with thousands of dollars, food, clothing and workers. Now, to me, the concern for others far outweighs the concern for a name.

Does it matter to Christ if we are men or women, or if we have a certain name? May we not be more concerned about a name than about helping those who are in need, whether it be far away or in our own community?

Christ is the head of the church and man is the head of the home. Yet in union there is strength. Let us strive to work together for the good of mankind, and not be divided on such trivial things as a name.

MARGUERITE SNOEBERGER
Cumberland, Md.

A 100TH ANNIVERSARY TRIBUTE

Thank you for the February editorial calling for a change in the name of our denomination. I, too, have shared the warm feelings mentioned for the name Brethren. But I have come to realize that the name is not inclusive of the many sisters in the church.

In addition to the factors mentioned, a look at official policies also shows many changes in the role of women in the church. At the time of the 1908 name change, there were still official limitations on women's involvement in the life of the church. Not only were women not officially permitted to preach or be ministers or deacons; they could not even break their communion bread to each other as the men did, but rather had it broken to them by the officiating ministers.

Since 1908, these official policies have all been changed to include women more fully in the life of the church, it seems appropriate that our name also be changed to indicate this inclusion of the sisters.

1985 will mark the 100th anniversary of organized women's work in our denomination. In 1885 women led a prayer service in support of missions at Annual Meeting; local women's missionary societies were organized that same year. It would be fitting to begin the process of changing our name to recognize the contributions of the many sisters down through the years as we look toward that 100th anniversary. It would be meaningful tribute to them to complete the process by that time. May the process continue to fruition.

Pam Brubaker Lowe
Springfield, Ohio

A WELL-ORGANIZED MINORITY

Shame on the peace people! They exploited the February Rosemont arms bazaar!

Their effective protest at the O'Hare International Exposition Center at Rosemont, Ill., verified fears aired by John M. Fisher, president of the American Security Council. An article, "The Disarmament Lobby" by Fisher appeared in the November 1978 issue of the *American Legion Magazine*. In the article he listed members of the disarmament group. Cited were many fine groups, including the Church of the Brethren.

Fisher summed up the situation with the following:

"Why is this solid majority view ignored while the United States continues unilaterally to cut back its defenses? The single most important reason is that the minority of Americans who favor unilateral disarmament are well organized and the majority who favor military superiority are not."

Praise the Lord for the well-organized minority at "Defense Tech" in Rosemont! Even the Rosemont chief of police admitted, "You people won!" Who can say now that churches neither get involved nor make any impact on society?

Catharine Strahm
Topeka, Kan.

A QUESTION OUT OF THE CLOSET

My thanks to Duane Ramsey for his book review in March. Annual Conference delegates will need information from a variety of sources in their struggle to adopt a report on human sexuality.

I hope the rational consideration within the context of the teachings of Jesus will prevail in these deliberations. Questions regarding sexual expression and activity will not be closed at this Conference; rather, these discussions indicate that the Church of the Brethren has brought these questions "out of the closet." Ramsey's article; other articles, opinions and letters in the Messenger; discussions in local and district gatherings and the deliberations of Annual Conference contribute to a dialog which reduces our ignorance in the area of human sexuality.

Richard G. Blouch
Mountville, Pa.

YOUTH STILL SOARING

I just finished playing Andy and Terry Murray's album, "Good-bye, Still Night," with the National Youth Conference theme song on it. While it was playing I relived some of the many precious moments we experienced at Estes Park together.

I would like to remind everyone that the spirit and love we felt there is still ours today if we simply ask for it in faith. Yes, we are now out of the mountain, but if Jesus is Lord of our life we do have the power to fly.

Mark Shetler
Middletown, Pa.

MUST JESUS BE LABELED?

In our modern society we seem bent on pinning labels on everyone—liberal, conservative, activist, pacifist, fundamentalist, charismatic. We cannot seem to accept people as creatures of God's creation possessing many different patterns of thought. Pin a label on everyone and thus alienate them from a large segment of society.

To my consternation an article in the February Messenger suggests, in fact argues, that Jesus was a feminist. In my understanding, the role of Jesus was not the social liberation of any particular segment of society. John 3:16 and John 3:17 explain the mission of Jesus not as a social revolutionist but as savior of all. Quoting John 3:17, "For God sent the Son into the world, not to condemn the world, but that the world might be saved through him."

Does writer Scrogin overlook the fact that the disciples chosen by Jesus were all men? Why not six men and six women if he really wanted to shake things up? Or that the characters in most of the parables used by Jesus in his teaching were men? The good Samaritan. The prodigal son. The rich fool. The unjust steward. The rich man and Lazarus. And more. I do not suggest that these things make Jesus an advocate of male supremacy. Neither do I accept the notion that Jesus was a feminist simply because he offered help and comfort to women with whom he came in contact.

Accept Jesus as the gift of God to save the world from all sin rather than the gift of God to liberate women. If Jesus must be labeled, I still prefer Savior to feminist.

Vernon A. Gearhart
McVeytown, Pa.

page one

There they stand at the train station in Seattle, portmanteaus and picnic hampers in hand, the hardy bunch of Brethren who made it to Seattle in 1914. They stand there a silent witness to the fact that Brethren no more fitted stereotypes in 1914 than they do today. For example, a glance at the photo reveals a variety of clothing styles among a group of supposed conformists.

The huge photo of that gathering 65 years ago, which will be on display at Annual Conference this month, is reproduced in miniature on page 21-22, accompanying a nostalgic review of the event. The review is part of a package of materials we have pulled together to prepare Seattle-bound readers for this year's Annual Conference. Let us know if it has been helpful.

Well, you have probably been wondering when Messenger would give in to inflation and change its subscription rates, joining the ranks of everything else that hits our pocketbooks these days. Wonder no more. Come September, we will have new rates which we hope will not be beyond the reach of our subscribers.

Here are the new rates: Individual subscriptions: $7.80 one year; $14.40 two years; $21 three years; $33 five years. Group subscriptions: $6.60 per year. Gift subscriptions: $6.60; student subscriptions 50¢ per issue. Your local Messenger representative will have further details. They were alerted a few months back. We do not like to make these changes but we feel sure our readers will understand.

We have noted in recent months that readers' response to Messenger has picked up. We hope that our inference is correct, that we are stimulating some of you to do some thinking about your church, your commitment, your involvement, your stance on issues facing you both as a Christian and as a global citizen. Not all the mail we receive pats us on the back, but that is good. Believe us, we need to live and work under tension, and so we need feedback. In a recent meeting of our Communications Team, our resource person stressed that the most important thing we could do was to initiate feedback processes with our readers. Thanks for helping out by writing us.—The Editors

in touch

David L. Graybill: A 'nuts and bolts' ministry

Wenatchee, Wash., is located in the heart of apple-growing country. For five months of the year it becomes a center of bustling activity as the cherished fruit is harvested, packed and shipped all over the world. Those five months, July to November, always bring to the Wenatchee Valley a special group of people, the migrant workers, without whom the apple crop could not be harvested as quickly nor as efficiently as necessary.

Thirteen years ago the Sunnyslope Church of the Brethren established Friendship Center to care for the personal needs of the migrants. David L. Graybill, distribution manager for Wenatchee's daily newspaper, a lifelong resident of the area and a deacon in the Sunnyslope congregation, was one of those instrumental in getting the Center going. He has stayed with the ministry ever since, although he has seen it evolve into an ecumenical venture including several churches and the Salvation Army. "Mostly I have helped with the nuts and bolts, the material aspects of the center such as locating places for it each year," he says modestly. In 1977 he was chairman of the committee that directs the center.

Friendship Center provides welcoming and information services for migrants who come to the valley. In 1978 over 4,700 persons were served by this agency.

But Friendship Center is only one aspect of the quiet, yet far-reaching ministry of Dave and Ellen Graybill to others. Dave has served on the boards of several community service groups. He and Ellen, who have five children of their own, have given material support and motivational encouragement to several young Sunnyslope couples.

Always alert to needs and opportunities, Dave has a dream for a new community project. "Back in the 40s," he explains, "the Brethren Service Commission bought a cannery outside Wenatchee and staffed it with Brethren Service personnel. It was a wartime project to help preserve excess fruit and vegetables grown in the valley. I remember that our Sunday school raised tomatoes and canned them there."

Dave believes the cannery, now privately owned, could be revived and set in operation again. "There is so much food going to waste in this valley," he laments, "and nowadays people have more leisure time to give to worthy projects. I can imagine there would be some senior citizens in the area who would be happy to give volunteer time." He is "sowing the seeds" for the project within the ecumenical group that maintains Friendship Center.—F.W.S.

Jeff Keuss: Seattle's o

"M.I.S.—the 'Man in Seattle.' That's what I'd like to be called," said an enthusiastic Jeffrey Keuss, the on-location coordinator for this year's Annual Conference. With an effervescence of spirit that seems to flow from an unending source, Jeff talks in glowing terms about the "welcome" the northwest Brethren plan for this year's conferencegoers. "I am very happy that the Conference will be held here. In the last ten years, Seattle has come of age and it is an exciting city. And by coming here the Brethren will also see that the church has some persons who are very dedicated to a spiritual ministry and service."

Jeff; his wife, Sandra; and children, Jeffrey Frank and Jessica, are a part of Olympic View Church of the Brethren's fellowship of dedicated families. Jeff is a deacon and teaches adult church school classes. "The church is for me the third part of my wholeness, the participation in the community."

That community aspect of Jeff's life includes his occupation with Educational Service District No. 121, for whom he is an administrative assistant for instruction. He meets with teachers and administrators, parent groups, community groups and institutions of higher learning that relate to public education and attempts to discern and service any special needs. He may be called upon to arrange for a Sesame Street character to visit an elementary teacher's classroom or to plan and conduct an in-service retreat for 500 teachers. "I am a trouble shooter," he explains, and the gleam in his eye attests that he loves it!

Jeff's public school experience began in Hawaii where he was a

cation coordinator

high school teacher and counselor. Later, in Guam, he served as a junior high principal and negotiator for the first teachers' labor contract. He is thoroughly dedicated to the nurture of children: "My philosophy is that children are the next generation, the future of our country. So spiritually and educationally they must have the seeds that will productively grow."

Jeff's energy is sufficient to keep him active in community service in addition to his immense occupational task. He serves on the scholarship committee of the Seattle First National Bank and the educational committee of the Seattle Chamber of Commerce. He is an active Scouter and participates in the fund raising efforts of the local YMCA. He is frequently asked to present motivational talks to businesses, industries and schools.

When they talk of some of their most memorable times, the Keuss family boasts of their VW camper pop-top which has taken them on vacations from Canada to Mexico.—F.W.S.

Olga Johnson: Taking the stranger in

Olga Johnson, now 88 years of age, became a member of the Church of the Brethren 70 years ago in Boise Valley, Idaho, and has been living by its principles ever since. There was little family income on which to feed, clothe and care for her seven children, but no matter how scarce the money, there was always enough to also feed the many "strangers" who found their way to her door.

She recalls a time during the depression when one "stranger" asked if he could work for his supper. She let him split wood for the ever-hungry cook stove, but after being called in for the good meal, he was so grateful the he immediately went out and split another big pile of wood, which in turn prompted her to fix a lunch to see him on his way.

With Olga through 65 years was her faithful husband, Howard, who died in 1977. It was not uncommon to see Howard and Olga delivering as many as eight loaves of fresh bread that came weekly from her oven—to the new neighbors down the road, the family who lost a loved one, or the lonely soul who just needed a friend.

Olga's youthful vigor was exemplified at age 70 when Howard's eyesight began to fail. She learned to drive, obtaining a driver's license at this advanced age, so she could continue her "errands of mercy."

Through the years, job opportunities saw the family moving from Idaho to Oregon where their home was the favorite overnight refuge for visiting church dignitaries or La Verne College students and professors. (Incidentally, all seven children attended La Verne College, six of whom graduated.)

They eventually moved to California where in the Live Oak Church of the Brethren the ultimate in "taking the stranger in" took place. After World War II, when the denomination was helping war refugees get established, Olga and Howard went out on faith, borrowing $10,000 to set up a young Polish immigrant family in the jewelry store and watch repair business. It was a bitter pill to swallow when the man squandered and lost all the money illegally, even ending up in prison, but their faith in humanity was never shaken. Through all this, Olga even helped the young mother care for her six small children.

Olga still serves the Live Oak congregation in many capacities, but most noticeably by the beautiful floral and altar arrangements she has prepared every Sunday for 30 years, taking from the bounty of her "showcase" flower garden.

Even now, at age 88, there are not enough hours in the day. If someone is in need of food, she bakes them a loaf of bread, if they are sick, she shares the flowers from her garden, and if they happen to be a stranger, she takes them in—and they are strangers no longer!—Arlene Harms

Arlene (Mrs. Ellis) Harms is a member of the Church of the Brethren, Paradise, Calif.

Reactor scare touches Pennsylvania Brethren

While their brothers and sisters across the country read the headlines with alarm, approximately 3,600 Brethren living within a 10-mile radius of the Three Mile Island Nuclear Plant near Harrisburg, Pa., experienced first-hand one danger of the nuclear age—exposure to radioactivity escaping from a damaged nuclear generator.

Area Brethren report that the final days of March and the first days of April were confusing and frightening ones as conflicting reports were issued by government and industry representatives as to the dangers of escaping radiation. What at first was termed an "event" by plant officials was later called by *Time* magazine "the worst accident in the history of US nuclear power production."

How did Brethren react? Like others in the area, many fled, especially pregnant women and families with small children. Pastors at several of the closest churches, including Harrisburg congregations, reported half their normal attendance Sunday, April 1.

But like many others, lots of Brethren stayed—and tried to confront the danger of which they were newly aware.

Pastors Levi Ziegler at Conewago church (about eight miles from the plant) and Earle Fike at Elizabethtown (about six miles away) both felt strongly the need to address the situation in their Sunday worship service.

Both pastors chose texts to reassure their congregations of God's steadfast love for them: Fike preached from the 23rd Psalm; Ziegler chose the promise of 2 Chronicles 7—"My eyes will be open and my ears attentive to the prayer that is made in this place."

Continuing the theme of prayer, the Conewago congregation offered prayer for all personnel at the power plant. On the instruction of the congregation, Ziegler shared with Metropolitan Edison, through a telephone call, that the people were remembering the workers in prayer.

At the Elizabethtown church, Fike shared his alarm about the accident and said, "Living in the valley of the shadow of Three Mile Island, it is time to think and speak in a different way from the way one does when one decides to wait and see." He encouraged the congregation to speak out. "We should become vocal and active on this issue. With so many questions, the issues are no longer simply technical. They are moral and ethical."

In response to the accident, the congregation's executive committee began preparing a brief statement against nuclear power, hoping for wider church action, and begin seeking other ways to respond.

Other congregations, both within and without the danger area, responded. Several persons from the Harrisburg First church volunteered at the relief center established in Hershey for people fleeing the affected area. Pastors of the Pottstown area, outside the danger area, offered churches and homes if people needed to be evacuated.

Although the immediate danger apparently passed within a week's time, persons in the area express varying degrees of uncertainty about the future. To equip pastors to help persons cope with their fears and anxieties surrounding the invisible radiation threat, both the Atlantic Northeast and Southern Pennsylvania districts helped organize training sessions for pastors on mental health and reaction to disaster.

On the national level, three executives responsible for energy policy at the National Council of Churches called for a close look at eight nuclear power plants that may have safety defects similar to those at Three Mile Island.

Joel K. Thompson, executive of the General Board's General Services Commission and chairperson of the NCC Committee on Energy Policy, issued the statement in conjunction with NCC energy resource consultant Katherine Seelman and staff associate for economic justice Chris Cowap. The three also called upon American churches to "be vigilant in monitoring utility, industry and government clean-up of the reactor site."

Ohio home may cancel life-care contracts

In the struggle to provide a firm financial base for the financially-troubled Brethren's Home of Greenville, Ohio, the court-appointed trustee has requested that all life-care contracts of residents in the home be terminated.

Before the proposal can go into effect, it must be approved after a May 16 hearing in the US District Court. The court appointed a trustee in November 1977 to oversee the reorganization of the corporation requested by the home's board of trustees. The home had to seek reorganization or face possible foreclosure.

Canceling the life-care contracts would affect more than 300 of the home's 480-490 residents. When they entered the home, these residents purchased life-care contracts which assured them of complete care as long as they resided there. Under the trustee's proposal, all residents would be charged a monthly amount for rent and services. The life-care contract holders would be offered a rate lower than the usual amount.

Voiding the life-care contracts is only one step in the total reorganization plan, says Wilbur Mullen, the home's administrator. Charging residents for the services they receive will permit the trustee, Dayton certified public accountant Harry J. W. Fravert, to establish a financial base upon which to build the rest of the reorganization plan. Fravert was scheduled to file a plan of reorganization May 15. Any plan must be reviewed by the court, the Securities and Exchange Commission and the creditors.

Mullen reports residents have begun to evaluate their options and assets in light of the proposal. He says all avenues of support will be explored for each resident. Residents have also sought legal counsel which represented them at a meeting called to explain the proposal.

In addition, the Southern Ohio District has established a Resident Aid Fund. All funds donated to the home by congregations and individuals will be used to help residents who could not otherwise meet their expenses. Southern Ohio congregations have donated more than $839,000 to the home since its financial crisis became known in March 1976.

Mullen anticipates court approval of the proposal and believes that through the cooperative effort of residents, churches and families, the needs of the life-care contract holders will be met.

The home, one of the denomination's oldest and largest, fell into default in May 1976 when it was unable to make a payment of $824,000 due on principal and interest on bonds sold to build a $10 million addition in 1972. Since that time, only one payment has been made to the bondholders.

A joint statement on disarmament issued by church leaders from the US and the USSR was hammered out in sessions like the one above at the Ecumenical Center in Geneva.

Historic consultation calls for nuclear ban

Religious leaders from the US and the USSR concluded a three-day conference on disarmament with a joint statement calling for the earliest possible approval of the SALT II accords.

The statement, which was issued as an appeal to Christians in both countries, also calls for a total ban on nuclear arms testing, new nuclear weapon systems and the development of chemical and radiological weapons.

"We have been drawn together across the differences of language and culture," the paper states, "by our common Christian calling to foster life in the midst of a race toward death.

"We know that still more terrible weapons are being developed which can only lead to greater fear and suspicion and thus to a still more feverish arms race. Against this we say with one voice—No. In the name of God—No."

The delegations, composed of 10 church leaders from each country, met at the Ecumenical Center in Geneva, Switzerland, in late March.

Lamar Gibble, Brethren peace and international affairs consultant, has been among the leaders working several years to bring the dream of such an ecumenical, international consultation to reality. He was one of three US and USSR representatives who did preparatory work for the consultation earlier in March. Prior commitments, however, prevented him from accepting an invitation to join the US delegation.

Analyzing the statement issued from the consultation, Gibble was excited about the document approved by the two delegations. He said he was especially pleased with "its call to the churches to teach and preach the biblical vision of peace and to point out the devastating consequences of the arms race."

Speaking to the delegations on the technical problems of disarmament were USSR Ambassador Victor Israelian and US Ambassador Adrian Fisher, heads of the two nations' delegations to the Committee on Disarmament. Both ambassadors agreed that SALT II was an essential step for peace.

The church leaders expressed reservations about the SALT II treaty in their statement because it does not provide for more substantial arms reductions. They decided to urge Christians in both countries to work for its approval, however, because it "would open the way to decisive progress on other critical disarmament issues."

The joint appeal also calls for Christians in both countries to support ecumenical programs for disarmament, such as the World Council of Churches *Programme for Disarmament and Against Militarism and the Arms Race.* The statement urges churches to increase education efforts concerning the biblical basis for disarmament.

For Gibble, one of the many Brethren who have been part of the Church of the Brethren-Russian Orthodox exchanges through the years, a satisfying aspect of the consultation was hearing that "the Church of the Brethren was singled out in Metropolitan Juvenaly's address for the interchanges we have had on peace, social justice and practical cooperation." The Metropolitan stated his belief that these long-term contacts "have deepened our cooperation and contributed considerably to the general Christian witnessing and service to peace." Metropolitan Juvenaly headed the USSR delegation.

The members of the US delegation were William Howard, president of the National Council of Churches; Claire Randall, general secretary of the NCC; Dorothy Marple, NCC second vice-president; Chester A. Kirkendoll, NCC recording secretary; Arie R. Brouwer, general secretary of the Reformed Church in America; Avery D. Post, president of the United Church of Christ; James K. Matthews of the United Methodist Church; Vladimir Berzonsky of the Orthodox Church in America; Bruce Rigdon, professor at McCormick Theological Seminary, Chicago; Alice Wimer, NCC executive for international affairs; and serving as technical advisor, Alan Geyer, executive director of the Churches' Center for Theology and Public Policy.

The delegation from the USSR included representatives from the Russian Orthodox Church, the Armenian Apostolic Church in Moscow, the Evangelical Lutheran Church in Latvia, the Estonian Evangelical Lutheran Church, the Union of Evangelical Baptists of the USSR and the Georgian Orthodox Church.

MESSENGER recognized in national competition

MESSENGER received awards in two categories at the Religious Public Relations Council (RPRC) annual award presentation held recently in New York.

MESSENGER was honored with the Award of Excellence for magazines and editor Kermon Thomasson received a Certificate of Special Merit for his feature story "Abraham Harley Cassel Cut a Wide Swath" (October 1978).

The issue judged was the April 1978 MESSENGER, a special issue on disarmament. It was cited for its cover, general contents, headlines and cartoons on the back cover promoting National Youth Conference.

RPRC, a national interreligious organization with more than 500 members in the US, this year celebrated its 50th anniversary. It is one of the oldest public relations professional societies in the country.

MESSENGER awards were among 48 bestowed. There were 179 entries in the DeRose-Hinkhouse Memorial Communications Competitions.

Denominationally, Southern Baptists received the most awards, nine; followed by United Methodists, eight; Roman Catholics, six; and Disciples, five.

Nuclear safety, ethics debated at Manchester

Debating issues of nuclear ethics, safety and feasibility, experts and students convened at Manchester College, North Manchester, Ind., for a week-long examination of the question "The Nuclear Age: Plague or Panacea?"

Although "Discussion Day" was formally scheduled for Wednesday, March 28, the event began on Monday and continued through the week with movies, workshops and informal discussion.

Morris Firebaugh, a 1959 Manchester graduate and professor of physics at the University of Wisconsin, Parkside, began the discussion with a Monday morning presentation. Speaking on the mechanics of nuclear energy, Firebaugh presented studies supporting the development of nuclear energy sources as safe and feasible. In response, Sister Rosalie Bertell, an energy and public health specialist with 10 years research experience involving low-level radiation, dealt with what she perceived as unanswered questions regarding the long-term relationship between radiation and possible genetic mutation of future generations.

The problem of insufficient study surfaced again Tuesday morning when a panel of four experts, Bertell included, continued the debate. Kenneth Shank, a bionucleonics researcher and group leader at Oak Ridge National Laboratory, opened the morning convocation with graphs and charts suggesting that nuclear energy is necessary, economical, reliable and safe.

Sister Bertell pointed out, "The charts and graphs you have just seen are not accepted in the energy and health worlds." She again shared her deep concern over the irreversible damage that might result from exposure to low levels of radiation. "Present nuclear predictions are in the form of a forecast," she stated, "not a careful audit. What we need is constant health monitoring of nuclear workers and their children in order to fully understand the dangers."

Henry Weaver, provost of Goshen College and chemistry professor, spoke as the third panel member. Addressing the ethical questions involved from his Christian perspective, Weaver proposed that an energy policy should be followed that involves the lowest loss of life, protects the environment, reduces the chances of war, and can best meet the needs of the Third World.

Sidney Lens (left), nuclear and labor activist, and Sister Rosalie Bertell, a public health specialist, presented a number of the dangers of the nuclear age during a day of debate between pro- and anti-nuclear representatives at Manchester College.

Sidney Lens, labor leader and nuclear weapons expert, attacked Weaver's statements as "innocent" and "misinformed." Lens agreed that nuclear energy and nuclear weapons are inseparable; with the spread of nuclear energy will come a proliferation of nuclear armaments. "Within a decade, six countries will be able to destroy the world and with nuclear energy, 40 countries will have nuclear bombs within 15 years. We must preserve the human race by ending the nuclear age," Lens said.

The convocation ended with questions from the audience and dialog among the panel members.

Three afternoon workshops provided an opportunity for discussion with the gathered experts. In addition to the morning panelists, Kathryn Seelman, author of the National Council of Churches energy paper, and James Wilkinson, Deputy Director for Exchange in the Office of Soviet Union Affairs, US State Department, provided leadership for the workshops.

Tuesday's formal discussion ended with a summation by Seelman and responses by Manchester Professor Jerry Tucker and students Andrea Warnke and Kevin Wolfe.

An exciting feature of the week was the abundance of discussion both in and out of classes. The enthusiasm with which the program was received and its elicited response indicate a need for information and discussion about the issues of this nuclear age.—Dave McFadden

AI focuses attention on USSR Protestants

Amnesty International, the human rights movement which received the 1977 Nobel Peace Prize for its work on behalf of prisoners of conscience around the world, has launched an international campaign to win freedom for hundreds of Protestants in the Soviet Union who have been imprisoned for their religious beliefs.

In a campaign booklet entitled "USSR: Protestants in Prison," AI states that during the past two decades it has learned of more than 1,000 Evangelicals, Baptists, Seventh Day Adventists and Pentecostals who have been imprisoned for their beliefs. This does not include many more who have been jailed for one or two weeks on lesser charges or "on suspicion." AI says that despite the large number of these prisoners, Protestants are one of the least publicized persecuted groups in the USSR.

As a typical example of religious persecution in the USSR, the campaign booklet describes the plight of a congregation of Baptists and evangelical Christians in Rostof. Denied official status, the church members met in a home until it was confiscated. A month later police barred the entrance to another home used as a church and members trying to enter were beaten. When the congregation then built a tent in which to worship, the tent was torn down. Later, when the congregation made an attempt to gather in the yard of a home, the police began to disperse the crowd by force. The church minister was arrested, released and then arrested again in January 1978. He has been sentenced to two and a half years of imprisonment.

The AI campaign booklet suggests action for churches or concerned individuals which may help these Protestant prisoners of conscience and includes addresses of the Soviet authorities who should be written. Persons interested in participating may write to Amnesty International, 2112 Broadway, New York, NY 10023.

Action begins on WCC disarmament priority

With the adoption of the *Programme for Disarmament and Against Militarism and the Arms Race* by the World Council of Churches Central Committee in January, a new emphasis on peace issues has begun in the WCC. (See MESSENGER, April 1979, page 6.)

The action on the militarism and disarmament program included a recommendation which encouraged "further exploration of the *Report on Violence and Nonviolence in the Struggle for Social Justice,* paying serious attention to . . . the need to promote peaceful resolution of conflicts." This report, approved by the WCC in 1973, had been heavily influenced by consultations with Brethren, Mennonites and Friends.

WCC General Secretary Philip Potter has requested that the statement be reviewed by persons and agencies connected with its conception. They have been asked to look at the paper especially in the light of the struggles for racial and social justice in Africa. The WCC was severely criticized earlier this year for a grant from its Programme to Combat Racism to liberation organizations engaged in violent struggle in Zimbabwe. WCC officials hope this re-examination will help the church discover effective and nonviolent means for combating racism.

A second outgrowth of the new WCC peace priority was a colloquium May 4-10 at the Ecumenical Institute in Bossey, Switzerland. The colloquium, on "Peaceful Solutions of Conflict," was designed to help church leaders move from an understanding of the nature and prevalence of conflict to knowledge of practical measures that can be taken to reduce conflict, bring opponents together and help bring about a more peaceful world. Lamar Gibble, Brethren peace and international affairs consultant, was among those attending.

In a third development, SODEPAX, the only joint organization between the Vatican and the World Council of Churches, has adopted peace and disarmament as one of four emphases for the organization during the coming years. SODEPAX (which means Committee on Society, Development and Peace) has emphasized development recently and Gibble perceives this action as a return to an earlier strong emphasis on peace concerns.

underlines

CELEBRATING ... Poet and long-time member of the Middlebury, Ind., church, *Orpha Nusbaum* will celebrate her 105th birthday Aug. 13. She was featured in a June 1976 "In Touch" feature.

ACCEPTING NEW POSTS ... *Carl H. Zigler*, who has been chaplain at The Brethren Home, New Oxford, Pa., began a three-quarter time chaplaincy April 1 at West View Manor in Wooster, Ohio. . . . *Robert E. Ziegler*, professor of science and education and director of developmental studies at Elizabethtown College, will leave the campus this month to spend three years in Western Australia helping establish a science education program in early childhood education at Churchlands College of Advanced Education in Perth. . . . Administrator of the Morrisons Cove home in Martinsburg, Pa., *Ralph M. Delk* has been elected president of the Homes of the Aging Division of the American Protestant Hospital Association. . . . A newly-formed Consortium on International Peace and Reconciliation has been formed in Iowa with the Church of the Brethren as one of seven participating church groups. Named half-time director of the consortium is *Dan Clark*, also employed by the Iowa Peace Network. . . . The SERRV program at the Brethren Service Center, New Windsor, has established a new position of office supervisor. *Virginia Grossnickle*, an 11-year employee of SERRV, has been appointed to the post.

BEING HONORED ... Two Church of the Brethren-related colleges bestowed honorary degrees on General Secretary *Bob Neff* during May commencement exercises. He was honored at Bridgewater and at Manchester colleges. . . . Elizabethtown College awarded several honorary degrees in May including one to 25-year college trustee *Norman K. Musser*, an active business and churchman, now 87 years old.

CUTTING TRAVEL COSTS ... The "Mennonite Your Way Travel Directory" is one way Brethren travelers can pay less and enjoy travel more. Publishers *Leon* and *Nancy Stauffer* have compiled a second edition of listings of persons across the US and Canada willing to host travelers in their homes. Most are Mennonites but a number of Brethren are listed and Brethren are invited to participate. To purchase a single copy of the directory, send $5 to Mennonite Your Way, Box 1525, Salunga, PA 17538. Pennsylvanians should add 5 percent tax.

THANKING WORKERS ... A special morning coffee in April at the Brethren Service Center in New Windsor gave thanks and recognition to 15 volunteers then at the center: *Charles* and *Florence Baker*, *Ed Cable*, *John DiCara*, *Nettie Elliott*, *Maxine Fasnacht*, *Blanche Geesaman*, *Muriel Griner*, *Ethel* and *Murlin Hoover*, *Ed Leiter*, *Mabel Schrock*, *Emma Smith*, *Dawn Strickler*, and *M.R. Zigler*.

REMEMBERED ... *Iowa West Kuehl*, 61, long-time arts instructor in camps and workshops throughout the denomination and in Ecuador, died after a prolonged illness March 31 in Polo, Ill. . . . *Rolland F. Flory*, 84, a former Ohio pastor and key supporter of the Florida and Puerto Rico District, died May 3 in Florida after a struggle with cancer.

update

TAKE ME OUT TO THE BALLGAME ... That was the cry in the *Pacific Southwest Conference* May 11 when more than 1,900 Brethren turned out for "Brethren Night" at Dodger Stadium. Several Brethren helped throw out the first ball, the University of La Verne Chamber Singers sang the national anthem and the Dodgers' message board flashed the names of all 21 participating congregations and their pastors. Organizer *Wayne Zunkel*, chairman of the Conference Commission on Evangelism, promoted the event because he thought going to a baseball game together would be fun, would provide fellowship for the widely-scattered Brethren and would give good visibility to the church.

TO SERVE A CHANGING WORLD ... For the *Antelope Park* church, Lincoln, Neb., a new means of service has been found by encouraging pastor *Glenn Frazier* to participate in the Police Chaplaincy Corps. Pastors in the corps are trained and on call to give spiritual and professional counsel to Lincoln citizens when called in by police. They work in such areas as death, child abuse, domestic disturbances, suicide, rape, drug and alcohol abuse and others. . . . To help church members go to work as disaster response volunteers, the *Dunnings Creek* church in Middle Pennsylvania District offers financial support for volunteers' travel expenses. . . . A newly-opened SERRV shop in Dayton, Ohio, makes the international handcrafts and gifts more available. It is located in the *Mack Memorial* church on a main thoroughfare. . . . The *Osceola*, Ind., church has established a Helping Hand Fund of $1,000 so it can offer an immediate "helping hand" of financial assistance when a church member is in need.

LOSING ONE ... The *Columbus* (Ohio) *Cooperative* church, after discussions with Ashland Brethren and Southern Ohio District representatives, has voted to affiliate with the Ashland Brethren and end the cooperative relationship. The Ashland Brethren owned the building and, until recently, the Church of the Brethren has provided leadership. The change brings the number of Southern Ohio congregations to 56.

MILESTONES ... The new *Lebanon Valley Brethren Home* in Palmyra, Pa., was dedicated during afternoon services May 20. It is the third home in the Atlantic Northeast District . . . . The *Naperville*, Ill., church will burn its mortgage and celebrate with a homecoming service June 17. All former pastors and members are invited.

ON EARTH PEACE ... A luncheon meeting for persons interested in the work of the *On Earth Peace Assembly* is planned for Sunday, July 8, following the closing session of Annual Conference in Seattle. Meeting at 12:30 p.m., the group will consider the theme "The Sacredness of Life Demands Peace." Opportunities for fellowship, professional group meetings and reunions will follow.

ALL THE WORLD'S A STAGE ... Members of the *Oakland* church near Greenville, Ohio, made their church a stage when they launched their fourth major dinner-theatre production. This year's show, "Fiddler on the Roof," played two March weekends.

outlook

Board staff influence ecumenical agencies

A recent informal survey of General Board staff members reveals the broad variety of areas in which Brethren provide ecumenical leadership. Staff members serve on boards and committees of ecumenical organizations and according to the survey, more than 15 staff members serve in leadership roles in areas ranging from international affairs to family life.

Within the National Council of Churches, the survey showed nearly a dozen Brethren in leadership positions. General Secretary **Bob Neff** represents the Church of the Brethren on the NCC nominating and executive committees.

Eight divisions and commissions comprise the NCC structure and several staff serve on their executive committees: **Ken McDowell** is treasurer of the Division of Overseas Ministries and their representative in the NCC Administrative and Finance Committee; **Bentley Peters** serves on the Division of Education and Ministry; **Ronald Petry** on the Commission on Stewardship; **Wil Nolen** on the Division of Church and Society. Nolen is also on the search committee for a new DCS executive.

Heading committees within various divisions and commissions are several other staff members. **Walt Bowman** chairs the Committee on Outdoor Education, part of the Division of Education and Ministry; **Mac Coffman** chairs the Immigration and Refugee Program Committee, part of the Division of Overseas Ministries; **Lamar Gibble** chairs two groups—the International Affairs Interunit Working Group, made up of persons from all NCC units, and the Task Force for Middle East Policy Statement Review related to several offices; **Stew Kauffman** chairs the Wills and Special Gifts Action Team of the Commission of Stewards; **Bentley Peters** chairs the Professional Church Leadership Committee of Division of Education and Ministry. In a special project of the Division of Church and Society, **Joel Thompson** has been chairing its Committee on Energy Policy. NCC positions continue for a three-year period. Appointments for the new triennium began in January 1979.

In other ecumenical agencies, Brethren are also busy. **Louise Bowman** chairs the Washington Interreligious Staff Council (WISC) Task Force on Public Policy Affecting Women; **Chuck Boyer** chairs the National Interreligious Service Board for

Conscientious Objectors; **Lamar Gibble,** the Historic Peace Churches Consultative Group; **Ron Hanft,** the WISC Task Force on Criminal Justice; **Shirley Heckman,** the Curriculum Analysis Project, Joint Educational Development; **Stewart Hoover,** the North American Broadcast Section / World Association for Christian Communication; **Clyde Weaver,** Religious Conference of the National Safety Council.

In addition to the boards, committees, commissions, task forces, and other units which profit from Brethren leadership, others, too numerous to list, are influenced by the membership of Brethren.

Program set for national Holy Spirit Conference

A national Church of the Brethren Conference on the Holy Spirit, under the theme "Building the Body through Love," will be held Wednesday through Friday, Aug. 8-11, at Manchester College, North Manchester, Ind.

Activities will include daily classes, worship, praise and multi-media inspiration by Glen Eshleman.

Scheduled guest speakers, one each day, are Lester Sumrall, founder of the Sumrall Evangelistic Assn., headquartered in South Bend, Ind., editor of *World Harvest* magazine and president / founder of WHME radio station; J. Richard Greene, pastor of the Frostburg, Md.,Church of the Brethren, whose congregation is currently constructing a new worship facility, God's Ark of Safety; Leonard H. Evans, pastor of the Pleasant Valley Evangelical Church of Niles, Ohio; and Ramsumair Harry, a native of Trinidad, pastor of the Swatara Hill Church of the Brethren.

Class topics include "Gifts of the Spirit," "Drugs—Hooked or Unhooked," "Christian Discipleship," "The Fruit of the Spirit," "Christian Family Life," and several others. The 18 classes will be taught in two sessions both Thursday and Friday to give each participant opportunity to attend more classes.

Activities are planned during sessions for children, nursery through 12. Youth programs will be led during the conference by Gene Dillard and Doug Fike.

For additional information contact Carmon E. Sollenberger, Box 727, Buena Vista, VA 24416.

Examining faith, life offered at "Life Lab"

Persons wanting to explore their own "life journey"—their relationships with God, other people and themselves—will have a special opportunity this summer. The Parish Ministries Commission is sponsoring a week-long "Life Lab" Aug. 12-17 which its creators hope will encourage an understanding of what it means to reach out to others as well as to reach within oneself.

Subtitled "A Pilgrimage to Wholeness," the lab's roots are in the group life labs and Mission Twelve experiences of the 1950s and 60s. This new focus has as its model the Leadership Training Institute (LTI) of Faith At Work from which many Brethren have profited.

Ralph McFadden, executive of the Parish Ministries Commission, says, "All of us are on a journey. We hope this lab will provide significant insights into persons' own spiritual quests, their relationship to God and other people, and a challenge as to how they can live more meaningfully in this complex world."

The event is scheduled at Elizabethtown College and those participating must be committed to full-time attendance including all meals and overnight lodging on the campus. Both laypersons and clergy are invited to participate but registration will be limited to 60 persons.

Planning for the lab has been carried out by a committee chaired by Jay Gibble, associate executive of the Atlantic Northeast District. Other committee members are Ron Beechley, Sylvia Burtner, Carolyn Clark, Ann Earhart Gibble and James Miller.

Interested persons are urged to contact immediately the Parish Ministries Commission, 1451 Dundee Ave., Elgin, IL 60120, for a brochure and further information. PMC will provide $15 on each registration bringing the cost of the event to $110 for each participant. Districts and congregations may provide other scholarship assistance.

Christians encouraged to celebrate simply

People who were swept into the "traditional" Christmas observance with its excess spending in 1978 are being urged to consider "alternative" ways of celebrating all holidays in 1979.

Alternatives, a movement seeking "voluntary simplicity life-styles," plans a nationwide campaign this year to establish 500 to 1,000 study-action groups which will work toward new goals of living.

As part of the National Alternative Celebrations Campaign, "alternative Christmas commissions" will be established in 15 key cities to generate local interest and support in de-commercializing Christmas and making it a more "life-supporting" celebration, according to Alternatives coordinator Bob Kochtitzky.

He said the main goal of the Alternative celebrations movement is to change the way most people now observe all holidays and transform the celebrations by restoring the original meaning of them; making them more personal and joyful and more dedicated to sharing with the needy.

The Alternatives movement began with Kochtitzky's publication in 1973 of a resource book called *Alternate Christmas Catalogue.* More than 100,000 copies of the first three catalogs are now in circulation and more than 400 study-action groups are participating in the movement toward voluntary simplicity life-styles.

"If you've tried to disengage yourself from the consumptive life-style you know how difficult it can be," Kochtitzky says. "But it's possible. And we believe it's possible for the Christian community to provide the prime leadership in moving our nation toward voluntary simplicity."

Major goals of the Alternatives movement as cited in the new catalog are:

1) To encourage people to celebrate life by practicing voluntary simplicity; consume less; share more; create more cooperative structures; increase involvement in justice and peace projects;

2) To motivate people to reduce their celebration spending and donate a portion of the saving to justice and peace efforts, especially hunger projects;

3) To help human welfare organizations improve their funding sources;

4) To encourage people to purchase the high quality craft products of self-help cooperatives and community development corporations.

Further information about Alternatives may be obtained from Bob Kochtitzky at national campaign headquarters, 4274 Oaklawn Dr., Jackson, MS 39206, telephone (601) 366-8468.

Annual Conference 1979

Program Activities

193rd Church of the Brethren Annual Conference, July 3-8, 1979. Seattle Center, Seattle, Wash.

- *Theme:* "Partakers of the Promise."
- *Delegates:* Standing Committee 42. Congregational representatives, an estimated 1,050. Other participants, an estimated 4,500.
- *Fee.* Delegates $30. Non-delegates $10 (includes Conference Booklet). Youth $4. Twelve and under, no charge.
- *Tuesday evening.* Speaker: Warren F. Groff, moderator of Annual Conference and Bethany Theological Seminary president. Topic: "Heirs According to Promise."
- *Wednesday evening.* Speaker: Lloyd J. Ogilvie, Pastor, First Presbyterian Church of Hollywood, Calif. Topic: "The New God for Old Struggles."
- *Thursday evening.* A dramatic presentation, "Journey of the Sisters Among the Brethren," prepared by Pam Lowe of Southern Ohio District.
- *Friday evening.* Speaker: Virginia Ramey Mollenkott, author and professor of English, William Paterson College of New Jersey. Topic: "The Infinite Dimensions of the Promise."
- *Saturday evening.* Speaker: Robert W. Neff, general secretary, General Board, Elgin, Ill. Topic: "How Firm a Foundation."
- *Sunday morning.* Speaker: T. Wayne Rieman, former faculty member Manchester College, North Manchester, Ind. Topic: "Life! Life! New Life in Christ."
- *Bible Studies.* 8 to 8:40 a.m., Wednesday through Saturday, and Sunday 9-10 a.m. One session only each morning in the Coliseum Assembly Hall. Topics: Wednesday, "Partakers of the Promise: According to God's Purpose" (Eph. 1), led by Robert E. Faus. Thursday, "Partakers of the Promise: No Longer Strangers and Sojourners" (Eph. 2), led by Chalmer Faw. Friday, "Partakers of the Promise: Preaching the Unsearchable Riches of Christ" (Eph. 3), led by Vivian Ziegler. Saturday, "Partakers of the Promise: Leading a Life Worthy of Our Calling" (Eph. 4), led by Albert Sauls. Sunday, "Partakers of the Promise: Walk in Love as Christ Loved Us" (Eph. 5-6), led by Theresa Eshbach.
- *Pre-conference meetings.* General Board; Annual Conference Central Committee; Standing Committee; Health and Welfare Committee, in the Washington Plaza Hotel. Brethren Ministers' Association in the Downtown Hilton Hotel. Womaen's Caucus and Brethren Historical Committee at the Seattle Center.
- *Committee hearings.* Tuesday 9-10:15 a.m. at the Seattle Center. Biblical Inspiration and Authority; Christian Life-style; Annual Conference Elections; Goals for the 80s.
- *Luncheons.* Luncheon tickets are $4.75 and may be purchased by sending orders to the Annual Conference Office before June 20. Wednesday: Ecumenical; outdoor Ministries (camping); Yoked Parish Pastors. Thursday: Partners In Mission; Brethren Journal Association; Heifer Project. Friday: Health and Welfare Luncheon. Saturday: College Alumni Luncheons. Sunday: On Earth Peace Assembly.
- *Dinners:* Wednesday: Evangelism and Church Growth. Thursday: MESSENGER ; Criminal Justice Consultants. Friday: Higher Education; World Ministries. Saturday: Christian Citizenship Seminar Leaders; Doctor of Ministry.

Dinner tickets are $5.75 and may be purchased by sending orders to the Annual Conference Office before June 20.

- *Fellowship night.* Saturday, 8:45 to 11 p.m. in the Coliseum and Patio north of the Coliseum.
- *Womæn's Caucus.* Tuesday 1-4 p.m. Workshop to study Conference committee reports and prepare to participate in Conference business sessions. Open to everyone, no pre-registration. Nisqually Room, Northwest Courts.
- *Single Adult Activities.* Wednesday and Thursday 9:30-11:30 p.m.
- *Post High (Under 30).* Program and activities planned throughout Conference week.
- *Junior High and Senior High Youth.* Program and activities planned both at the Center and in the surrounding Seattle areas.
- *Insight Sessions.* Thirty-six, including Day Care Center and Church-operated Schools; Disaster Response; Misión Mutua en las Américas; 20 years of BRF with the Church of the Brethren; United Nations: Disarmament and Peacemaking; Forum with Geneal Board Members; Health and Welfare—a Continuing Challenge for the Church; Public Schools and the Churches; Vietnamese Performing Arts; Support of General Board Ministries; Introducing a new Book of Worship Resources; On Being Black and Brethren; Holy Spirit Renewal; Brethren Reconciliation Service Programs in the Middle East and Europe; Church Extension.
- *Musical concerts/dramas.* Wednesday through Saturday, 6 to 6:45 p.m. in the Rainier Room of the Northwest Court.
- *Conference Choirs.* Steve Engle will conduct the adult conference choir; first rehearsal Tuesday at 9 p.m. and one daily rehearsal each day following, 4:45-5:45 p.m. This will leave choir members free to attend Insight Sessions. Sylvia Gimmestad will direct the children's choir. Persons interested in participating in string or brass ensembles should contact Lois Schopp, Music Coordinator, 401 Maryland Avenue, Wenatchee, WA 98801.

The University of La Verne Chamber Singers will present a concert at 7 p.m. Tuesday in the Coliseum and will also provide the music for Tuesday evening's worship service.

- *Coffeehouse.* Coordinated by Doug Eller; open Wednesday through Saturday 9 to 11:30 p.m. Instrumentalists, vocalists, dramatists and poets interested in performing should contact Doug Eller, 5631 31st Avenue, Portland, OR 97211.
- *Exhibits.* General Board program exhibits; some 35 board-related program exhibits featuring Brethren groups and their interests, plus colleges and other agencies.
- *Christian Education Center.* Coordinated by June A. Miller: Will feature curriculum and other study resources for congregational life. Presentations by resource persons at noon each day will look at four different Christian Education issues.
- *Other activities.* Children's activities (grades 1-6); and child-care for preschoolers (pre-registration necessary).

preview by Steve Simmons

Initial 1979 Ballot

The final ballot will be presented after the opportunity is given on the Conference floor for additional nominations. The following initial ballot has been prepared in advance by vote of Standing Committee:

- *Annual Conference moderator-elect.* Patricia Kennedy Helman, North Manchester, Ind. Duane H. Ramsey, Washington, D.C.
- *General Board, district representatives* (elect three; five-year terms). R. Stanley Bittinger, Kingsville, Tex. Anita Smith Buckwalter, Lansing, Mich. Curtis W. Dubble, York, Pa. Robert Mays (incumbent), Seattle, Wash. Robert G. Statler Mock, Nampa, Idaho. Esther Wilson Petcher, Chatom, Ala.
- *General Board, at large* (elect two; five-year terms). Karen S. Carter (incumbent), Daleville, Va. Vernard Eller (incumbent), La Verne, Calif. Guillermo Encarnacion, Castañer, Puerto Rico. Marie Hoover Willoughby, Copemish, Mich.
- *Annual Conference Central Committee* (elect one; three-year term). R. Truman Northup, La Verne, Calif. Leah Musser Zuck, Goshen, Ind.
- *Committee on Interchurch Relations* (elect one; three-year term). Geraldine Zigler Glick, Broadway, Va. Paul D. Steiner, Union Bridge, Md.
- *Bethany Theological Seminary, College Representative* (elect one; five-year term). Elizabeth Ellis Cherry, Huntingdon, Pa. John Gingrich, Pomona, Calif.

New queries

Two new queries will be considered by the 1979 Annual Conference:

- *Diminishing membership in the Church of the Brethren.* Submitted by the Missouri District Conference.
- *Support Systems for those called to Set-apart Ministries.* Submitted by the Michigan District Conference.

New business

- *Recommended Pension Plan Amendments:*

Single-Life Option for married members. A member of the Pension Plan is eligible at 60 to begin receiving monthly annuities. If the person is single, the amount is determined by age and combined accumulation credited when the annuity was to begin.

If the member is married, the annuity payment is determined by age, the age of the spouse and the combined accumulation credited when the annuity is to begin, and on the basis that 50 percent of the benefit will continue to the surviving spouse.

Occasionally, married members inquire about eligibility for a single-life annuity, based on their life, providing no benefit to the surviving spouse.

The Pension Board recommends that a third option be added to Section A of Article VII for married members:

"In lieu of an annuity under paragraph (a) on the joint-life survivor basis, the member may, with the spouse's written consent, elect a single-life annuity payable only for the life of the member."

Inclusive language amendment—The Pension Plan was established in 1943 when only ministers were eligible to join the Plan. In 1963 the Plan was enlarged to include lay persons employed by congregations, districts and Church of the Brethren agencies.

Since many lay members and pastors are women the Pension Board recommends amending the Plan with more inclusive language. The revision will in no way change the Plan and will be made in consultation with Plan actuary, Huggins and Company, of Philadelphia.

Vesting Provision of employer contributions. Currently, when members of the Pension Plan withdraw their member accumulation, the congregational accumulation is transferred to the Supplemental Benefit Fund. So, a terminating member forfeits these monies to the fund.

The Pension Board feels that even though members withdraw their personal contribution, the employer accumulation should continue vested on a graduated basis beginning at 50 percent after five years, and then increasing 10 percent per year to 100 percent after 10 years of full contributions.

The proposal can be accomplished by replacing the first two paragraphs of Article VIII with new ones.

- *Goals for the 80s.* The revised statement reflects the feedback received from individuals, congregations and districts of the church. (See page 15 of this MESSENGER.)

Following the adoption of the goals statement, the implementation of the goals (by the development of definable objectives in the local church, the district, the General Board and church-related institutions) will begin by January 1, 1980.

Moderator Warren Groff (left) plans to strive for fairness and a judicious pace in dealing with substantive issues which "may attract long lines to the mikes." Moderator-elect Bill Eberly (right) is well equipped for his duties after 10 years as conference secretary.

looking at major program and business activities . . .

Unfinished business

- *Human sexuality from a Christian perspective.* The Committee on Marriage and Divorce recommended a committee "to address itself to the fundamental growth and relationship issues related to the sexual dimension of our lives." The General Board appointed a committee of Graydon F. Snyder, Robert E. Faus, Charles Boyer, Ruthanne Knechel Johansen and Jeanette Tolle. The General Board, after hearing the committee report in February, expects to report to the 1980 Annual Conference.

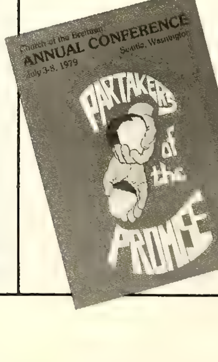
- *Biblical inspiration and authority.* Because "we have no creed but the New Testament," a committee was established after 1977 Annual Conference to prepare a paper on the historical Pietist-Anabaptist and Brethren understanding of the Bible's inspiration and authority. The committee of Wanda W. Button, convenor, Dale W. Brown, Joan Deeter, Rick Gardner and Harold S. Martin will present its report in Seattle. (See this MESSENGER, page 24, and April, page 28.)

The committee's recommendations to the General Board are: increased biblical awareness as a top priority for Board program over the next five years, with Bible study as a basic part of Goals for the 80s, the creation of a study guide for congregations using the committee report as a resource for church school classes and small groups; Bible study events be designed and carried out allowing for in-depth sharing of varying approaches to biblical texts; more complete representation of persons holding different viewpoints on the Bible's inspiration and authority at all levels of church life; and that, "as members of the church we commit ourselves to searching the Scriptures, with sensitivity to the message of both the Old and New Testament, opening ourselves to new light from God's word."

- *Christian life-style.* In response to the 1977 queries on issues of wealth, possessions, Christian life-style and taxation, the Board appointed a task force to identify key concerns related to these issues and to recommend practical approaches to appropriate life-style, with models and tangible tools to enable a strong personal investment by church members. The committee of Ina Ruth Addington, Cordell Bowman, Estella Horning, Steve Mohler and Romona Smith Moore, with Howard Royer as coordinator, has focused on two items singled out by Standing Committee, namely, ways of assisting Brethren in the creation of a simpler life-style, and ways of developing an energy-conscious community as a model for Christian stewardship. The committee is aiming for a 1980 reporting date and will hold a hearing in Seattle.

- *Annual Conference elections.* In 1977 the Annual Conference assigned to the General Board the task of proposing ways to ensure equitable representation of men, women and racial backgrounds on Conference-elected boards and committees. The committee of L. Wayne Fralin, Lena R. Miller, David L. Rogers and Vivian Ziegler will report at 1979 Annual Conference. (See this MESSENGER, page 23).

- *Baptism and church membership.* This query was passed to the 1978 Annual Conference because "many young people are baptized before they are ready, because they feel pressure from parents and friends to be baptized with their own age group. Baptism is a serious decision to follow Jesus and should not be taken lightly." A working paper on baptism was presented to the Parish Ministries Commission in February. Input was given by commission members. A survey of district ministry and nurture commissions will be conducted in 1979, and further rewriting of the paper will occur before final response is recommended by the commission to Annual Conference.



For complete information on the Seattle Conference, order the 1979 Annual Conference Booklet, $3 per copy from Annual Conference Manager, 1451 Dundee Ave., Elgin, IL 60120

- *Nuclear power plants.* Three staff persons, Joel Thompson, Ruby Rhoades and Stewart Hoover, were asked to respond to a 1978 query and review past Church of the Brethren Annual Conference actions and resolutions related to nuclear energy, and the National Council of Churches document on Ethical Implications of Energy Production and Use. Standing Committee recommended that the query be referred to the General Board for a 1979 answer. The Nuclear Power Plant Committee plans to have a resolution for the General Board in Seattle and will then process the resolution through Standing Committee on to the Conference floor. It is the committee's hope that this procedure will enable the resolution to come before the delegates at Seattle rather than delaying another year.

- *World mission program.* The query asking the General Board to "develop and implement a more aggressive home and world mission program for Christian discipleship opportunities for full-time Christian service and location alternatives in light of its indigenization policies," was adopted by the 1978 Annual Conference. The query is being studied by a WMC-appointed task force: Wanda W. Button, Estella Horning, Terry Slaubaugh and staff members Merle Crouse and Wil Nolen.

- *Challenge Goal for per member giving.* The 1978 Annual Conference directed the General Board to bring a new challenge goal for per-member giving to the Brotherhood Fund, as a business item to the 1979 Conference.

Within the context of the increase in denominational giving to five percent of total Brethren income, the General Board recommends Conference establish the following goal for Brotherhood Fund giving, to take effect Jan. 1, 1980:

	Per member dollar amount and percentage of budget
Participating:	$16 per member or 10 percent of local budget
Partnership:	$24 per member or 15 percent of local budget
Challenge:	$40 and above per member or 25 percent and above of local budget

General Board Report

In last month's MESSENGER, salvation and justice advocate Howard Royer asked, concerning General Board program, "What doors are open for a denomination of 175,000 members to *do* justice? That is, to demonstrate the church's long-standing view that conversion has both spiritual and social dimensions?"

The 70s are ending. As the Church of the Brethren looks toward the next decade, program involvements will depend on the set of "Goals for the 80s" which will be adopted at this Annual Conference. In a sense, dealing with those goals will be a ceremony of covenant renewal for the brothers and sisters gathered at Seattle.

Setting the stage for the 80s, the 1979 General Board report measures how well the Church of the Brethren is currently "doing justice," how well it is meeting the Lord's requirements.

A new style of mission is expressed in Misión Mutua en las Américas in which the church will not only send, but receive missionaries. This new ministry will allow the church to be influenced by those related to in a partnership. In this manner the church can ask, "Where can you be helpful to us?" "Where can we be helpful to you?"

A need to grow is reflected in a new query and study committees on Christian life-style and baptism, and church membership.

The drive toward peace and reconciliation was witnessed across the nation. In New York, Brethren were present at the UN Special Session on Disarmament during the first year of Brethren representation to the body. Brethren joined in the New Call to Peacemaking in Green Lake, Wis., to learn how the historic peace churches can relate to the issues of peace. Defense Technology '79, an arms bazaar held in Rosemont, Ill., was deemed a financial flop due to protest efforts of Brethren joined with other committed groups.

General Services Commission. The Media Education and Advocacy Project completed its second successful year working toward media reform. Television Awareness Training (T-A-T) is now part of the program of two districts and 23 Brethren have been trained as leaders. Stewart Hoover has been asked by the National Council of Churches to head legislative and consciousness-raising aspects of the World Administrative Radio Conference and has testified on the Communications Act Revisions before the House of Representatives.

Marketing printed more books in 1978 than ever before—more than 100,000. This year begins an attempt to join the international market: About 5,000 books are distributed in Canada, and contacts are being made in India, England, Germany, Japan, Holland, New Zealand, Philippines, Singapore and Scotland. A new program initiated in 1979 will provide each congregation with a six-week Brethren Press book display on consignment basis. Jim Replogle became BP plant manager in December. Replogle formerly headed the printing division of Berea College, Berea, Ky.

The Office of Personnel Administration is now operating and combines crucial personnel and ministry functions of the denomination. Bentley Peters as coordinator has brought together a staff including Hazel Peters, personnel relations; Jan Mason, orientation and staff development; Anne Booth, insurance and pension administration; Merv Keeney, recruitment; and Lois Baumgartner, placement and employee procurement. Robert Faus assumed the ministry portfolio in May.

Historical Resources continue to amass. During 1978 the historical library received a 1776 Saur Bible, the papers of Dr. Floyd Mallott and a portion of Dr. Homer L. Burke's letters. Gwendolyn Bobb, coordinator of historical resources has developed a Statement of Purpose for the Historical Library and Archives, a statement on the Role of the Historical Committee and a new Policy Manual. After Conference, with nearly 20 years Board service, Bobb leaves the staff to enjoy early retirement.

MESSENGER, under acting editor Kermon Thomasson and his assistant, Steve Simmons, continues gains in subscriptions and is currently around 31,000 copies. Due to increased production and mailing costs of all magazines, MESSENGER will have a rate increase effective in September. *The news services* of the Board under Harriet Z. Blake, received national attention with coverage of the New Call to Peacemaking Conference and the Women's Gathering. Fred Swartz revamped the format and content of *Agenda* and reinstated worship aids for pastors. As book editor, Swartz developed a five-year book publishing plan.

World Ministries Commission. Ruby Rhoades, Washington Office representative, has been named successor to Kenneth E. McDowell as executive secretary of the commission. Rhoades, who begins Jan. 1, 1980, is the first woman appointed to one of the denomination's top executive posts. McDowell will retire in 1980 after more than 25 years of Board service.

Six Brethren Volunteer Service orientation units were held in various parts of the US during 1978. Sixty-six people completed orientation and are on project in the US and overseas.

SHARE allocated funds to 16 community programs in 11 states and the District of Columbia totaling $135,000—10 receiving SHARE monies for the first time.

Volunteers in Service Ministries responded by giving both their money and time to more than 15 US disasters. The Disaster Response Network has continued to grow; earthquake response was completed in Guatemala and volunteer workers are challenged with finding churches and people willing to sponsor refugees.

Shantilal Bhagat continues as representative to the United Nations; following the Special Session on Disarmament he has monitored peace issues while moving into justice and human rights issues.

The church continues to grow in Africa and India. In the Vyara area of India 290 people were baptized. Nigerian church membership has increased 80 percent.

Assignments in the Brethren Service-Polish Agricultural Exchange Program reached an all time high in 1978 with 54 assignments across the nation and approximately $325,000 in contracts with universities, research stations, farms, orchards and nurseries supporting exchanges.

Initiation of the first part of the Brethren exchange with the Gosner Mission in the

. . . and hitting the high spots at Seattle

German Democratic Republic began, working on disarmament, peace education, conscientious objection and militarism in education. With changes of leadership and policy in the People's Republic of China, renewed efforts have been made to negotiate an agricultural or educational exchange or a visit of religious leaders.

Parish Ministries Commission. In 1978 the Board developed and passed two new positions: Church Development and Health and Welfare. Merle Crouse moved from WMC to PMC on January 1, into the Church Development position, accepting responsibilities for church extension, development of Hispanic Ministries and Misión Mutua. Jacqueline Driver becomes Health and Welfare consultant on August 1, relating to Brethren homes and hospitals and developing educational and advocacy programs.

The Education Task Team, June Miller, Rick Gardner and Bob Bowman developed 10 teaching resources in 1978.

Person Awareness, a program centering on both males and females, changed hands in January. Mary and Ralph Detrick, a staff team filling one full-time staff position in Life Cycle ministries, picked up the half-time responsibility. National Youth Conference was held in Estes Park, Colo., in 1978 for 3,000 youth.

To answer the demand for renewed understanding in education, the Education Task Team will visit each district starting next fall. Persons from each commission will be involved; as materials are displayed and explained, groups are given the advantage of learning about models for mini-labs, and congregations and districts have an opportunity to talk about their needs.

A Staff team on Witness and Growth has been established to look at building up the church, starting new congregations, underscoring the validity of the smaller congregation and providing financial support to many congregations. Teams members are Carol Sherbondy, Tom Wilson, Merle Crouse, Bob Bowman and Matt Meyer.

Financially, Brotherhood Fund donations increased 5 percent, but still fell short of the budgeted $2,650,000. The General Board was faced with a difficult task in designing the 1979 budget, since Brotherhood Fund allocations have not reached the budgeted amount for several years. Only $20,000 was added to the budgeted Brotherhood Fund income for 1979.

The General Board has authorized a $250,000 Challenge Budget to support the Brethren Radio Ministry, the United Nations witness, Health and Welfare ministries and the Misión Mutua programs.

Stewardship figures show that Brethren giving for all purposes (local, district, camps, colleges, homes, seminary, General Board) represents a mere 2.6 percent of the collective income. In response to instruction by the 1978 Conference, the Board will present to the 1979 Annual Conference, new per-member challenge goals calling for doubling of giving for all purposes from 2.6 percent to five percent.

Personnel changes were many in 1978. The resignation of Joan Harrison, administrative assistant to the treasurer, required a shifting of duties to Roy Hiteshew, assistant treasurer and Merle Brown, accountant. In Parish Ministries, Shirley Heckman moved to a half-time responsibility in higher education, and June Miller increased duties in editing, curriculum development and teacher training.

Following Lyle Lichtenberger's death, Rick Gardner moved from work with the Education For a Shared Ministry (one-half time) to resourcing Bible study seminars and workshops.

The Salvation and Justice Team has had three foci that will continue in 1979.

The *building of community* includes a program of Bible study retreats to be led by Rick Gardner beginning July 1.

Howard Royer and Chuck Boyer worked at *peace and disarmament* projects launching study-action groups with six districts on conversion planning for nuclear weapons facilities and military bases in the districts.

The *stewardship of creation* focus will direct church leadership in areas of alternate energy use, conservation of resources, land use, life-style decisions and hunger and nutrition concerns.

The team has assisted the General Board and Pension Board in corporate responsibility by filming shareholder resolutions on infant formula, nuclear weapons production and South Africa's apartheid policy. Grants have been awarded to such causes as environmental planning, peace and disarmament education and women's justice programs.

Think About It, two series of 26 one-minute radio messages, was produced by Earle Fike and Stewart Hoover and broadcast over an estimated 100 stations. A second series, *Life-style,* also one-minute productions, will be issued in cooperation with the General Conference Mennonites.

The team is currently composed of Howard Royer, coordinator, Shantilal Bhagat, Mary Cline Detrick, Rick Gardner, Stewart Hoover and Bob Neff. ☐

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To express its drive toward peace and reconciliation, the General Board planned a protest of Defense Technology '79 for members and staff. The nuclear arms bazaar was deemed a financial flop due to pressure from Brethren joined with other committed forces.

Renewing the Covenant

For 18 months, brothers and sisters throughout the church family, from local to national level, have been working together to create a set of goals for the decade ahead.

In the life of Israel there was a covenant renewal festival which was celebrated every seven years. At that time the covenant, the vision for the community of faith, was lifted up. At the conclusion of the ceremony the people said, "Amen." In the body of Christ there needs to be that time when the vision is affirmed so that new objectives and new program can be developed in relation to the earlier affirmation. Our covenant renewal ceremony will take place this month at Annual Conference when the Goals for the 80s are considered as an item of business. In essence we will be saying an amen to those goals, those dreams, those currents which nurture our life and thought.

MESSENGER is here publishing the final revised draft statement of the Goals for the 80s to facilitate a more meaningful consideration of the goals in Seattle. This final statement is the product of many months of work at local, district and national levels of the church, work in which many of our readers have been directly involved. The final statement reflects the tone and substance of the feedback received from some 15 percent of all congregations, representing every district of the denomination.

Before Annual Conference, we invite readers to search the scriptures which undergird the goals statement. Perhaps you will want to set for yourself a schedule of passages to study each week. Pastors are encouraged to develop sermons on the statement.

Goals for the 80s

God the Lord of all life and of all creation, calls us . . .

To do justice

- by witnessing to God's justice, which forgives us and requires us to turn the other cheek and walk the second mile;
- by altering our life-styles to consume less and to share more, accepting the challenge of the simplicity of Jesus' life and mission;
- by supporting efforts to establish a just world order through nonviolent means.

(Selections from Isaiah 59; Amos 5; Matthew 5-7, 25; Luke 4, Revelation 4.)

To love tenderly

- by sharing the good news of Jesus Christ through proclamation and example;
- by living at one with God, at peace with one's self, one's family, one's neighbor and one's environment;
- by confronting and caring for one another;
- by claiming God's gift of reconciliation in the family, the church, society and among all nations and all faiths.

(Selections from Genesis 1; Hosea 3, 11; Matthew 18, 28; Luke 10; Romans 12; 1 Corinthians 12, 13; 2 Corinthians 5; Galatians 6; Ephesians 4.)

To walk humbly

- by living as a servant people who know the empowering love of the basin and towel;
- by being in mission that lives out mutuality;
- by celebrating the Lordship of Christ and the interdependence of all humanity.

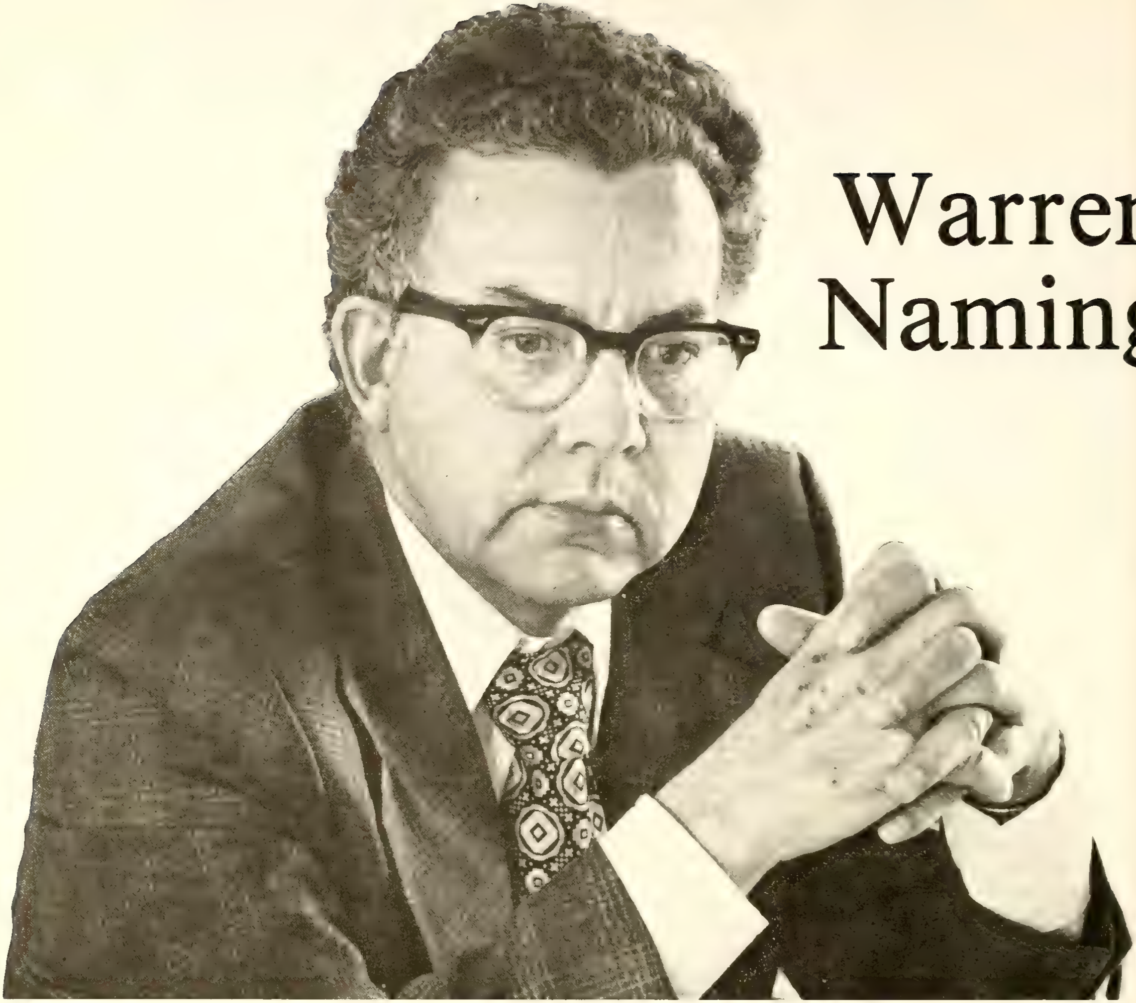
(Selections from Isaiah 53; Luke 7; John 13, 15, 17; Philippians 2.)

—Micah 6:6-8

At the General Offices in Elgin each commission staff meeting and Administrative Council meeting in the last several months has been opened with a period of Bible study and prayer, focusing on some part of the Goals for the 80s. Participants have found that each period of meditation and prayer deepens their understanding of the call to discipleship as expressed through the goals. It is exciting to consider what could happen as all the units of our church work at a common vision through the use of common scripture texts. The foundation for any vision is the scripture itself. Without that scriptural vision we as a people will perish.

After the adoption of goals by Annual Conference, the more difficult venture will begin—the implementation of the goals by the developing of objectives and programs. It is the hope of the General Board that during the autumn months every unit of the church—local congregations, district boards, the General Board and all the church-related institutions—will be at work simultaneously developing those objectives. The General Board and staff will meet in a retreat setting at Camp Mack in Indiana next October to set objectives for the next five years on a national basis. By that time all congregations, districts and Brethren institutions will have been contacted and involved in the task of setting objectives. The December MESSENGER will carry a progress report. In January 1980, a consultation of district executives and national staff will be held for the interlocking of objectives, setting the stage for new program development.

It is hoped that in the years ahead, our faith will be deepened, not simply because we have challenging goals, but because our life has been united through a common vision to which each member of the church says, "Amen."—K.T.



Warren
Naming

by Guy E. Wampler Jr.

"I quit school at the end of grade school."

The source of these words makes them remarkable. I was talking to Warren Groff, our Annual Conference moderator. "What? *You* are a high school dropout?" I exclaimed with near disbelief.

"That's right," Warren responded. "I never even started high school."

"Really?" I was trying to put together what seemed to be an extraordinary discontinuity. Warren, president of Bethany Theological Seminary, is a well-known, in fact foremost, Brethren educator.

"You must remember," Warren continued in his quiet way, "I grew up in a rural Mennonite community. Half my background is Mennonite. Most of my young friends also didn't go to high school. They went to work on farms. So from age 13 to about 17 I worked for one of the farmers who took chickens and eggs to neighboring towns."

This conversation was taking a most surprising turn! Warren and I were not talking about Karl Barth (the dominant theologian in Warren's theology) or *Christ the Hope of the Future* (a "heavy" book that Warren wrote) or storytelling (a current theological trend in which Warren has been in the vanguard). Instead we were talking about a Pennsylvania Dutch boy called "Bud" who quit school at age 13 to take care of chickens. I was fascinated by the contrast between the world in which Warren grew up and the world in which he now circulates. I wanted to hear more.

Warren, who is now 54, began to reminisce: "I was baptized when I was 11. An evangelist convinced me I had better join. But I soon got caught up in youthful rebellion. I quit church. I traveled with a gang. We didn't do terrible things. Our

Groff:
his gifts

"What! You are a high school dropout?" I exclaimed with near disbelief. "That's right," Warren responded. "I never even started high school." This seemed to me an extraordinary discontinuity.

sins were smallish." (I imagined that "smallish" sins meant pranks, speeding and other common misdemeanors.)

Then, more poignantly, Warren talked about a car accident which was a pivotal experience in his life: "Our car turned end-over-end and rolled around. My friend and I got out safely, but it was enough of a jolt to make me say to myself, 'It's kind of silly.' "

Those words capsulized how Warren felt not only about the car wreck, but also about his work on the chicken farm and his whole way of life at that point.

At this traumatic juncture, Wilbur and Evelyn Martin entered Warren's life. Wilbur was the young pastor at the Pottstown Church of the Brethren. "Wip was the kind of guy who would grab you and play Ping-pong and other sports. He knew how to banter with youth," Warren said. "Wilbur and Evelyn became almost like a brother and sister to me. They *were there* at a time when I was ready for something other than what I was doing. Wilbur was a pointer toward something I was reaching for."

Later I was talking with Wilbur, who is now pastor in Orlando, Fla., checking his recollection of Warren's youthful days and his version of the car accident. Wilbur remembered, "The Groff family lived about 20 miles from the church in a Mennonite community and their associations were with that community. The accident happened on a Friday or Saturday night. Bud (Warren) and his friend were 'hotrodding' or 'cowboying' in a car. They couldn't maneuver a curve and upset. A day or so later the hunting season opened and I went hunting with the Groffs. Bud and I stayed together. I could see that he was upset. We didn't do much hunting; we did a lot of talking."

Through the Martins, Warren turned to the church. There he found an unexpected bonus, a young woman named Ruth Davidheiser.

Ruth was also close to the Martins. She was not from a Brethren family but became acclimated to the church by helping Evelyn Martin with secretarial work and mimeographing.

Warren soon became very active in the church. "Wilbur was the kind of pastor who pushed youth to lead at our meetings. He also was always on the lookout for ministerial potential," Warren recalled. Within six months after the car accident Wilbur called on Warren to preach.

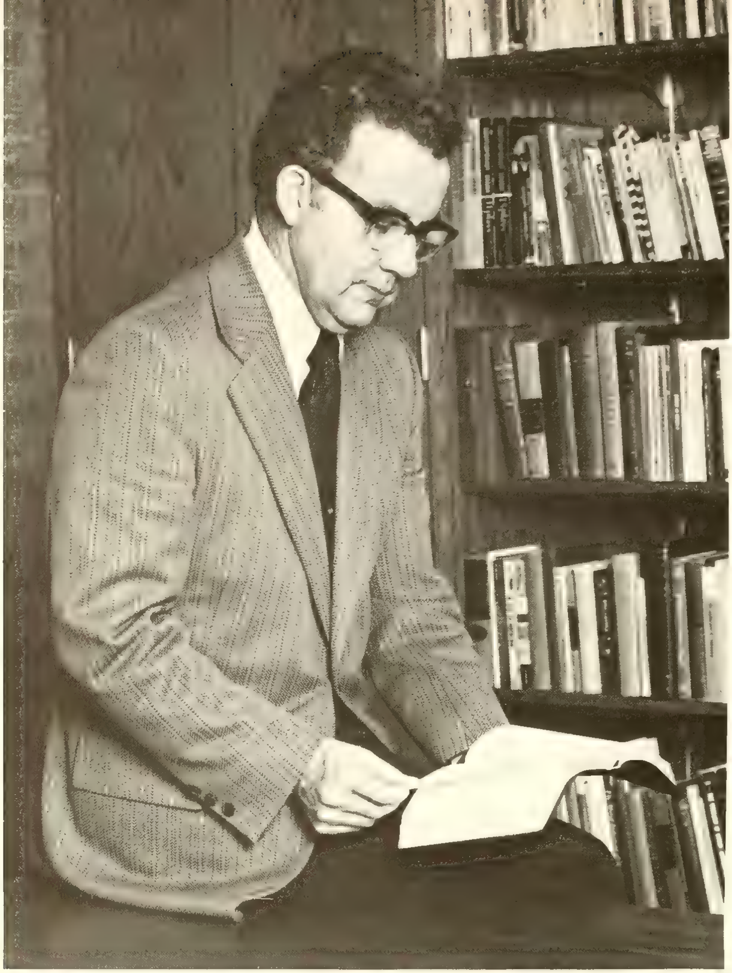
It is an outstanding compliment to Wilbur and Evelyn Martin that two of the top Brethren leaders today, Warren Groff, president of our seminary, and Bob Neff, executive secretary of our denomination's General Board, both name the Martins as significant persons during their formative years.

I am not sure that the church is as attentive today as it once was to what Warren calls the naming of gifts (Eph. 4). "Biblically," Warren explained, "to name is to be a co-creator. The naming of gifts occurs not simply in terms of what is already obvious, but also in anticipation of what one may become." Here Warren was speaking out of his own experience in relationship with the Martins and others who "named his gifts."

Wilbur got Warren to think about education, and there was a succession of events which carried Warren out of the rural community where he grew up. He enrolled at the National Bible Institute in New York City, his pastor's alma mater. During the 18 months in New York, the country boy was, in Warren's words, "partially urbanized."

His experience became still more global when Warren was drafted in 1943. He was

Warren and Ruth greet a well-wisher at the installation of Warren as president of Bethany Seminary. As president, Warren continues to think of himself primarily as teacher-minister. "The presidency just enlarges the classroom," smiles the Brethren's foremost scholar and educator.



Systematic and orderly as a thinker, Warren has a good grasp of the whole sweep of theologies. His writings include the popular Story Time: God's Story and Ours.

stationed at a field hospital that moved just behind the front lines in Europe. In our conversation Warren stressed, "I never touched a gun."

Noting the forcefulness with which he spoke, I responded, "That was important to you?"

"That was important," He echoed. Then he expressed satisfaction about some of the constructive things he had done as a non-combatant, including treating German prisoners of war during the latter years of the conflict.

After the war, events again moved swiftly and significantly; passing tests for a high school equivalency diploma; enrollment for a year at Eastern Baptist College (also Pastor Martin's alma mater); ordination at the Pottstown church; marriage to Ruth; and transfer to Juniata College.

"I was traveling back from Annual Conference with Alvin Alderfer and his family; he talked up Juniata," Warren told me. Alderfer must have been persuasive. Within two months Warren was at Juniata.

"Were you a country boy when you went to Juniata?" I inquired.

"I *still am* a country boy in many ways," said this distinguished theologian from Chicago. "Yes, I certainly was that in terms of my perception of myself."

Warren's intellectual awakening came at Juniata. For the first time he read not simply books like *The Bobbsey Twins* and *Operator Five,* which he enjoyed in his youth, but Plato, Aristotle and the whole list of classics which Professor Morley Mays opened to him. After two years and two summers at Juniata, Warren graduated summa cum laude.

Next came a year at Bethany Seminary and two years at Yale Divinity School, where Warren earned a Bachelor of Divinity degree in preparation for teaching.

Then Warren did an almost unparalleled thing at Yale University. Within one year after graduation from seminary, he qualified by examination for his doctorate except for the thesis. That was *half* of the minimum time for most students.

"How did you do it? Take an unusually heavy load?" I marveled.

"No, I just passed the examinations," Warren said matter-of-factly. "There were six full days of doctoral exams which I was permitted to take. I took them and passed."

"That experience must have affirmed that you were on the right track," I commented, adding, with my voice rising, "By this time you must have had the feeling of intellectual competence!"

"I guess I was somewhat surprised," Warren mused quietly.

"You mean you were discovering *as* you went along what you could do?"

"Yes. Right."

"You didn't know from the beginning?"

"No, no, I don't think that I will ever be confident about those things. That's why I say that a lot of my life has been filled with a sense of surprise at what's there."

I had caught another glimpse of the Pennsylvania Dutch boy.

Warren's teaching career began at Bridgewater College in Virginia in 1954. "At Bridgewater I taught the most capable *cluster* of students I ever had," he remembers.

After four years, Warren went to Bethany Seminary, where he began as assistant professor, became dean and is now president. Warren continues to think of himself primarily as teacher-minister. "The presidency just enlarges the classroom," he smiles.

The church-at-large probably thinks of Warren in similar terms. First and foremost, he is a scholar. Systematic and orderly as a thinker, he has a remarkable grasp of the whole sweep of theologies. Paul Robinson, Warren's predecessor as president at Bethany, contends that "Warren is probably the first Brethren theologian who is recognized *outside* our denomination. Brethren can be proud of what he can contribute to theological circles anywhere."

Jesse Ziegler of the American Association of Theological Schools, corroborates Paul Robinson's statement: "Serving on the commission on accrediting, Warren visited many of our most prestigious seminaries and learned to know other theologians widely across the country. He became highly respected for his work as a member of that commission."

Grady Snyder, dean of Bethany, also speaks of Warren's theological excellence, but he stresses a different point. "Warren is very 'Brethren,'" Grady says, concerned that some may be mistrustful of our moderator because he is such a scholar.

Cautioning not to be misled by Warren's degrees, positions and language, Grady pointed to an element of simplification which he thinks is more at the core of who Warren is. He illustrates: "The president's house is commodious, but Warren and Ruth keep it simple and homey inside. They like simple food. Gourmet foods don't appeal to them. He doesn't convolute his life. There is simplicity even in the way he does his tasks—he does only one or two things at a time. In his way, he is the simplest of us all at Bethany. His language is complex at times, but his faith is basic and clear." Thus Grady expressed confidence that Warren, as moderator, can be relied upon to state the faith of the Brethren.

Warren, the outstanding Brethren theologian, is also a good fisherman. "Warren," I said, "I want to ask you about fishing."

"All right!" was his animated reply. It was clear that he relished this subject.

"Tell me the truth; do you *really* catch many fish?" I asked jestingly.

"Always," he said, without batting an eye. "I am a very good fisherman."

"What is the biggest fish you ever caught?"

"Bass—about seven pounds."

"You make your own lures?"

"Yes."

"You don't tell those fish tales about fish almost pulling you in the water and all that kind of stuff, do you?"

"Oh, yeah, I have all kinds of fish tales."

I glanced at my watch and didn't give Warren time to get started on that.

Ruth Groff is a warm and friendly person. When asked how Warren's moderatorship has effected her and the family, Ruth mentioned that traveling was especially heavy during the late summer and fall. She accompanied Warren on about 75 percent of the trips to district conferences. Admitting uneasiness at first about her responsibilities as wife of the moderator, Ruth said that many unexpected things have happened in her life since her marriage. She mentioned Warren's election as president of the seminary and now as moderator of Conference. "I am a farm girl," she said with tears rising briefly to the brim of her eyes. Ruth is a quietly competent person who has adjusted to her unexpected roles and in many ways has found great joy in them.

The Groffs' son, David, 22, graduated from Oberlin College last year. He has secured an excellent job as a physicist for a corporation in Chicago.

Our conversation turned to Annual Conference. Warren expects the setting—the former World's Fair grounds on a crowded Fourth of July weekend in Seattle, Wash.—to have an effect on the 1979 Conference. The world, its technology and people, will be with us signaling us to the global dimensions of our concern.

The Conference symbol, created by Jeanine Powers, will have a similar thrust. Broken bread and the words of the Conference theme, "Partakers of the Promise," are set within an open circle. "The circle," Warren interprets, "represents our particularity as a people, a family among families. The break in the circle opens the horizon beyond our particularity to the full sweep of God's own purpose which is for all creation." That is the overarching vision, lifted up by the setting and the symbol which Warren hopes will run through the Conference.

Regarding the Conference business agenda, Warren observes, "Several issues are substantive and may attract long lines to the mikes." Yet he detects a conciliatory tone in the statements that are being prepared, which may reduce controversy and division.

Asked to describe the qualities toward which he will strive as moderator, Warren began with the obvious—fairness and a judicious sense of pace. Then he advocated enough humility to remember that no one Conference statement can carry the whole weight of the gospel. He hopes, despite the press of the agenda, for an openness to the moment and a responsiveness to the promise inherent within each event. Timely was his caution that Brethren should moderate the great urge to do too many things. Pleasing was his desire for a simplicity in program and business which will allow time to be renewed at the center.

It's a long road from tending chickens on a small farm near Harleysville, Pa., to moderating Annual Conference in Seattle, Wash. Quitting school, the car accident, the Martins and other key events were along the way that led finally to the present awesome responsibilities.

"Warren," I inquired, "looking back on the road you have traveled, do you have a sense of God's purpose being worked out in your life?"

In reply, Warren spoke of the Providence of God, a phrase which he related especially to the presence of persons and the occurrence of events which create possibilities for his own decisions and point him in a certain direction.

Then with quiet eloquence and precision of thought, Warren concluded, "Somehow I had a life where people's hands reached toward me and pulled me out of myself. People saw things in me *I* never saw quite so sharply. I live out a keen sense of the Providence of God, without taking away the full initiative and individuality of the Wilbur Martins and many others right on through college, who *somehow* kept seeing gifts in me and naming those gifts for me and extending my very being. I experienced that enough throughout my own life history that it is not simply a head knowledge. It happened to me." ☐

Guy E. Wampler Jr. is pastor of the Beacon Heights congregation in Fort Wayne, Ind., and a member of the General Board.

Returning

Returning *to Seattle? Yes, Brethren in 1914*
to Seattle for the first of several Annua
Seattle in 1979 will see many changes, but,
forecast in MESSENGER *accounts of the*

by Kermon Thomasson

Brethren planning their journey to Seattle for the 1979 Annual Conference may be unaware that they are taking part in a repeat of the 1914 Annual Meeting, held 65 years ago in the same city.

The Seattle Conference of 1914 marked the second time Brethren had met on the West Coast, Los Angeles having hosted the 1907 gathering. The decision to meet in Seattle underscored the growing importance of the Pacific Northwest in the Brotherhood. The District of Washington had been created in 1910, adding its 13 congregations to the eight in Oregon and 11 in Idaho and Western Montana to make up a Brethren cluster of 1,500 members in the Pacific Northwest.

Those Brethren, looking forward to hosting Annual Meeting, hoped that the event would stimulate Brethren migration to that part of the country. The movement of Brethren to the west coast had begun with emigration of pioneers from Ohio, Indiana, Illinois and Iowa in the middle 1800s, the first ones in the Northwest settling in Oregon's Willamette Valley. Northwestern expansion continued in the following years, with considerable missionary work being done by the church leadership.

The great expansion period for the Brethren into the Northwest lay between 1897 and 1918. A number of factors account for the Brethren interest in moving to that area. An obvious one is the advertising campaigns of the railroads of that time. All the roads leading in that direction advertised extensively in Brethren periodicals and employed Brethren as colonization agents.

Some of the more blatant ads and glowing travelogs raise serious questions of propriety in the minds of today's reader of those publications. (In fact, one query at the 1914 Annual Meeting took a hard look at *Gospel Messenger* ads!) Yet the promotion schemes of the railway lines were matched by a growing belief among the Brethren that colonization was the best way to expand the church. Brethren flocked to the Nez Perce country, to the valleys of Yakima, Flathead and Wenatchee, even into western Canada (where, at Calgary, Alberta, in 1923 took place the only Annual Conference ever held outside the United States).

The 1914 Conference was held June 18-25 in the auditorium of the University of Washington. Most conferencegoers, as one would expect, arrived by rail, after long but comfortable rides across the country, admiring, in Dunker innocence, purple mountains, fruited plains and untrammedled wilderness along the way.

Lodging in Seattle was mostly found in homes and rooming houses near the university campus. Family-style meals for 25 cents were served in a large dining hall which seated 1,000 persons. Restaurants and lunch counters competed with this arrangement, but Brethren were cautioned not to stray into questionable establishments. Brethren of today could have found their way around fairly easily for thee were quarters in the audiorium building set aside for the Brethren Publishing House, exhibits, Standing Committee, the Mission Board and "Ladies Restrooms." Large posters "in conspicuous places," gave general information for the uninitiated and the disoriented.

The business of the meeting was recorded in *The Conference Daily,* eight issues, edited by John R. Snyder of Ohio. E.S. Gregory of Tacoma had charge of the subscription list. (In 1979 there will be *three* issues and a wrap-up of the Conference news, edited by MESSENGER's Steve Simmons.)

As today, the real Conference was preceded by other meetings—in 1914 it was the Sunday school meeting, missionary meeting and educational meeting.

A "musical institute" ran throughout the week, as well as a daily "Sunday" school program. No "Insight Sessions" were held, but there were meetings during the week of the Child Rescue Program, Peace Program, Temperance group, Sisters' Aid Society and the Gish Fund Committee. Preaching and Bible study occupied much

Below: Conferencegoers at Seattle, 1914.

to Seattle

ade the long journey (mostly by railroad)
Conferences in the Northwest. Brethren at
urprisingly, those changes were
arlier Seattle meeting, 65 years ago.

time during the week and the best orators and teachers of the Brotherhood were employed for them.

There was no such thing as a Conference theme or symbol in 1914, or elaborate backdrops for the Annual Meeting events, but one conferencegoer noted that " . . . some sisters, who have an eye for the beautiful in nature, had lined the front of the long platform with about 50 vases of fine flowers, mostly roses, of every hue, such as the Northwest produces in marvelous profusion."

The business sessions in 1914 were moderated by Elder Frank Fisher of Indiana. On the agenda were items as important as the issue of the "set apart ministry" and as trivial as the matter of brothers wearing neckties.

There was much calling for a return of Brethren to simple living patterns. However, to an outsider it would have appeared that the Brethren of 1914 had that already as their main tenet. A local Seattle newspaper writer observed:

"I watched the soberly-dressed throng moving into the afternoon service with a lively curiosity. They were essentially home folks, and their browned skins and rosy cheeks spoke for the tonic of farm life and fresh air. . . .

"Smiles and laughter everywhere proved that a sober garb may shelter a happy heart. From silvery-haired grandmothers, quaintly beautiful in their black shawls and bonnets, and reverend elders, hoary-bearded, leaning upon canes, to the pretty girls and stalwart young fellows, all reflected the general spirit of content and cheer. . . .

"It was a large congregation which assembled to hear Elder Hutchinson of California. It was a devout congregation, yet in a cheerful, homelike, contented manner. If it differed in any way except outward appearance from the congregation of the average city church, it was that its members seemed less constrained, more at home at worship. . . .

"The dress of the women, like that of the men, follows the rule of unostentation, but here and there was a slight concession to the prevailing mode.

"Without musical instruments or pitchpipe, the great congregation sang in a manner to shame the big church choirs. This was real chorus singing true in tone and fascinating in the play of parts.

"Prayer was called and fully two-thirds of the congregation rose from the seats and knelt upon the floor. The white-bearded elders knelt in the same manner, as one of their number besought a heavenly blessing.

"It was a straightforward, sincere prayer, full of faith. The rows of kneeling figures expressed trustful devotion. Here and there a woman with a baby or young children in charge remained upright. Now and then a baby would interrupt the prayer. I saw one mother during the recital of faith kissing dimples into the smiling, flower-like face of a new arrival in the family, while a gray-beard nearby, covertly smiled at the picture.

"Having given up earthly pomp and vanities, the Brethren seem to have gained proportionately in good cheer and true content.

"Their church teaches a lesson worth heeding in this age of material things."

The *Gospel Messenger*'s J. H. Moore ended his account of the 1914 meeting with some suggestions for improving future Annual Conferences. He called for, among other innovations, "a splendid address on some real live topic" by the moderator; for fewer queries and "well-prepared answers" for those queries; "a rousing, big sermon" every evening; and a Conference Booklet that "by and by (would) be a real book of nearly 200 pages."

He concluded that, having neared the end of his career and reported 37 Conferences, it was "but natural (to) indulge in a little forecasting." Brother Moore, if he could be at Seattle in 1979, would find his forecasts well fulfilled. Would anyone care to suggest further changes we might see 65 years hence? See you in Seattle. ☐

by Shirley J. Heckman

Cults and commitment

Continuance, cohesiveness and control are issues of commitment to any group, not just those identified as cults. How to retain members and get the necessary work done is the issue of continuance. Cohesiveness is evident in the ways in which members of the group stick together against perceived threats from outside. Control is manifest in the degree of obedience to leaders and conformity to beliefs and values of the group.

Rosabeth Moss Kanter compared modern commune societies with the 19th century groups such as the Shakers, the Oneida Community and the Amana Colonies. (*Commitment and Community,* Harvard University Press.) She identified six dimensions of commitment—sacrifice, investment, renunciation, communion, mortification and transcendence.

Her work was used as a basis for analysis of present-day cults by Ronald Enroth in his book, *Youth, Brainwashing and the Extremist Cults* (Zondervan). Following are brief comments which pick up some of his work:

Sacrifice. Members give up education, careers and sometimes sexual relations in order that energy and attention can be devoted to group tasks. The severe life-style of many groups is an effective sacrifice mechanism as is the expectation of hard work and long hours.

Investment. In joining some cults, persons are expected to contribute tangible things such as cars, stereos, bank accounts and money. Apparently commitment is promoted by emphasizing the irreversibility of the investment. All cult members are expected to invest all of their time and energy for the work of the group.

Renunciation. The world outside is experienced as evil and corupt. Members of the cult "family" go into the world only for recruiting and fund-raising. Contact with blood families is felt to be polluting because talk is not related to the vision of the cult. Family and other attachments are broken in favor of attachment to God.

Communion. Work is done in teams to diminish the effect which individual effort has. A powerful feeling of community develops when members feel part of a cause that they expect will revolutionize the world. Rituals and group meetings reinforce the sense of communion.

Mortification. The old "evil" identity is stripped away and replaced with a new one which is sometimes emphasized with the taking of a new name known and used by the new "family." A hierarchy of authority is maintained in names, privileges, positions and living conditions.

Trancendence. The belief system is often apocalyptic with a vision and revelation of secret purposes of God and the end of the world in which only the "family" will participate. Only those who hold the "true faith" of the cult will be saved.

The total belief and practice system provides purpose and meaning for the members and makes legitimate the demands made by the group on the members. Often there is a strong central leader who is seen as the symbolic head of the "family." The restrictions of life-style and morality accepted by the group are not necessarily followed by the leader.

The main theme is regimentation and discipline. Commitment is nurtured in a controlled environment and is manifest in an unyielding discipline.

Another writer describes a cult as "a movement of social protest and personal affirmation. It offers a total way of life to those who are alienated from their families and the attitude by which their families and their society attempted to prepare them for successful adulthood. Cults attract the dispossessed, the bored, the lonely. Neither poverty nor youth is a necessary precondition for feeling the lure of a cult" (*The Cults Are Coming,* Lowell Streiker, Abingdon).

How can we protect our families and loved ones from being captivated by the cults? Streiker has three suggestions:

1) Find out why cults are attractive.

2) Risk open communication with children. When adults pretend that there are no problems, no doubts, no failings in their lives, it is difficult for the young among us to voice fears, admit shortcomings and seek guidance.

3) Recognize that what wasn't accomplished in the first 18 to 20 years of life is not likely to be forced upon the emerging adult. This means that the formative years of children must be taken seriously and that children have the right to make their own mistakes.

Be careful about contributing. Know to whom you give your money. Don't make your facilities available to unknown groups. Inquire whether the person seeking support is a local resident.

Inform yourself and your family about cults and new religions. Provide forums, classes and printed materials through your congregation. Join with others in the community to bring these concerns to public attention.

If a member of your family joins a cult, check with local and state organizations for educational information and counsel. A clue for locating such groups may be found in the names of the Pennsylvania ones: The Pittsburgh Association for Individual Freedom, Focus on Freedom and Personal Freedom Association. ☐

Shirley J. Heckman is consultant for educational development and planning/public and higher education, on the Parish Ministries staff.

Annual Conference elections:

The issue of equitable representation

"A major challenge which is increasing in importance, which we have not faced squarely, and which must be dealt with honesty, with integrity and love, is representative leadership in the church."

At the Annual Conference in Richmond a query came before the meeting asking Conference to elect a study committee whose task would be to propose ways by which equitable representation of women to men on Conference-elected committees would be assured.

Conference, in answering the query, directed the General Board to name the committee to carry out the study. An initial report to the Board in February 1978 was returned to the committee with instruction to work further on the study. The committee's second report was adopted by the Board in February 1979 and it is this report that comes to Conference in Seattle.

MESSENGER *publishes here the study committee's report in full (except for historical background) in order to familiarize Conferencegoers and delegates with it before the paper is debated at Seattle.*

* * *

One of the important items of business on the Conference agenda each year is the call of persons to leadership through the election process. Therefore it is incumbent on the church to insure that the nomination and election process is fair and equitable and that all persons within our denomination have an equal opportunity to receive that call for service. The process must express our commitment to mutuality as brothers and sisters in the faith.

The concern about our election process and particularly the matter of representation has been before the last three Annual Conferences in one form or another. In 1976, Standing Committee brought to Conference a resolution calling for a structured ballot which would seek to assure a balanced representation of women and men on the boards and committees elected by Conference. This resolution resulted from a concern that all persons be encouraged to exercise their gifts at all levels of the church's life and ministry. This resolution was not accepted by Annual Conference.

Also at the 1976 Annual Conference, a query was adopted calling for a study committee to update and evaluate the 1972 General Board paper on Equality for Women. This query requested that recommendations be made for further implementation of the paper. The report of this committee was received at the 1977 Conference and was adopted with one amendment which deleted three major recommendations dealing with ways of handling the nominating and balloting procedures to assure a more equitable representation of men and women on Conference-elected boards and committees.

Another query, Annual Conference Elections, was brought to the 1977 Conference, which called for a study committee whose task would be to propose ways of assuring equitable representation of men and women on Conference-elected boards and committees.

The Standing Committee's answer recommended returning the query because it believed that the Report of the Committee on Equality for Women in the Church of the Brethren contained recommendations which proposed ways of assuring equitable representation. However, with those three recommendations deleted by the delegate body, Standing Committee's answer was no longer applicable and did not adequately answer the query's concern.

Therefore, the delegate body did not accept Standing Committee's answer and voted instead that "the concern of the query be adopted and that we ask the General Board to propose ways by which equitable representation of women to men on Conference-elected boards and committees will be assured. This study (should) include all sectors of our membership, particularly the blue collar workers and farmers. The Board will report to the 1978 Annual Conference."

The General Board did appoint such a committee after consultation with Annual Conference officers and Central Committee. The committee appointed was Lena Miller of Central Committee, Estelle Moh-

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Biblical inspiration a

The Brethren at Seattle will consider a report fr
Biblical Inspiration and Authority. In anticipati
on the subject, MESSENGER *presents two views*

Don't disdain the Scriptures

by the Brethren Revival Fellowship

There is much variety within the Church of the Brethren. The core reason for the differences is related to the question of the inspiration and the authority of the Scriptures. This question ultimately determines one's whole theology.

Some say the epistles of Paul cannot be reconciled with the teachings of Christ. Others have difficulties with the first 11 chapters of Genesis. Still others say it is impossible to harmonize the New Testament concept of God with the Old Testament accounts of bloodshed. Some of us **believe that the entire Bible is trustworthy —a reliable guide for doctrine and for practice—and in the original documents,** inerrant in all its parts.

The basic issue concerns the term "inspiration" as it is applied to the contents of the Bible. There are two viewpoints:

1) Some Christians believe that the Spirit of God "inspired" the writers of the Bible by providing inner guidance of a general and overall nature. In this view, the Spirit led the writers to express truths without necessarily controlling the details of the stories they told. This allows room for the possibility that some human errors crept into the wording of the Scriptures, despite their overall divine inspiration.

2) The other point of view, held by many believers, is that the Scriptures are unique and different from all other literature in that they are verbally inspired by God so that in all their words they are the Word of God. The writers of the Bible were not simply guided by the Spirit; they were so completely controlled, that in every passage in the original manuscripts, they wrote the words that the Spirit directed them to write.

The first 1,800 years of church history reveal that Christians generally maintained a faithfulness to the doctrine of biblical inerrancy (the second view, summarized in the previous paragraph). Only during the past 175 years have there been serious attempts to dethrone this doctrine.

There are some commonly-held misconceptions about the view of inspiration which says that the Bible is a book without error. We want to note a few of the misconceptions.

Mechanical dictation. Verbal inspiration (the accuracy of each word) does not mean that every writer was merely a mechanical machine through which God was dictating the words. Each writer was an individual with differing experiences, and backgrounds and writing styles. But all of the Bible was God-breathed in such a way that God guarded and guided every word so that the message was what God wanted it to be. We do not say that the writers of scripture were machines holding pens, and, like type-setters in a printing office, did not understand what they were doing.

Few persons have ever accepted the mechanical dictation theory of inspiration.

Sometimes God spoke to the writers in dreams and visions, sometimes by an audible voice and sometimes by angels. At other times we are not told how the Word of God came to the writers. But whatever means God employed in speaking to persons, it never obliterated their own personalities. Each writer used his own literary style, and each writer emphasized his theme—"works" for James, "faith" for Paul, "love" for John—each one giving his part of God's complete revelation. God made use of the personalities, backgrounds, temperaments and experiences of the biblical writers—and yet God spoke through them, preserving these human writers from error. The Bible is a human book, but the "humanity of the Word does not exist in isolation from its controlling divinity.

We believe that in some marvelous manner the Holy Spirit made use of the reason, the memory, the intellect, the style of thought and the peculiar mental temperament of each writer of the Scriptures. But how and in what manner this was done, no one can explain, just as no one can explain the union of two natures (divine and human) in the person of our Lord Jesus Christ. We only know that there is both a divine and human element in the Bible, and that while the men who wrote it were really and truly *men*, the book that they wrote and handed down to us is really and truly the Word of *God*.

We do not presume to explain the miraculous gift of inspiration. The position many Brethren hold is that while the Bible writers were not "machines" (as some sneeringly say), still they only wrote what God taught them to write. The Holy Spirit put into their minds thoughts and ideas, and then guided their pens in writing them. It is blind prejudice to equate "verbal inspiration" with "mechanical dictation," and to say that God simply dictated to the writers what was to be recorded, and thus suppressed the human element altogether.

Literal interpretation. Verbal inspiration does not mean that there are no symbols and figures of speech in the Bible. Literal interpretation is simply taking the Bible to mean exactly what it says—that is, taking it at face value whenever it is possible to do so. Literal interpretation means that the reader uses the most direct, simple and ordinary meaning of the words—unless it is obvious from the context that

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authority: Two views

the Annual Conference study committee on
f that debate and to encourage dialog
from sources whose emphases differ widely.

Don't restrain the Scriptures

by W. Robert McFadden

The central affirmation of the Christian church is our confession that Jesus is Lord, that in Jesus the Christ has been revealed the glory and mercy of Almighty God. We affirm that in Christ the "Word became flesh and dwelt among us." When we affirm also that the Bible is the record of this revelation, we distinguish between the personal Word in Christ and the written Word in the Bible. However, both the Bible as the written record and God's self-revelation in Jesus Christ are part of God's special revelation. Jesus as the Christ and the church's understanding of him as the Christ are inseparable. There is the revelation in Jesus of Nazareth, but persons like Peter must affirm that "You are the Christ" if the revelation is to be understood and appreciated. Thus, scripture participates indispensably in the gift that God has given to his people.

New Testament is not enough. The New Testament is the testimony of the original circle of apostles and disciples affirming that Jesus is Lord. It serves as the norm for all later witness by Christians to the gospel of the Good News of God. But if we are to understand and appreciate the New Testament, we must know and be aware of the theology and history of the Old Testament as well, for it provides the foundation on which the New Testament writers built their understanding of the revelation in Christ. It is not enough to say that "the New Testament is our creed," for if we imply that the Old Testament is "second best," then we neglect extremely important material. We leave out God as Creator in Genesis. We miss the deeply spiritual Psalms. We overlook the teachings of Moses in the book of Deuteronomy which Jesus quoted. We slight the teachings of the prophets that justice is the foundation of concern for neighbor. Rather, we really need the theology and history of God's chosen people to understand the paths of the "New Israel, the church of Jesus Christ."

While recognizing that scripture points to and finds its fulfillment in the revelation in Jesus Christ, we must also find ways to appreciate the fact that God communicates his Word through all of scripture. The book of Job and the Deuteronomic history in the books of Samuel and Kings give us insights into the suffering of the faithful and the judgments of God which can contribute immeasurably to our understanding of God's dealings with people. Let us study to appropriate God's Word to us in the Old Testament as well as in the New Testament.

Science and scripture. We must continue to ask about the relationship between science and scripture. Science has us ask: What is the evidence? Can the conclusions be verified and proven? On the other hand, religion points to these questions: What is the meaning of life? What values are important for a life of love and service? What does it mean to "live in the Spirit"? The Bible is primarily concerned with these latter theological questions of obedience to God and service to neighbor, whereas science is primarily concerned with how the universe operates and what laws govern the natural environment.

Archeology uses the methods of science to establish its conclusions about historical events and the nature of the life and culture of the ancient Near East. About those conclusions we can always ask what the evidence is. On the other hand, theology speaks about the relationship between God and his people. About that relationship, life itself must witness to the mystery of God's dealings with his people and our Christian experience must testify to his judgment and mercy.

Archeology is a scientific endeavor that can make a significant contribution to our understanding of the story of the Hebrews. The results of archeological research can illumine the historical context of the biblical writings. Archeology is limited, however. It can tell us about the ruins of cities in Judea about 1200 B.C., but it cannot prove that it was Joshua rather than the Philistines who destroyed those cities. Archeology can identify the city of the Jebusites which David captured about 1000 B.C., but it cannot prove that the Davidic dynasty was the gift of God. Archeological findings can tell us much about the tunnel that King Hezekiah built into Jerusalem at the end of the eighth century B.C., but archeological research cannot establish the faithfulness or lack of faithfulness in Hezekiah's relationship to Almighty God. In other words, archeology can give us a deeper appreciation of the Scriptures and provide important historical insights, but it cannot prove that our faith in God's covenant with his people is our health and salvation.

Scripture spanning a millennium. We need to recognize and appreciate the fact that the Bible is a collection of Hebrew literature that spans a thousand years. It is diverse material. There is poetry such as that in the Psalms and the writings of the prophets. (Compare Psalm 79 as a petition for God's mercy and Chapter 5 of Amos as an oracle of God's demand for social justice.) There is historical narrative written by an eyewitness to the events such as the Throne Succession Story in 2 Samuel 9-20 and 1 Kings 1-2. There is in

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the words are to be used in a figurative sense.

Although this historic view of the Bible holds the Scriptures to be true in all parts, this does not mean that every word of the Bible is *literally* true. Every word of the Bible is true only in its context. Isolated from its setting, it may be altogether untrue. For example, the larger part of the Book of Job consists of a dialog between Job and his three "comforters." Some of what Job's comforters say about suffering is not true. God says to them: "You have not spoken to me what is right, as my servant Job has" (Job 42:7 NASB). It is true that Job's comforters said what they did, but not everything they said is right and true.

Again, much of scripture is deliberately presented in a figurative manner. Isaiah talks about "the trees clapping their hands," and Jesus mentions "a beam of lumber" in the eye of one who judges. But usually it is not any more difficult to distinguish between figures of speech and actual literal statements in the Bible—than it is to do so in a daily newspaper. The statement in a newspaper which says, "Two people were killed in an automobile accident on North Main Street," is clearly to be taken literally. But the statement in the sports section of the newspaper which describes a ball game, and says, "He shot home from third in the last half of the ninth, with the winning run under his arm, and the crowd went mad," is obviously figurative. A ballplayer doesn't "shoot" home, nor does he carry runs under his arm, and the crowd merely became excited—it didn't go insane. And so it is with the Scriptures. We know that when the Bible says that James was a "pillar" in the church, he was not a post supporting the roof of a building! The best way to understand the Bible is to take the literal sense, unless the context or the laws of grammar indicate otherwise.

Generally a figurative term can be readily understood, but if the divine interpretation is not given, the symbolism may remain an unsolved mystery. In such cases, we should simply acknowledge that we do not know what it means, and avoid guessing at meanings.

Continuing revelation. Some are saying that there is "continuing revelation" in our day. They say, "God is not a static God. We can rightly expect him to reveal new truth today, especially through church bodies that meet in conventions and get the mind of the various brotherhoods." They hold that God gives new revelation today.

It was not the intention of our forebears (when they decided not to adopt a formal creed, and spoke about "being open to new light")—that the "new light" would be receiving revelation beyond what God gave in the Bible, or that the new light was to receive understandings that contradicted the Scriptures. For our Anabaptist ancestors it was new light that would break forth out of God's Holy Word! It was new insight, new illumination, new perspective—*out of* the Scriptures, not *apart* from scripture. We have no creed but the New Testament. But we do have a creed. The New Testament is our creed, and as we receive it by faith and meditate upon it, new light continues to burst upon us.

The Scriptures are the unique, definitive revelation of God, given through a special body of human beings. The 27 New Testament books were all written within 60 or 70 years of the Crucifixion, and to add to those books is something no one has successfully done because the Scriptures stand as a completed unit from Genesis to Revelation. Genesis tells about the commencement of the heavens and earth; Revelation tells about their consummation. Genesis tells about the entrance of sin and the curse; Revelation tells about the end of sin and the curse. In Genesis sorrow begins; in Revelation sorrow ends. And one could go on with contrasts. To add to the Scriptures would be a useless attempt to complete what is already completed, and would bring endless confusion and contradiction, as well as the judgment of God (Rev. 22:18-19).

> *"It is blind prejudice to equate 'verbal inspiration' with 'mechanical dictation,' and to say that God simply dictated to the writers what was to be recorded."*

Particular translations. An inerrant view of the Bible does not mean that every word in every translation, every version, or every paraphrase—is the exact work of God. We do not say that every word of the King James Version is inspired of God. We believe that the Bible is free from error "in the original autographs." But the question is sometimes asked, "Of what value is such a claim, if the original manuscripts have perished?"

It is true that none of the original manuscripts has survived. In 302 A.D., the Emperor Diocletian ordered the wholesale destruction of the sacred Scriptures, and it may be then that the manuscripts disappeared. Their being lost has probably been due to a deliberate providence of God in order to prevent human beings from giving superstitious reverence to pieces of paper.

Nevertheless, we know something of the scrupulous care with which the scribes copied the Hebrew and Greek texts. Futhermore, there are many *copies* of the original text available to us. By comparing the ancient copies with early translations (and with biblical quotations found in the writings of the church fathers), textual experts have been able to establish an authentic text.

Although the original documents cannot be found, *the correct text* can be recovered with accuracy from many sources. The *Histories of Tacitus* are known to us only through two manuscript copies which come from about a thousand years after he wrote them. There are only 10 copies of *Caesar's Gallic Wars,* and only 20 copies of Livy's *History of Rome*—but over 5,000 manuscript copies of the New Testament are available, copies which began to be produced less than 50 years after the New Testament itself was written. The Bible is the best documented and the most accurately copied book that has ever existed.

Consider this modern parallel: On January 1, 1863, President Lincoln set his name and seal to the proclamation which set 4 million slaves free. It was written on four pages of ordinary paper in the President's own handwriting. It was Mr. Lincoln's *Emancipation Proclamation.* That document perished in the great Chicago fire of 1871.

Suppose some slave owner should later have seized a former slave of his and challenged him to produce Mr. Lincoln's charter of liberty, and told him that if he did not produce the original, he would hold him still in slavery. What could the ex-slave have done? He could not produce the original, for it was destroyed by fire. But although he could not produce the original document, he could recover and

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the book of Judges, the riddle of Samson and the fable told by Jotham (Judg. 9). There are the parables of Jesus, the letters of Paul, and the written visions of the apocalyptic writers such as one finds in the books of Daniel and Revelation. These are all distinctive types of literature.

In the same way, although sometimes misunderstood, the first 11 chapters of Genesis are primarily Hebrew theology in story form. The "stories" are told to illustrate what the Hebrews believed about God's good creation, the human fall from faithful obedience, and the nature of that disobedience before God elected a people with whom he would establish a covenant. While inspired by God, the stories are written by human artists, who draw word pictures. If we treat the stories as scientific history, we may miss the theological truths which are clearly taught.

We can best understand the inspiration of the Bible if we remember that there are different literary genre, that is, different types of literature in the Bible, and that we must understand the truth of each according to the nature of the truth which each type communicates. There is a difference between poetry and scientific data, between historical narrative and parable, between a letter and an official court document. God's truth is communicated by each type of literature, and the prophets and scribes used these different types of literature to communicate to God's people.

No "paper pope." The Scriptures are essential to the preaching of the Good News. The Good News is the gospel of salvation which the church is commissioned to proclaim. But we cannot speak as if the Bible is a "paper pope." Some want to make it a perfect document, a writing that does not point to the message of salvation, but a document which points to itself as a miracle of infallibility. A literalistic interpretation results in a limited understanding which was not intended.

The church has the responsibility to proclaim the Good News of God's revelation to his people. In doing so, we are challenged to love God with our minds and discern his message with all the tools for discernment at our disposal. Like the conductor of a great orchestra, the church must bring into harmony the various parts of scripture so that the whole glorifies God. The distinctive elements must not be allowed to become blurred in a kind of literalism which reduces the different parts to a sameness that obliterates and confuses the true message of the Bible. Inspiration recognizes the various gifts of God to people; it does not force all of the writers into one mold.

If we insist that we must see the field where the man found the pearl of great price before we see the spiritual truth of the parable, then we may never perceive the truth that Jesus was teaching. If we insist that a big fish swallowed Jonah, then we may miss the parable about the mission of the Israelites to the world (and our own mission as well). If we argue that Mendel's laws of heredity do not apply to Jacob and Laban in Genesis 34, then we will miss the theology in Genesis in which God is at work protecting his people from errors that would defeat the covenant with Almighty God. If we emphasize that Joshua was right in saying that the sun goes around the earth, and curse Copernicus, then we will not discover the significance of the entire 10th chapter of the book of Joshua that shows us the might of God in the face of the threat to the covenant by the coalition of Canaanite kings.

> *"Neither our public worship nor our private prayer is damaged or diminished by using all the wisdom God has given us to understand and interpret his written Word."*

Using all God's wisdom. The Bible comes to us as a repository of material for public worship and private devotion. It is the source and guide for the worship of God in our churches, and it provides a means to inspire our personal and family prayers. Neither our public worship nor our private prayer is damaged or diminished by using all the wisdom God has given us to understand and interpret his written Word. Rather, it is enhanced and made more meaningful. This is especially true with regard to prophecy and the teachings of the biblical historians.

God's prophets, his spokesmen, believed that the judgment of God would be expressed through the Assyrian and Babylonian armies. The prophets' view of the future grew out of their knowledge of God's activity in the present and their knowledge of the covenant between the Hebrews and God. To understand the consequences of the evil actions of persons described in Isaiah does not commit one to a position of divination, that is, that God revealed to Isaiah 250 years in advance the name of Cyrus, the Persian king who released the Hebrews from captivity (Is. 44:28, 45:1). Nor am I required to believe that Moses condemned the hosts of heaven (Deut. 17:3) 500 years before these gods were introduced into Judah by the evil king Manasseh (2 Kings 21:3-5). Instead, I may believe that there was a "Second Isaiah," the Unknown Prophet of the Exile, and that at least part of the book of Deuteronomy comes from the seventh century B.C. rather than the 13th century B.C. And I can hold these understandings of scripture without violating my trust that Almighty God has acted in the history of the Hebrews to reveal his judgment and mercy, his justice and love. My worship is enriched by my understanding that the prophets announced the future based on God's covenant relationship to the Hebrews' disobedience to the covenant.

Perceiving through eyes of faith. That the Bible is the Word of God is to be perceived through the eyes of faith. Jesus, interpreting the significance of John the Baptist, said, "If you are willing to accept it, he is Elijah who is to come" (Matt. 11:14). Jesus apparently did not expect the literal fulfillment of Malachi 4:5, which says that God would send Elijah to announce "the great day." Peter declared that Jesus was the Christ. He affirmed this by faith on the basis of God's grace to him in his own experience, and not because he (Peter) could offer scientific proof to others that the Christ was revealed in this person Jesus of Galilee. Indeed, the preaching of Peter in Acts 2 ("God raised up Jesus") is a confession of faith and an affirmation of belief. Peter's preaching can not be verified in a laboratory. We do a great disservice to the Bible itself when we treat its creeds as a book of science. When we worship publicly, or pray privately, we show our trust that God has acted on our behalf, and we participate in a community of faith that has come into being in response to God's gracious love toward us. ☐

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Sorting them out in Seattle:

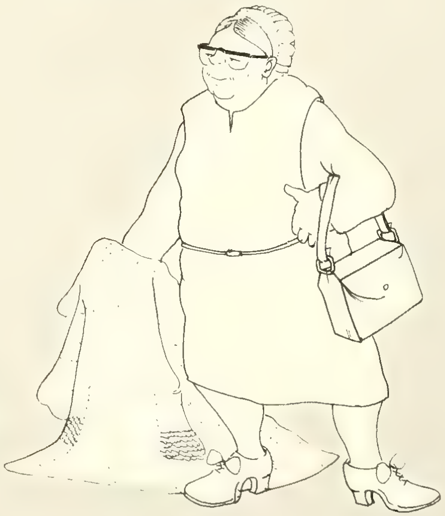
A field guide to the Brethren

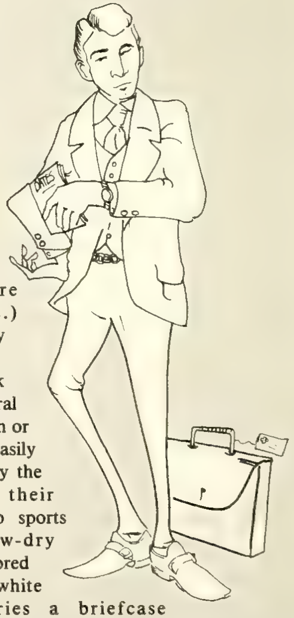
The Seattle Center is a big place. So big, in fact, that other conferences may be running simultaneously with the Church of the Brethren Annual Conference. The following "field guide" has been prepared so you can tell at a glance if you are in "our" crowd or have wandered into some other gathering.

Regulars will no doubt recognize these more common types of conferencegoers. Don't be offended if you find your type described here (or omitted). We have all been guilty of laughing behind our hand at conspicuous types at Conference. It is high time we realized that *we* are being laughed at too. So why don't we all laugh together? We hope this cross-section of Conference types will (to use an "Elginite" term) "facilitate" that laughter. If you locate any of these eight types, be assured you are at the right conference. You may be exasperated at them, amused by them, shocked by them or indulgent toward them. But don't despise them. They are all part of the family!

Dunker Grandmother

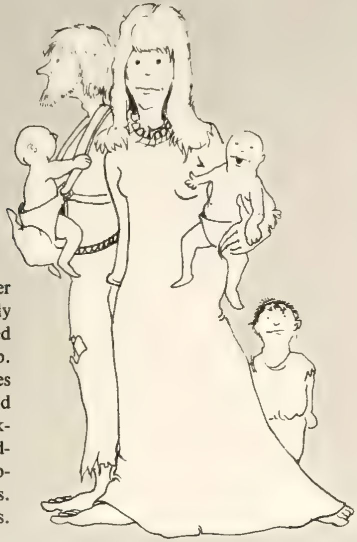
A type that has remained constant over several decades. Wears sensible shoes, dark long-sleeved dresses and a prayer covering. Carries a modest purse into which is probably tucked a *Guide to Biblical Studies.* Attends all sessions but attention may be distracted by acquaintances. Between sessions look for her at the quilting frames or with a lap load of grandchildren.





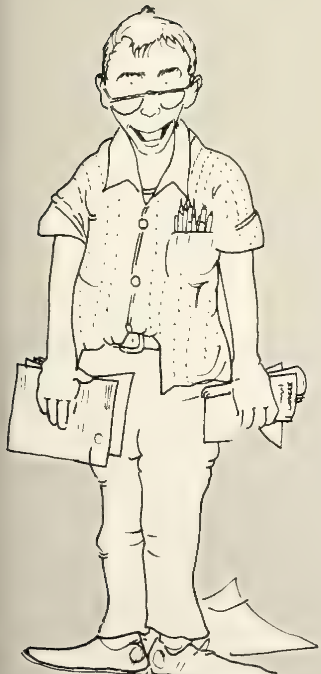
Elginite

(Male of the species more conspicuous.) These are very important men who work at the General Offices in Elgin or aspire to. Easily recognizable by the dignity of their bearing, sharp sports coats, blow-dry hair style, colored shirts and white shoes. Carries a briefcase everywhere, with laminated business card attached. Often glances at wrist watch. Recognizes everyone without looking at nametag. Stays at plushest hotels. Spends time referring to datebook. Recognized at microphones by speeches beginning, "I see the following 10 things about this report. . . ."



Non-sectarian

A Brethren type trying to recapture her roots. Strives for simplicity and a slightly 19th century perspective. Wears faded granny dresses. Often has baby on hip. Younger types may wear overalls. Males usually wear turtlenecks, baggy slacks and sandals. Reads *Sojourners.* Picnics in parking lots, on lawns and in corridors. Friendly; profuse with greetings. Begins microphone speeches with Bible quotations. Speeches wary of "Elgin" and committees.



Deacon From Mount Placid

Ruddy face, perpetual smile. Wears short-sleeved shirts. Has copy of latest Brethren Press nostalgia book in hip pocket. No briefcase. Carries handful of brochures from exhibit booths. Lodges in his own motor home or at a modest motel. Goes into ecstacies if from your nametag he can make a family connection.

What New York reviewers said about

HAZEL'S PEOPLE

GERALDINE PAGE, PAT HINGLE
GRAHAM BECKEL [illegible]
Produced by BURT MARTIN Directed by CHARLES DAVIS
Associate Producer MERLE GOOD

"A warm tender film with a big heart. I enjoyed it thoroughly!"
—Rex Reed, Syndicated Columnist

"One is impressed by the impact young Rachel Thomas makes as Hazel ... she has a presence and instinct for the camera that reminds one a little of the young Elizabeth Taylor."
—Christopher Sharp, *Women's Wear Daily*

"While HAZEL'S PEOPLE doesn't have the violence and action associated with many current films, there's a quiet beauty and a serenity to the Pennsylvania countryside, caught in Stan Martin's photography, that is most refreshing."
—Charles Ryeck, *The Hollywood Reporter*

"A very unusual film. A brilliant demonstration of Geraldine Page's high art It's about the glories of tilling the land HAZEL'S PEOPLE is nice!"
—Robert Lape, *WABC-TV*

"HAZEL'S PEOPLE is good medicine for urbanites who think their ways are the only ones worth recording. This lovely movie will give you a new lease on understanding."
—Norma McLain Stoop, *After Dark*

YES, please rush me information about how to rent the motion picture HAZEL'S PEOPLE (based on the novel *Happy as the Grass Was Green*).

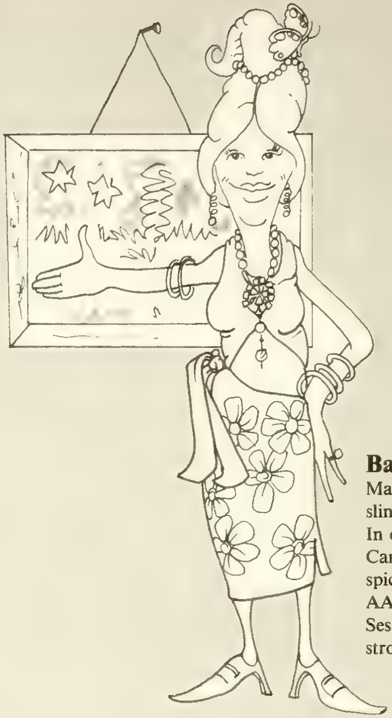
Name ____________________

Address ____________________

City ____________________

State/Province ____________________ Postal Code ____

Mail this form to HAZEL'S PEOPLE, The People's Place, Intercourse, PA 17534. (Or phone 717/768-7171.) In Canada mail it to Dueck Film Productions, Ltd., 295 Wallace Avenue, Winnipeg, Manitoba R2E 0B1

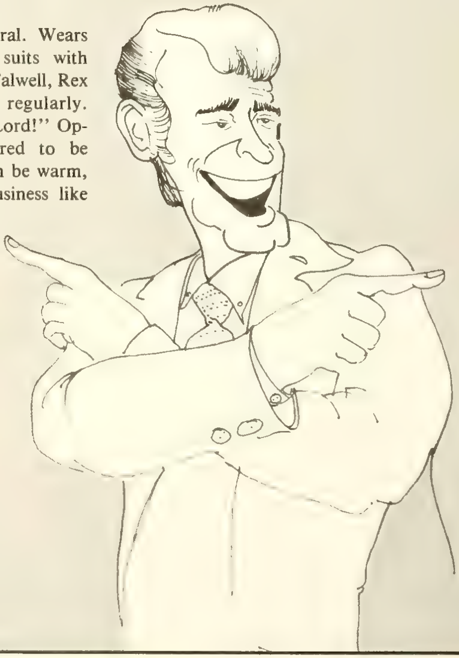


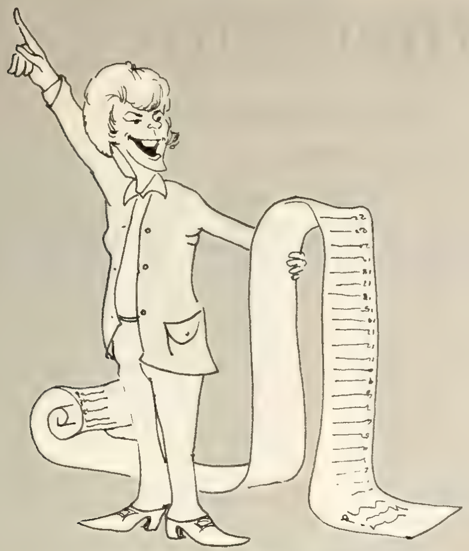
Barely Brethren

May wear blouse of silver lamé; black, slinky wrap-around skirt; excessive jewelry. In other words, disguised as non-Brethren. Carries copy of *I Ching*. Wears conspicuous, personalized nametag. Frequents AACB art exhibit, luncheons and Insight Sessions. Begins speeches with "I feel very strongly about this."

Dunker Fringe

Uneasy about religion in general. Wears color-coordinated double-knit suits with matching socks. Watches Jerry Falwell, Rex Humbard and PTL Club regularly. Favorite phrase is "Praise the Lord!" Opposition speakers are considered to be "grieving the Holy Spirit." Can be warm, friendly, gracious; never all-business like the "Elginite."



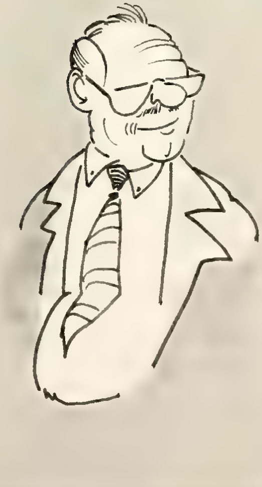


Suffragette

Wears neat and tailored outfits—frills are anathema. Carries a briefcase instead of a purse, and keeps a copy of *Coming Together* close at hand. Can be aroused by terms such as "lady" and "chairman." Makes frequent speeches on the Conference floor. Statements often begin, "This is another example of the repressive strictures of our male-dominated society." Extinct at the quilting frames or genealogical tables.

Old Line Liberal

Clean-shaven. Wears two-piece suits, white shirts and wide ties. Unreconstructed types still wear white socks. Reads anthologies by Kirby Page and quotes Gandhi. Greets every conferencegoer over 50 by first name. Still uses terms such as "*Gospel Messenger,*" "Brethren Service Commission," "General Brotherhood Board" and "pacifism." Always accompanied by wife. Seen in clusters of old friends or wandering in book exhibit. Often begins speeches with, "I headed the committee that first discussed this question 15 years ago. . . ."



What more New York reviewers said about

HAZEL'S PEOPLE

"It's educational and sincere, and its heart is in the right place."
—McCall's

"While spiritual salvation is clearly what the movie is promulgating, it is just as aware of the necessity for social action in the here and now. Wonderfully played by the entire cast, especially Geraldine Page as the shyly serene mother of the killed student, HAZEL'S PEOPLE is ultimately a beautiful but unsoppy religious picture."
—Richard Freedman, *Newhouse Newspapers*

"The impartial, low-key way it tells its story makes HAZEL'S PEOPLE seem chilly and distant at times. But it does have heart. It also has a lot to say about why the American melting pot sometimes refuses to blend."
—Margaret Ronan, *Scholastic Magazines*

"This motion picture about the Mennonites in Pennsylvania uses an affecting story of candid honesty to help us understand a way of life based on a clear set of beliefs. As we react to the characters and the events that shape their lives, HAZEL'S PEOPLE reaffirms our conviction that film is an experiential process, one that fosters better understanding of the issues concerned because it awakens our feelings as well as our minds."
—*Film Feedback,*
National Council
of Churches

YES, please rush me information about how to rent the motion picture HAZEL'S PEOPLE (based on the novel *Happy as the Grass Was Green)*

Name ____________________

Address ____________________

City ____________________

State/Province __________ Postal Code _____

Mail this form to HAZEL'S PEOPLE, The People's Place, Intercourse, PA 17534. (Or phone 717/768-7171.) In Canada mail it to Dueck film Productions, Ltd., 295 Wallace Avenue, Winnipeg, Manitoba R2E 0B1

Striving for partnership

The Stewardship Enlistment Team feels an accountability to continue helping congregations challenge their members to a holistic and sacrificial stewardship style.

by Fred W. Swartz

"It is our assumption that stewardship is not a *part* of the Christian response, but includes the *whole* of it. Our concern is with the acquiring, receiving and using of all of life's resources. Implicit in this concern is the assumption that the giving/sharing of life and resources is necessarily involved in Christian stewardship."

So reads one of the key underlying assumptions currently guiding stewardship enlistment staff of the General Board in its task. The word "stewardship" implies far more than raising monies for the Brotherhood Fund. A steward in the Judeo-Christian perspective, and consequently that of the Stewardship Enlistment Team, is one who has a meaningful, creative and ongoing relationship to God and God's creation, including, of course, all other human beings.

Further, the stewardship staff—Janine Katonah, Stewart Kauffman, Don Stern and Ron Petry (until July 31) affirms that all persons are stewards; we have no choice by virtue of our presence and givens in life. But each of us "has the freedom to be wise or unwise, honest or dishonest, faithful or unfaithful stewards. We assume that the fullness of life can be known only to those who recognize God as owner/giver and themselves as stewards/partners."

It is the partnership theme that the Stewardship Enlistmen Team seeks to emphasize in its guidance and direction of the denomination's stewardship. Just as stewardship is not an activity that can be compartmentalized or isolated apart from other functions, neither is it appropriate for the church to call its members to responsible stewardship without defining the full scope of that responsibility. It is not enough to simply "give back" in response to God's gift to us; it is also to assume responsibility for the creative and constructive *use* of those gifts. It is not enough to give toward the repair of the church roof, but to see that the steward's responsibility extends to the hungry and the oppressed, as well. It is not enough to focus on one aspect of the church's extended mission, but to emphasize that Christ has many hands by which his work is done in partnership with him.

Thus, the General Board's response to a 1978 Annual Conference directive calling for a new challenge goal for per-member giving focuses in its initial statements upon a goal for the church's total giving to all purposes, seeking to raise the level of responsibility to the local church, the district, the camps and other church-related institutions, *as well as to the General Board program.* Brethren are urged to examine the concept of partnership with God and one another that manifests itself in only 2.6 percent of collective income currently generated for the total ministries of the church. The challenge to be presented to the Seattle Conference is that this percentage be raised to five percent during the 1980s.

Efforts to unify both planning and financial support of church program have dominated Annual Conference and General Board activity since 1946. It was in that year that Annual Conference approved a reorganization of denominational program structure, creating a 25-member board to direct the total ministry of the church and incorporating the separate boards that had been carrying out the denomination's work quite independently of each other. Immediately, at least at the Brotherhood level, the local church could now consolidate its outreach offerings rather than having to respond to appeals of several different voices, each implying it had the most vital mission.

But denominational officials discovered it was not easy to undo long-standing concepts and habits. Hence, in 1954 Annual Conference found it necessary to remind congregations that proportionate giving to the total work of the church is the desirable spirit and to give additional encouragement to the principle of undesignated giving to the Brotherhood Fund.

Six years later, in 1960, Annual Conference adopted the self-allocation method to aid congregations in deciding their shares of budget to go to the various arms of the church's ministry, including the Brotherhood Fund. It placed the responsibility for decision of what is a fair and responsible amount for ministry beyond the local program squarely on the congregation and freed the national and district staffs to assist more with philosophy and education rather than fund raising per se.

The General Board stewardship enlistment staff has responded to this new challenge in several ways:

1) It has increased its assistance in stewardship education, including interpretative materials related to the church's mission, helps and services to aid congregations in stewardship education and enlistment and a recently launched stewardship seminar program.

The seminar structure is proving to be an exciting and fresh experience in its examination of stewardship. Using a district-based setting, the seminar invites the pastor and four or five leaders from each congregation for a weekend event. There are four parts to the seminar, one that focuses on the biblical and theological foundations of stewardship, one that shares information on how a congregation discovers its goals and priorities for ministry and stewardship, a third session on methods of stewardship enlistment and budget building, and a fourth section dealing with an ongoing stewardship educational program in the congregation. The intent of the entire weekend is to focus on stewardship as basic to the whole life and ministry of the church rather than merely a means of congregational maintenance.

2) The stewardship enlistment staff has increased its service to individuals throughout the church who seek to be challenged and responsible in the stewardship of their estates. Three members of the team are trained and available to give counsel and assistance to persons seeking to make direct and deferred gifts to the church.

Again, the emphasis of the staff's activity is not primarily on seeking funds for

General Board program but to represent the total view of stewardship and partnership. Another of the team's working premises is that persons are of ultimate worth and thus always more important than material resources. The counselor always attempts to act on behalf of the individual, what is best for that person, especially in estate planning. In some cases this has resulted in counseling a person that the desired gift to the church's work may be too large to provide an adequate remainder for the individual's own future needs.

3) The Stewardship Enlistment Team takes seriously its own conviction that accountability is crucial to responsible stewardship. The members feel an accountability on behalf of the Brotherhood Fund to interpret to congregations, districts and individuals how the gifts to the fund are being used, and to illustrate the totality of the General Board program. They feel an acountability to continue helping congregations challenge their members to a holistic and sacrificial stewardship style.

One thing those who work at stewardship education discover—the task is unending and never stagnant. The Board's stewardship staff currently feels the urgent need for a more intentional emphasis within the total church on the stewardship of creation: earth, environment, water. Its members wish, too, that they had more time to spend at developing resources which would assist individuals to more adequately plan from an early age constructive uses for their own resources. And there is more to do in providing interpretation of the church's mission and ministry.

The team is hopeful that progress on these concerns will begin to show this fall when it is anticipated that additional staff assistance will be available. Meanwhile the present four team members continue a dedicated effort toward working at a partnership with individuals, congregations and districts in the stewardship task of the church. ☐

prayer calendar

After Jesus had ascended into heaven, his disciples gathered in an upper room in Jerusalem where they "with one accord devoted themselves to prayer" (Acts 1:14). It was a critical time for them. They needed guidance to fulfill their discipleship. Not long afterwards, essentially this same group prayed for courage to speak the word of the Lord with all boldness (Acts 4:29). Christ's servants today need to be upheld in prayer, that they may fulfill their calling.

In this prayer calendar, items for prayer are suggested for each week. You may want to give prayer support to some causes, activities or persons over a longer period than just during the week for which they are listed. By holding a prayer concern over an extended period, we take a greater interest in and become more fully informed about the cause for which we are praying.

June Prayer Calendar

June 3-9: Pray for Bethany Theological Seminary and those graduating on June 3; for its teachers and administrators.

Give prayer support to the Brethren-related college in your area.

Remember our youth graduating from high school and college.

Lift up the Parish Ministries staff meeting in retreat near Elgin.

June 10-16: Pray for Warren Groff, moderator of Annual Conference and Matt Meyer, Annual Conference manager, as they fulfill the duties of their offices.

Ask God's guidance for Shantilal P. Bhagat, representing the Church of the Brethren at the United Nations.

Pray for Louise Denham Bowman, representing the Church of the Brethren at the Washington, D.C. office.

June 17-23: Remember Jerry Dines, Brethren worker in Lebanon for relief and reconstruction.

Pray for peace in the Middle East.

Pray for unity among the Christian churches and genuine openness with respect to other faiths.

Ask for God's blessings on all those working in ecumenical councils and cooperative working groups at the local and national level.

June 24-30: Pray for guidance for the General Board meeting in Seattle.

Ask for travel mercies for all on their way to the Annual Conference.

Remember congregations holding vacation church schools.

Pray for the Brethren-related camp in your district. ☐

Glen Norris is a former missionary to Scandinavia and a retired editor of Church of the Brethren Sunday school publications.

Pentecost-Hallelujah!

Read: Acts 2:1-21

Christmas was such a wonderful celebration! Joy, gladness, sharing, family festivities—and why not, were we not observing the birthday of our Savior?

And Easter, too, was so recently the church-filling, heart-filling remembrance of the Savior's resurrection.

But now we find ourselves in the season of Pentecost and notice that not much is going on in our churches, in our communities, in our personal emotions. And yet Pentecost marks the coming of the Holy Spirit, who empowered believers to tell the world about Christmas and Easter.

The sad truth is that many congregations, and individual members, pass the day by without having known of its coming and going. Very few of the calendars that come into the homes indicate that Pentecost is on June 3 this year. This lack of notice apparently comes from a widespread evaluation of the day as one of minor importance in the church year. However, this side-tracking of Pentecost was not true in the early church.

In the early church, Pentecost was a time, as was expressed then, for Hallelujah! Joy was spread from person to person. The worship was exuberant. Indeed, there was a regulation that discouraged *kneeling* when praying—a suppliant should stand upright and come face-to-face with God through the Spirit. The Sunday of Pentecost became known as Whitsunday—White Sunday—because it was a choice time for baptism and the candidates wore their white robes for several days.

Can we recapture the essential meaning of Pentecost in our time? Perhaps, if we review what happened to the early disciples on that day.

There they were, these early followers of the Christ, withdrawn into a gathering place. They were sorrowing because their Lord had gone from them. They were fearful that some of the antagonistic people of the city might do them harm as they had done harm to Jesus. They were without direction, without purpose. And then something marvelous happened: There was the sound as of a mighty wind and little tongues that seemed as fire touched each one of them. But the greater marvel was what happened after this coming of the Spirit: They went out boldly testifying to the gospel. Peter preached mightily. All spoke with tongues that touched the hearts of those who heard. The church was on its way to conquer the world.

An illustration may help to explain this mighty change. In the days of the steam locomotive, a man was sitting in a railway coach awaiting the time of departure for his distant destination. The time passed and nothing moved. This passenger asked the conductor what was wrong and the conductor said that all he knew was that there would be a 30-minute delay. The man stepped out of the coach and walked down to the engine. In a humorous mood he asked the engineer, "What's the matter—are you out of water?" The engineer replied, "We have a tank full of water but the water isn't boiling. Until it boils there is no steam, and until there is steam we do not move."

Was it not so with these early disciples? They had faith and devotion and a compassion for all who were not in the household of the one true God. But there was something lacking. The faith and devotion and compassion were standing still. There was no fire or power to move out in the world to proclaim the great Good News. The Spirit came to them as the fire came to the locomotive and tremendous things began to happen! They all came out of their spiritual closets and bravely acknowledged Christ as Savior and Lord.

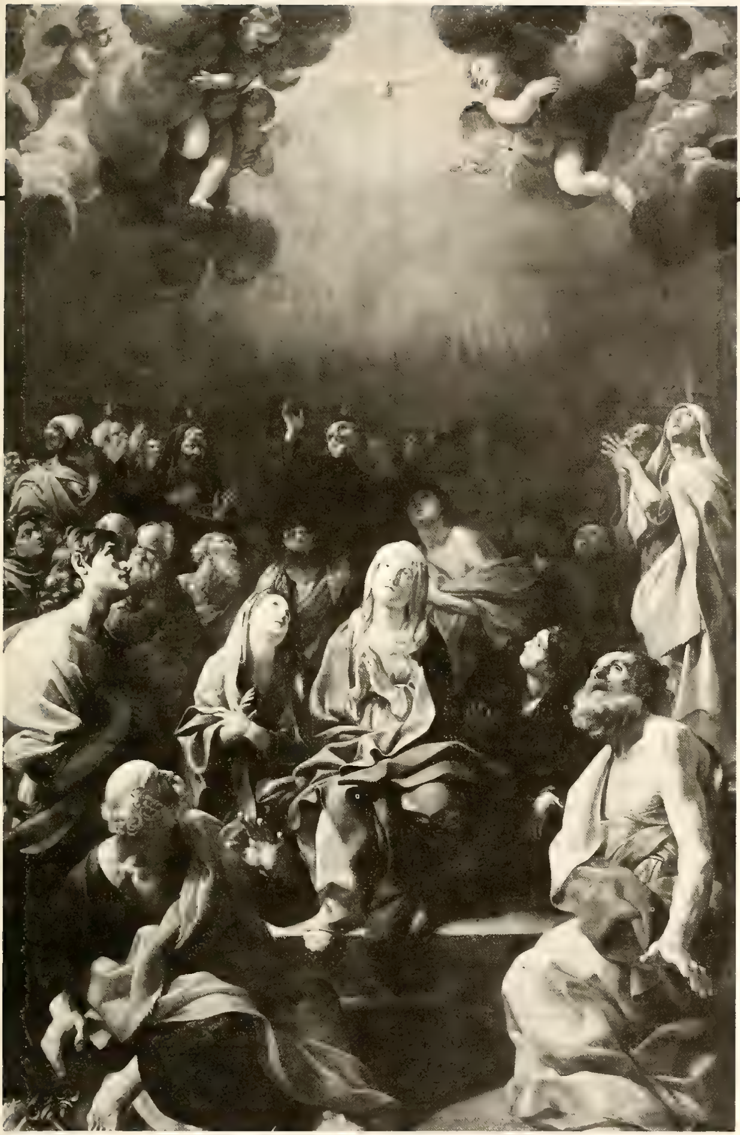
For one example we can think of the Apostle Paul whom the Thessalonians accused of turning the world upside down. Pentecost had come to him.

And we can think of Martin Luther, arising from his knees as he climbed a stairway in an act of ritual devotion and going out to change the old order and usher in the Reformation that swept like wildfire through many lands. Pentecost had come to him.

Also, John Wesley, called the founder of Methodism, found that his missionary work in Georgia was not prospering—in fact the people there desired that he leave because of his strictness. Then he went to a meeting in Aldersgate Street in London where men and women had gathered to worship and study a book by Luther. And there, he said, his heart was "strangely warmed" and he went forth to change the face of England. Pentecost had come to him.

In addition to this empowering of Pentecost, the Spirit did what Jesus had promised would be done—the Spirit brought to the remembrance of the

Coming out of the spiritual closet.



"Pentecost," by S. Filippo Fermo

disciples what Jesus had taught. They remembered that he had said that he had overcome the world, that death was conquered, that life was eternal. And what a change this brought to their lives.

Their new outlook was something like that of the home team in a baseball game when the visiting team has finished batting in the ninth inning and the home team has won the game. In this case the rules are that the home team need not bat in the ninth—the game is won already. But if the rules required that the home team go through the formality of batting, how reckless the players would be! They would strike at any ball that was pitched, they would steal bases not caring if they were thrown out—what is an out when the game is won anyway?

So it was with the people of that first Pentecost day—they knew the game was won by Christ and they went out not counting the danger or the cost or the sacrifices. Many became martyrs in Roman arenas. Many were shunned by their friends and families. Many lost their worldly possessions. They did not care—they were following the Lord and they had nothing to lose of any permanent value.

If Pentecost could be experienced anew by our churches and by all of us and the fire came into our souls it might be that world turning would be an event of our day. Christmas, Easter and our other church holy days would take on new meaning if Pentecost were restored to its Hallelujah place among us. ☐

Glenn H. Asquith is a retired pastor and denominational editor and the author of 12 books.

/ by Glenn H. Asquith

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(Continued from page 26)

produce the original text. How? By finding copies of the original in public instruments—newspapers of the period, translations of it in French, German and other languages, by quotations from it in speeches, periodicals and books. By comparing and combining all these, he could establish to the satisfaction of a court of law, the original message which gave him liberty.

So it is with the Scriptures. There are hundreds of New Testament manuscripts that take us back to the early centuries, and it is possible to recover the entire New Testament from these sources.

A perfect translation of the Bible is not available. The words in one language do not have exactly the same color and meaning as the parallel words in another language. The beauty and stately dignity and reverence of language used in the King James Version are unequaled in other translations, but there are virtues and faults in each of the translations. Yet with few exceptions, the truth of the gospel message is clear.

The theological discussions that center around the reliability of the Scriptures may seem hard to follow, but the issues themselves are not difficult to understand. The basic question that must be answered is this: "Is the Bible trustworthy?" There are only three basic answers:

1) Some will say that the Bible is not trustworthy at all. It is an ancient book, so scientifically outdated, and so irrelevant to modern needs, that it must be rejected altogether.

2) Others reply that the Bible is truthful in all its parts, and is totally trustworthy. Because God breathed out the account and because the Holy Spirit superintended the whole operation—the Bible is without error. The Bible is God's revelation to us. It is infallible and inerrant.

3) Still others speak of the Bible as containing some truth and some error. It is neither completely true nor completely false. To some, the salvation statements are reliable, but the facts (science, history,

chronology) are not reliable. To others, the sayings of Jesus are reliable, but the words of Paul and Peter are sometimes their own opinions.

There are many viewpoints that fall within the range of the third position, but the conclusion is always the same—the Bible is only partly trustworthy. The real question those who hold any form of the third position must answer, is: "Who decides what is error and what is truth?"

It is the conviction of the Brethren Revival Fellowship committee that the Bible is without error in the original autographs. The doctrine of biblical inerrancy is derived from the attitude of Scripture toward itself, from the testimony of Jesus regarding the Scriptures, from the evidence uncovered by archaeologists, from the unity of the Bible in spite of its diversity, and from the manifestation of God's power through the Scriptures to change human lives.

We affirm the words spoken by Galen B. Royer (recorded in the June 5, 1920, *Gospel Messenger*): "After all, when people want solid reliable information, they turn to the Scriptures. They do not go to the professors in the colleges and preachers in the pulpits who declare the first 11 chapters of Genesis to be a myth, who cannot accept the Pentateuch, who sneer at the story of Jonah, who assign to the Book of Isaiah at least two authors, who reject the virgin birth of Christ, who reason away his deity and do not look for Christ's return. The honest inquirers do not go to the books which point out the errors of the Scriptures (errors which do not exist in the Bible at all, but only in the minds of the critics). No, no! Light and truth came from God through Jesus Christ . . . by way of the Scriptures, and under the inspiration of the Holy Spirit."

We urge that all in the Church of the Brethren stand with our faithful forebears in declaring our confidence in the total trustworthiness of the Scriptures, and that in the spirit of obedience to the Lord of the Church, we submit ourselves unreservedly to the authority of His Word. ☐

Brethren Bible Institute

Students may attend BBI for just one week, or for two weeks, or for three weeks.

Summer Term
Aug. 6—24, 1979
Elizabethtown College
Elizabethtown, Pa.

COURSES

Week 1 (August 6—10)

Studies in Colossians	(Martin)
Gospel of John	(Stambaugh)
Geography of the Holy Land	(Martin)
Gifts of the Spirit	(Hackman)
Sermon on the Mount (1)	(Hackman)
Life of Christ	(Stambaugh)

Week 2 (August 13—17)

Studies in Esther	(Martin)
The Minor Prophets (1)	(Stambaugh)
Teaching a Sunday School	(Martin)
Christian Stewardship	(Hackman)
Sermon on the Mount (2)	(Hackman)
Studies in Hebrews	(Stambaugh)

Week 3 (August 20—24)

Studies in Revelation	(Martin)
The Minor Prophets (2)	(Stambaugh)
Survey of New Testament	(Martin)
Christian Separation	(Hackman)
Sermon on the Mount (3)	(Hackman)
Studies in Ephesians	(Stambaugh)

General Information

Schedule—Morning: chapel and classes; afternoon: class and study; evening: free for study, recreation, or a music class on Monday, Tuesday, and Thursday. All other classes meet every day on Monday through Friday.

Cost—Total cost for dormitory students (including room/board/tuition) is $50.00 for one week, $90.00 for two weeks, or $125.00 for all three weeks. The cost for commuting students is $10.00 for one week, $15.00 for two weeks, or $20.00 for all three weeks. The cost of textbooks is extra.

Write—For an application form and for further information, write to: Brethren Bible Institute, Route 10, Box 49, York, PA 17404

OUTDOOR MINISTRIES

Recreational vehicles continue to multiply and campgrounds continue to be crowded. Camping and backpacking attract more and more persons. Families go outdoors to ski, to snowmobile, to canoe, to boat.

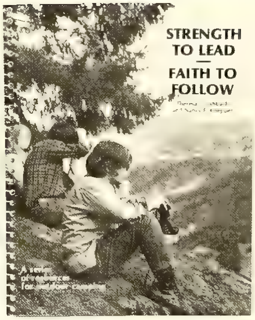
On the increase, too, is our awareness of the out-of-doors in which we recreate. Concerns for our air, our water, our land, our fuel, our total environment are all growing. Unfortunately, tv and radio are the all too common focus of campground activity as back home environment gets carried outdoors.

The Family Outdoors

For the growing number of families who want to use the uniqueness of the outdoor setting and who want to make those experiences outdoors into special family times together, there is a wide variety of helps to which to turn for suggestions. A few of them can be mentioned in passing, with special attention given to others. (All books mentioned are available from The Brethren Press, 1451 Dundee Ave., Elgin, IL 60120.) If you are interested in hiking, try *The Master Backpacker,* by Russ Mohney, 283-page paperback, $2.95, Stackpole Books, or *When You Go Trail Camping,* by Wallace Chappell, 96-page paperback, $.75, United Methodist Church. If it's canoeing, Donald Germain's *When You Go Canoe Camping,* 69-page paperback, $.75, United Methodist Church, will be helpful. *Family Camping—Five Designs for Your Church,* by Rozebaum, 55-page paperback, $1, United Methodist Church, is more for family groups in your church.

Devotional Needs

For more specific suggestions, I recommend a brand new Brethren Press release titled *Strength to Lead—Faith to Follow,* by Theresa Eshbach and Nancy Knepper, $3.95. This was conceived as a worship guide and resource for camp counselors. It provides helps for counselors in their own devotional needs at camp. A second major section suggests worship resources for the counselor to use with campers. Another suggests cooperative, noncompetitive games. Make sure that in the camp your child attends this summer this resource is available to the staff. If you are looking for unique ways of worshiping in the outdoors with your family, you can get your own copy and make some adaptations.



Another book that provides material suitable for adapting by families in almost any outdoor setting is *God/Man/Land,* 155-page paperback, $5.95, Faith and Life Press. Written by a trio of Mennonite authors, it contains 17 5-day programs designed for camps. The unique thing about these materials is the way in which they integrate scriptural ideas and ecological and environmental concerns. The activities suggested would be adaptable for a wide range of ages in the family unit. They provide opportunity for new meaningful discussions.

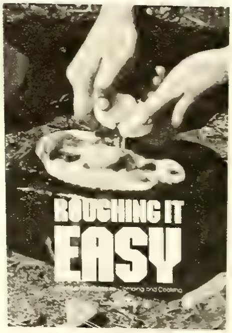
Dimensions in Wonder

From the Paulist Press comes a book titled *Celebrate Summer! A Guidebook for Families,* 188-page paperback, $6.95. With a chapter for each week of the summer, the book draws attention to different aspects of summer we might miss, and opens us up to new dimensions in wonder. Family activities, scriptures, prayers and discussions focus on air, water, sunshine, flowers, summer creatures and a host of other things. The emphasis is upon celebration that leads to appreciation and understanding. We are encouraged to shout "Hurray!" for the world filled with symbols of the creative presence of God.

CELEBRATE
SUMMER!
ELIZABETH McMAHON JEEP AND GABE HUCK
an EDUCATION TO WONDER book

Cooking Can Be Fun

But if your family is one that likes to camp out and really rough it, then be sure to equip yourself with a copy of Dian Thomas' *Roughing It Easy,* 204-page paperback, $4.95, Brigham Young Press. Dian will prove to you, beyond the shadow of a doubt, that cooking outdoors can be easy, fun and delicious. You will find new—and sometimes incredible—ideas for outdoor cooking. The lowly hobo stove becomes the instrument of all sorts of ingenious dishes. Equipment is simple—a forked stick frying pan is glamorized. Recipes that are simple but delicious are there in abundance. So many different methods of cooking are described so intriguingly that you will find yourself gathering up a handful of items and heading for the backyard to give them a testing!—Walter D. Bowman



Walter D. Bowman is consultant for outdoor ministries on the Parish Ministries staff.

"THINK ABOUT IT"

"THINK ABOUT IT" is a ministry that brings thoughts and reflections on everyday life to listeners on 200 radio stations nationwide. These 60-second spots feature Earle Fike, pastor of the Elizabethtown Church of the Brethren, and bring the good news, "seasoned with a smile. . . . "

One hundred congregations are presently involved in this ministry, placing the programs on local stations in their communities, often with a tag identifying them as sponsor of the programs.

THINK ABOUT IT is one of two radio series produced as part of the Salvation and Justice project of the General Board. The other series, "Lifestyle" will be available for placement next year. THINK ABOUT IT series II and III will be available yet this year.

If you would like more information about either THINK ABOUT IT series, return the reply form to Brethren Broadcast Ministries, Promotion and Distribution, Box 22, Harrisonburg, VA 22801.

Return to: Brethren Broadcast Ministries, Box 22, Harrisonburg, VA 22801

Name ______________________

Church ______________________

Address ______________________

______________ Zip__________

Phone ______________________

I would like information on:

—"Think About It" I
—"Think About It" II
—"Lifestyle"

a ministry of . . .
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Elgin, Illinois

Parceling out a scarce commodity

by Stewart M. Hoover

A conference will convene in Geneva this September which will effect international relationships and economics, and which will determine to a great extent what you are going to be seeing on your home television screen in the next 20 years.

Called the World Administrative Radio Conference (WARC), this convocation is called each 20 years to divide up the electromagnetic spectrum for communications uses. This spectrum, over which television, radio, microwave, satellite and many other communications channels send their messages, is a scarce commodity. There is only so much of it available, so regulation and oversight is necessary to keep different users and different countries from interfering with each other's signals. You can't, for instance, run two television stations on the same channel too close to each other, or they will jam each other's signals, and no one will see either one. The same goes for radio, and all the other uses we put the radio frequency spectrum to in our day-to-day communication with one another.

Who has what in the way of radio frequencies available for their use, and the technology available to use them is becoming more and more important as time goes on. We are moving, some theorists say, into the "post-industrial age," where capital and raw materials will cease to become important for maintenance of power in the world. Instead, *information* is becoming power.

We need only reflect for a moment on the events of the late 1960s and early 1970s, to recall that information was becoming power then. Information about the political beliefs of people, their credit histories, and other personal data was sought after and gained, legally and illegally, by the government, the Defense Department, the FBI and even corporations. That information yielded power in those days, and such information can and will grow in importance as we move into an age where banking, service records, employment records and other data can and will be kept on computer and in other novel storage systems, where it is not yet clear what kind of safeguards of privacy and restraint will apply.

In short, a revolution is happening all around us, and the WARC conference has become the focus of attention for many people around the world who are aware of that revolution and its implications. WARC will decide, for the whole world, who will have what channels of communication available for what uses for the next 20 years, the period when the shift to an "information" society will be accelerating at a feverish pace.

What are the tensions present in the WARC conference? There are really two sets of issues that we as American Christians should be aware of. First, there is the increasing tension between the rich and poor nations of the world, and in this area, as well as many others, the poor nations have found themselves on the outside of the action, existing on the good will of larger neighbors.

As Jim Miller of the Shenandoah District office points out in a major study of WARC, the issues facing the conference are based in the growing tension, not between East and West, but between North and South, between the developed and the less-developed countries. Small nations look at the existing communications systems of the world, developed by the larger countries, and still dominating international communications, and they become restive. A ranking Sudanese official, Ali Shummo, told a 1977 audience from the first and second worlds: "You have 90 percent of the spectrum and 10 percent of the population. We have 90 percent of the population and 10 percent of the spectrum. We want your share."

Chances are that such sentiments will be effectively muted by pre-conference lobbying done by the United States and other major countries. But such feelings cannot be ignored forever. Shantilal Bhagat, Brethren United Nations Representative, suggests that some persons in the United States delegation to WARC are open to such issues being aired at WARC, as discussion items only. Other sources in the US delegation take a much harder line, and chances are good that WARC may find the US and one or two other information powers alienated and alone in defiance of world opinion.

Church representatives have been working for a year to help keep that from happening, by contacting members of the delegation and other important figures in the WARC process in the State Department, the executive branch and the Congress. Hopefully, those controls will result in church, public interest, minority and women's representation in the US delegation to WARC, with at least some chance of input other than that from the Defense Department, the Voice of America, major communications industry groups and the communications engineers, as has been the case at past WARCs.

Third World countries are concerned that technologies give them access to communications that serve their *needs, not just those of major powers.*

Small countries, for instance, may have more need for sophisticated walkie-talkie systems than for broadcast television, even though the American and European television networks see them as important markets for export of our programs and advertisements.

The second set of issues we face has to do with what WARC will decide can be made available for our own domestic uses. Probably most important in this area is whether spectrum space will be available for the development of new satellites which can be used for a great many instant communication needs (or applications) including health care delivery and education in underdeveloped parts of our own country. Other uses might include alternate broadcast networks that would spawn a great diversity of programing available to you in your home, and uses by churches and other service organiing available to you in your home, and uses by churches and other service organizations in day-to-day ministries and witness.

To this date, most satellite use has been of a "passive" variety, exemplified by the broadcast use of satellites by evangelical religious broadcasters. But the potential is there for more efficient and more people-centered applications.

The future could see organizations such as the Church of the Brethren, CROP, Church World Service, Brethren disaster coordination or church Christian education using sophisticated, flexible, satellite-based communication for true communication (the two-way interaction) that could greatly simplify management and greatly extend our ministries.

The major stumbling block to such development at this time is agencies which already have satellites in the air, and wish to amortize their investment by continuing to use them, in spite of the fact that better technology exists. The United States position on WARC may resolve that conflict by suggesting the channels in question be divided in a certain way so both uses can develop, but it remains to be seen whether that provision will stay in the US position once WARC begins.

Efforts will continue to help shape US WARC policy to be more people-oriented, and more open to the needs and desires of the developing world. Working with the Brethren United Nations office and with the United Church of Christ, the Media Education and Advocacy project is organizing a series of lunchtime "educationals" for UN delegates who represent less-developed countries, hoping to apprise them of the importance of WARC. Efforts are also under way to develop, in cooperation with the National Council of Churches, a slide set interpreting WARC for local congregation and district use. Jim Miller is working on the piece.

Keep alert to the developments as WARC convenes and meets this fall. The decisions made there will have a long-range impact on your life, and on the ability of the international community to talk, work and live together. For more information on WARC, contact: Media Education and Advocacy Project, 1451 Dundee Avenue, Elgin, IL 60120. ☐

pilgrim's pen

by Patricia Kennedy Helman

The pilgrim is a wanderer . . . over the highways, on the byways, through the skyways of life . . . and as she wanders, her thoughts meander along.

- The Seattle sojourn is beginning. While the scent of orange blossoms still hovers in the air, the brothers and sisters are stocking campers, checking flight times and figuring mileage and motels as they start out once more on the annual trek toward Conference.

As a 9-year-old in 1934 I attended my first Annual Conference, which was held on the Iowa State College campus at Ames. The depression was bearing down on us and Ames was 40 miles from home, but my dad borrowed a car and was thrilled that he could take his three daughters to see the gathered Brethren.

I remember three things about that Conference: I had never seen so many people in one place, and I had never heard such beautiful singing. But the main thing I remember was the wondrous botanical gardens wherein I saw a banana tree for the first time. I spent my time running back and forth between the auditorium and the gardens, pondering over the bunches of bananas growing upside down. On the way home my father said grimly, "If I'd known you were going to spend the whole day looking at a banana tree, we would have stayed home and I'd have shown you a picture."

Twenty-one years passed before I was to attend another Conference. It was 1955 at Grand Rapids, Mich., and I had lost all interest in banana trees—but I was interested in the great family of the church—meeting and greeting, preaching and teaching, praying and playing, creating motions and devotions.

I was moved then, as I am now—even though I have become a fixture at Conference—at the phenomenon of the gathered church, the collective lifting of voices, minds and hearts in the search for the discernment of God's will for all of *us.*

- I spent an interesting day browsing through old minutes of Annual Conference:

1855: It was considered not agreeable with the word of God to erect tombstones.

1870: The Brethren were admonished to use leavened bread at love feast as unleavened bread was the Jewish custom.

1884: Vain feasting and worldly celebrations of birthdays were prohibited and the editors of our periodicals were to cease reporting such occasions.

1910: The sisters were granted the same privilege as brothers of breaking the bread and passing the cup at communion.

In spite of some Brethren folly, running all through the minutes from those earliest recorded to current ones, there is a deep concern for peace and an insistent call to us to care for each other and for all of God's children.

I came away from the day's reading feeling that we had always sought answers in accordance with the Scriptures and God's will.

- Conference vignettes remembered:

—Dan West as moderator waving a towel for order instead of using a gavel.

—Young people demonstrating for peace in the midst of business sessions, including the burning of a draft card on the platform.

—Al Brightbill directing "Great Is Thy Faithfulness"—his whole self in every word.

—Walking in a few minutes late to the rising and falling harmony of several thousand brothers and sisters singing "Amazing Grace."

- Some favorite books of some favorite sisters and brothers: Dorris Blough—*Man's Search for Meaning,* Viktor E. Frankl; *The Mind of Jesus,* William Barclay. Leland Wilson—*The Brothers Karamozov,* Fyodor Dostoevsky; *The Destiny of Man,* Nicholas Berdynev; *The Power and the Glory,* Graham Greene.

- From Another Pilgrim's Pen:

"We belong to one another only through and in Jesus Christ. . . . For Jesus Christ alone is our unity. 'He is our peace.' Through him alone do we have access to one another, joy in one another, and fellowship in one another."—Dietrich Bonhoeffer.

See you on the journey.—P.K.H.

(Continued from page 23)

ler of Standing Committee, L. Wayne Fralin of the General Board, and Ralph Turnidge as consultant. This committee met and finalized a report which was presented to the February 1978 General Board meeting. The Board accepted a major recommendation contained in the report, but asked the committee to do further work.

Subsequent serious illnesses to members of the committee prevented further work for a period of time. Consequently, the committee asked the 1978 Conference for a one-year extension of time and this was granted. Two original members of the committee, Estelle Mohler and Ralph Turnidge, died in 1978 and two new members were apponted, David L. Rogers and Vivian Ziegler.

As the previous paragraphs clearly point out, it has been a long and somewhat complex journey to this point. In addition to the initial assignment, the 1978 Conference adopted the answer of Standing Committee on the query of the "Role and Function of Standing Committee," which referred a portion of that query's concern to us. This action called for a review of the nomination procedures for all positions elected by Annual Conference. Thus, the committee was given two mandates by Conference: to assure equitable representation of women and men on Conference-elected boards and committees, with the study to include all sectors of our membership with special attention to blue collar workers and farmers; and to a review of nomination procedures for all positions elected by Conference.

In an effort to interpret the mandates of Conference, the committee discussed at length the history of the concerns and attempted to study carefully the actions of past conferences. Through these efforts we arrived at the following conclusions:

1) It appears that Conference does not at this time want a ballot that is structured any more than the one presently being used (the committee recognizes that a portion of our present ballot is indeed structured).

2) It appears clear that Conference does not want a "quota" system based on percentages.

3) Conference asked for this study and directed that ways be found "by which equitable representation of women to men on Conference-elected boards and committees will be assured," and also directed the study of nomination procedures. These facts clearly indicate that Conference recognizes that a problem exists and desires a solution.

4) That we needed to work with strong incentive and intentionality to develop a solution to move us forward while recognizing that it may not be satisfying to all concerned and may only be an interim step.

At last year's Conference, the committee distributed a questionnaire to all delegates asking them to respond to certain questions concerning the reasons they did or did not vote for persons on the ballot. The response was excellent, with 939 questionnaires returned. The survey revealed that men and women differed very little in the reasons for their voting, with 43 percent of men indicating that they consciously voted for women and 41 percent of women indicating the same. The total delegate body, by an overwhelming 89 percent, indicated that the main reason for voting for a candidate was the biographical sketch. Not far behind was knowing a candidate's involvement in district and local work (82 percent), and knowing the candidate personally was the third highest reason (79 percent).

Twenty-two percent indicated that they voted because of the sex of the candidate and seven percent of the delegates indicated they did not vote for women because of the biblical interpretation concerning women in positions of leadership and authority. At first glance this would seem to be a small percentage, but as an exclusion vote it is quite significant. Few national or state elections are won by a majority as great as seven percent. It was interesting to note that the main reason delegates did not consciously vote for women, farmers, blue collar workers or minority persons was because they did not know them.

The survey indicated to the committee that the sex or occupation of the candidate was not particulary important to the delegates, but knowing the candidates personally and their involvement and experience as revealed in the biographical sketch was important. The delegates appeared to vote for those whom they perceived to be the best qualified based on information provided. A conclusion one could draw from this data, based on the historical role of women in the church, is that women are presently operating at a disadvantage because of the lack of experience in leadership roles in the past. The committee feels that the results call for an affirmative action program whereby the church will work with intentionality in offering visibility and leadership positions to women in order that experience can be gained.

As Conference is aware, the committee has made this report available throughout the denomination well in advance of Conference. It is out of this background that the committee has worked, discussed, researched and debated the questions involved and presents this report and recommendations for your prayerful consideration.

Current nominating procedures. Each year, at its pre-Annual Conference meeting, Standing Committee elects four persons to serve on the eight-member nominating committee for a two-year term. Information forms are distributed to the delegates before Conference adjourns, asking for nominations of persons from all areas of the denomination. This form also provides opportunity to submit biographical data and the candidates' consent to serve.

In July the conference secretary prepares a list of the offices open for the coming year and submits it to the MESSENGER for publication in the October issue. By September, more information forms are distributed to district offices, with instructions that proposals to the committee are due at the General Offices by Dec. 1.

In December the conference secretary mails a list of all prospective nominees to the Standing Committee members with instructions that any additional names (data/consent forms) are to be mailed immediately.

In January the nominating committee and the conference secretary meet to select the nominees for the ballot. Considerations include: eligibility requirements of Conference polity, the qualifications and skills needed for the office, a cross-section related to vocation, age, sex, ethnic background and possible unique contribution.

The 1978 nominating committee agreed that they would not nominate any of its current members or spouses for any office. They further agreed not to nominate first-year Standing Committee members for General Board or study committees.

The information forms play a key role since it is impossible for the committee to know all the nominees. The range of experiences listed speaks of the person's interests, abilities, merits and Christian faith. The committee must also trust the judgment and evaluation of the sponsoring group, district executive or individual. After much discussion and deliberation, four names are chosen for each vacancy, constituting the preliminary ballot. All persons considered by the nominating committee then receive letters informing them whether or not their names remain in the nominating process.

Under uniform guidelines each committee member is assigned to write the biographical information for several nominees. The chairperson combines the biographical statements, composes the preliminary ballot and mails it to the conference secretary. This ballot is mailed to Standing Committee in February for a preliminary vote reducing the ballot to two names per office. By late February the ballot should be ready for publication.

At Annual Conference, the ballot with biographical information is officially presented to the delegates and opportunity is given for further nominations from the floor Wednesday morning. Biographical profiles of those nominated from the floor are distributed Wednesday afternoon.

On Thursday morning, the day of the final vote, the conference secretary presents each delegate with the names of all nominees. If needed, there is a subsequent run-off of ties. Nominees elected to office are announced at Annual Conference before adjournment.

Believing that our nominating procedures can be strengthened we recommend (to go into effect immediately upon adoption for 1980 nomination and election process):

1) That Standing Committee submit the first ballot of four names with biographical data for each office for **publication prior to Annual Conference (no later than May), and that Standing Committee vote on the preliminary** ballot at their pre-Annual Conference meeting.

2) That the nominating committee chairperson explain the goals, needs and all procedures to the Standing Committee when presenting the preliminary ballot since first-year Standing Committee members are usually not aware of the needs of the boards and committees. This brief educational process should be repeated when the official ballot is presented to Conference delegates.

3) That in fairness to *all* nominees, a nomination from the floor must be made by name only at the time the ballot is being considered. Biographical information and written consent by the nominee must be submitted to the Conference Secretary at this time for publication and distribution.

Goals for Conference elections and appointments. As we look at the opportunities and needs of our denomination there are great possibilities for growth in our life together and in our mission in the world. There are things that we can do to strengthen our quality of life within our denomination that can also increase our effectiveness in the world.

We believe we are called by God to take responsibility for our life and work together. This includes hearing concerns for our people and responding. This includes facing changes that take place in our world. This includes being open to and evaluating new awareness.

A major challenge which is increasing in importance, which we have not faced squarely and which must be dealt with honestly, with integrity and love, is representative leadership in the church. Our biblical and Church of the Brethren heritage impresses upon us the responsibility to sense the "fullness of time" and to answer God's call to decide. We believe now is the time for us to establish goals to move us forward and we recommend the adoption of the following:

—to provide for fair and equitable participation by all of our people—men, women, various ages, racial and ethnic

ANNUAL CONFERENCE BULLETINS

INVITATION—Stop by Nampa, Idaho, on way to Seattle. Hospitality provided June 30-July 2. Coffee shop marked 18 mi. off Interstate 80 at Exit 38. Lodging or camper/trailer facilities available. Sunday morning church at 11. Inquire Nampa Church of the Brethren, 323 11th Ave., S., Nampa, ID 83651. Tel. (208) 466-3321.

INVITATION—Stop by Wenatchee, Wash., on way to Seattle. Sunnyslope congregation offering overnight lodging or trailer/camper facilities. Church providing parking, kitchen, bathing facilities. 3 hrs from Seattle. Guided tours of Wenatchee area. Youth gathering Sat. night. Paul M. Robinson speaker Sun. 10 a.m. at Brethren-Baptist United Church in Wenatchee; pot-luck dinner following. Extra inducement: free cherry picking! Inquire Sunnyslope Church of the Brethren, 3330 School St., Wenatchee, WA 98801. Tel. (509) 633-5745.

INVITATION—Stop by Froid, Mont., to or from Seattle. Hospitality provided by Grandview congregation in homes or trailer parking at church. Sunday school at 10; worship at 11. Inquire Howard Clark, Froid, MT 59226. Tel. (406) 963-2523.

INVITATION—On your way to or from Conference visit, park or camp at Whitestone Church of the Brethren. Take route 97 to Tonasket, Wash., then Loomis route 12 mi. N.W. out of Tonasket. Lakes for fishing, boating, skiing. Wilderness area for campers and hikers.

ON EARTH PEACE ASSEMBLY—Luncheon July 8, 12:30 p.m. Reunions at 3 p.m. for Brethren Service people. Foreign Missionaries, Seagoing Cowboys, China Tractor Unit, Civilian Public Service, Contributors of Heifers, Hosts for foreign youth, Hosts for refugees, Puerto Rico personnel, Doctors, Lawyers, Farmers, Ministers, Theologians, Morticians, Health & Mental Health Workers, Truck & bus Drivers, On Earth Peace Youth. Luncheon tickets available at ticket office. Specialized professional OEP groups will have breakfasts Fri., Sat., Sun.

INVITATION—Conferencegoers are invited to stop at the Mountain View Church of the Brethren, 2823 N. Cole Rd., Boise, Ida., 3 miles north of I80, 1 mile north of Hwy. 30. Overnight camping available at the church. Limited homes open to overnight guests. Contact Edith Gauby, 3014 Grandee, Boise, ID 83704.

WANTED—Experienced string and brass players for Conference ensemble. Will accompany congregational singing and choir anthems. Send name, address, name of instrument, date of arrival at Conference. Lois Schopp, 401 Maryland Ave., Wenatchee, WA 98801.

INVITATION—Going west out of Denver on Highway I-70? On your way to Seattle Conference stop by Grand Junction, Colo., and worship with us at the Koinonia Church of the Brethren.

INVITATION—Traveling to Seattle via the Northern Indiana Toll Road? Camp at the Osceola Church of the Brethren in our beautiful 18 acres of woods. 10 mi. from Elkhart, Ind., exit. Water and restrooms. For directions, send stamped, self-addressed envelope to: Osceola Church of the Brethren, 58362 Beach Road, Osceola, IN 46561.

INVITATION—Peace Church of the Brethren suggests spending time in Portland, Ore., "City of Roses" Church near Interstates 5 and 80N. Spend overnight in homes. Church grounds available for campers, trailers, tents. Scenic attractions and skiing nearby. Contact Ed Groff, Peace Church of the Brethren, 12727 S. E. Market St., Portland, OR 97233. Tel. (503) 254-6380 or (206) 256-8550.

INVITATION—Take the Worthington, Minn., exit off Interstate 80; spend some time with Worthington congregation. Free facilities available for campers at Olsen Park campground, camp at the rural church or lodge in congregational homes. Contact in advance Tim Standafer, 328 Lakehill Dr., Worthington, MN 56187. Tel. (507) 372-7215.

minorities, rural and urban segments of our church;

—to recognize and utilize the spiritual gifts and skills of our people;

to meet the needs of our denomination in the task to be performed, and the people to be served;

—to call out those of deep Christian commitment and qualifications for specific tasks to serve the larger church;

—to seek to be faithful in our mission of proclaiming the Good News and doing the work of world ministry;

—to develop an effective plan that will be in practice by 1982.

We recommend the following guidelines for reaching the above goals:

1) Moderator-elect and secretary: The nominating committee of Standing Committee and Standing Committee are called to continually present to Annual Conference well-qualified people, giving Conference the opportunity to elect women, minorities and other population groups.

2) The General Board: The nominating committee of Standing Committee and Standing Committee should work to provide a fair and equitable participation of all our people, including various ages, racial and ethnic minorities, rural and urban segments of our church. They should work also for a more equal balance of men and women on the 25-member board. Commencing with the 1980 election, and each year thereafter, one of the vacancies in the General Board members-at-large category will be elected for a five-year term by the General Board. These Board-elected members will be subject to all present election eligibility and tenure requirements.

3) Bethany Board: Considering the demographic make-up (sex, race, nationality) in the student body of the seminary and recognizing the increasing involvement of women in theological education, and the expressed intention of Bethany Theological Seminary to provide trained leadership for the total church, we call for the nominating committee of Standing Committee, Standing Committee, Bethany Alumni Association and Bethany Board in its "at large" appointments to significantly increase the membership of women and minority group members on the Board so that by 1982 there would be at least four or five such persons on the 15-member board. It is the committee's expectation that during the following years all constituting groups would continue in their elections to move toward equitable participation of all qualified persons.

4) Annual Conference Central Committee: We call upon the nominating committee of Standing Committee and Standing Committee to assure through the election process that the elected committee be comprised of more than a single classification (male, female, black, white, etc.).

5) Interchurch Relations Committee, National Council representative, World Council representative, Review and Evaluation Committee: We call upon the nominating committee of Standing Com-

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by Churchman, Anthropologist
Desmond Bittinger

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CLASSIFIED ADS

FOR SALE—"The 25th Anniversary Cookbook" published by The Brethren Home Auxiliary, New Oxford, Pa., at $8.75 plus $1.25 for postage and handling. Loose-leaf book; more than 1,000 tried and tested recipes. Order from The Brethren Home, c/o Milton E. Raup, Box 128, New Oxford, PA 17350.

MT. MORRIS COLLEGE REUNION—Mt. Morris College alumni, former students, classmates, former faculty, friends. Aug. 4-5, 1979. Classes and athletic reunion on 4th. Catered luncheon on 5th followed by program, fellowship. Place: Mt. Morris Church of the Brethren, 409 W. Brayton Rd., Mt. Morris, IL 61054.

WANTED—Communication with persons interested in exploring Christian community and social witness. Contact Joyce and Herb Beskar, Rt. 1, Box 238, Jefferson City, TN 37760.

Christ's rule encompasses every aspect of life. He is gathering a community and leading it himself. Publishers of Truth, 1 S 147 Third St., Lombard, IL 60148.

TRAVEL—Dr. Desmond Bittinger and Dr. Ed Bontrager invite you to join in a Christian Heritage Tour to Europe featuring Oberammergau Passion Play. Highlighting "New Call to Peacemaking," features spots sacred to Brethren and Mennonites, incl. Schwarzenau, Zurich. 15-day tour, departs July 29, 1980, incl. Amsterdam, Cologne, Frankfurt, Munich, Innsbruck, Venice, Swiss Alps, Lucerne, Berne, Paris, Brussels, much more. Because of Passion Play, early deposit of $50 required; fully refundable. Discount of $50 available. Contact Rev. Ed Bontrager, 502 S. Ross, Santa Ana, CA 92701. (714) 543-1569.

TRAVEL—Juniata College Tours. 1979: ALASKA—11 days (June 22-July 2) before Seattle Annual Conference, and 14 days immediately after (July 8-July 21). Includes Inland Water Passage Cruise (Two-day mini tour Seattle-Victoria-Vancouver possible before 11-day tour and after 14-day tour. 1980: Oberammergau Passion Play, following Pittsburgh Annual Conference, 14 days. Includes Bavaria, the Alps, Rhine Cruise, Berlin and Prague. June 30 departure. Harold B. Brumbaugh, host conductor. Information: Weimer-Oller Travel, 405 Penn Street, Huntingdon, PA 16652. Tel. (814) 643-1468.

TRAVEL—Pastors and persons interested in conducting your own tour group to any place in the world—let us assist you in your planning and quote you a price. We specialize in the Middle East, Turkey, Greece, Italy. Also available: 9-day Post Conference Tours to Hawaii from Pittsburgh, Chicago. Cost $639 from Pittsburgh; $599 from Chicago. Includes air fare to Seattle and return. Also, travel with us and Anna Mow to Oberammergau Passion Play, Germany, July 1980. Visit Schwarzenau, birthplace of the Brethren. Spend 15 days touring Europe on our Brethren Heritage Tour. (15-day European Tour $1499). Limited number of tickets available. Contact: Bohrer Tours, Inc., Joan and Wendell Bohrer, 96 Penrod, Johnstown, PA 15902. Tel. (814) 536-1811 or (814) 266-2629.

TRAVEL—Scandinavian 15 day tour including Denmark, Sweden, Norway, and important sites in Holland and Germany, August 7, 1979. 15 day Alpine countries and Oberammergau Passion Play, July 15, 1980. Inquire immediately for Passion Play reservations. Write for brochure: Rev. Richard C. Wenger, 314 E. Washington St., Huntington, IN 46750. (219) 356-7983 collect.

TRAVEL—to Panama, Peru, Chile and Brazil with Daryl and Martha Parker and Rita and Herman Will, fluent in Spanish and experienced in Latin America. August 6-25, 1979. From Washington D.C., $1,995, from Miami, $1,967. Write the Wills, 103 Central Avenue, Gaithersburg, MD 20760. Note that 1980 Friendship Press study is on Latin America.

mittee, Standing Committee and the General Board in its appointments to determine service and representation in harmony and recognition of our goals.

All who have responsibility for nominations or appointments are called upon to develop a plan that will enable us to realize these goals by 1982.

Conclusion. The issue of equitable representation has been with us a long time. The dialog and discussion that it has generated throughout the church has sometimes been healthy and at other times not. It is the committee's hope and prayer that the discussion and debate generated by this report and its recommendations have helpfully contributed to moving the church to a new level of openness in recognizing our oneness in Christ and in reinforcing a major tenet of our faith that we are all a part, both male, female, Spanish, Nigerian, American, farmer and astronaut—all comprise the "priesthood of believers."

Accepting one another into full partnership in the life and ministry of the church has been an ongoing struggle. Men and women once entered the meeting house through separate doors, but now we stand as families, as sisters and brothers. Once the doors were closed to the laity for leadership positions, but now are open. Through the decades, as each new door has opened and allowed more persons in as mutual partners in the ongoing work of God's kingdom, the church's life and ministry has been greatly enriched and strengthened.

God offers the fullness and wholeness of life. How can we have hope of that becoming reality if the family of God, the community of faith, does not model that for the whole world to see? Let us open yet another door and let God's light shine in as we continue our struggle for wholeness and mutuality. It is to this end that the committee has worked and that this report is presented. ☐

turning points

Licensing/ Ordination

Albright, Robert H. III, licensed Jan. 28, 1979, Pottstown, Atlantic Northeast

Anderson, Elmer E., licensed Feb. 25, 1979, Meadow Branch, Mid-Atlantic

Baker, C. Leroy, ordained March 11, 1979, Mountain View, Mid-Atlantic

Cater, Earl Franklin, ordained Dec. 1, 1978, Baugo, Northern Ind.

Davidson, Kenneth Wayne, licensed March 4, 1979, Osage, Western Plains

Garber, William H., licensed Feb. 25, 1979, Little River, Shenandoah

Grandusky, Robert, licensed Feb. 11, 1979, Elins, West Marva

Jones, Timothy Kent, licensed by transfer from United Methodist Church, Jan. 15, 1979, Atlantic Northeast

Taylor, James E. Jr., licensed Jan. 14, 1979, Pleasant Hill, West Marva

Willauer, David R., ordained March 5, 1979, Parker Ford, Atlantic Northeast

Pastoral Placements

Buch, Guy R., from Winter Park Florida/Puerto Rico, to Waynesboro, Southern Pa.

Carter, John, from secular-lay person (Mennonite/Brethren), to McFarland, second staff, Pacific Southwest

Coffman, Dennis, from Smith Creek, Shenandoah, to Ridge, Southern Pa.

Cop, Jeffrey, from Bethany Theological Seminary, to Osceola, Northern Ind.

Crumley, Paul D., from Oak Park, Md., West Marva, to Summerdean, Roanoke, Virlina

Fisher, Chester, L., Connellsville, Western Pa., to Old Furnace, West Marva

Hall, James A., from Bethany Theological Seminary, to Brothersvalley, Western Pa.

Harpold, John A., from Thurmont, Piney Creek, Mid-Atlantic, to Richland, Atlantic Northeast

Miller, Harold W., from secular, to Akron, South/Central Ind., part-time

Miller, Paul E., from McPherson, Campus Ministry, Western Plains, to LaVerne, Associate and Hillcrest Homes, Chaplain, Pacific Southwest

Petry, Ronald D., from General Board Staff, Elgin, Ill., to Sebring, Florida/P.R.

Ramirez, Frank, from Bethany Theological Seminary, to Los Angeles, Ladera, Pacific Southwest

Sellers, John W., from Tuscarora, Southern Pa., to Knobsville, Southern Pa.

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Bridenbaugh, Mr. and Mrs. G. Herbert, Martinsburg, Pa., 57

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Hicks, Mr. and Mrs. George, Roanoke, Va., 50

Houghton, Mr. and Mrs. George, Roanoke, VA., 50

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Atwater, Robert L., 65, Tucson, Ariz., Dec. 6, 1978

Balmer, Arlin, 39., Mount Joy, Pa., Dec. 18, 1978

Bopp, Louis Sr., 83, Johnstown, Pa., Feb. 15, 1979

Bowlus, Emmert R., 68, Frederick, Md., Jan. 2, 1979

Bricker, Paul W., 58, Chambersburg, Pa., Jan. 27, 1979

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Martin, Ruth, 58, Rossville, Ind., Feb. 23, 1979

Meyers, Lloyd, 88, Morrill, Kan., Mar. 3, 1979

Meyers, Ralph, 77, Sabetha, Kan., May 31, 1978

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Myers, Homer J., 82, Kendallville, Ind., Feb. 9, 1979

Osborne, Blanche, 98, Elizabethtown, Pa., Jan. 9, 1979

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Rensberger, Vita Fern, 71, French Lick, Ind., Feb. 14, 1979

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Rishel, Evelyn M., 59, York, Pa., Jan. 7, 1979

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Stafford, Janis Embick, 45, Dixon, Ill., Feb. 12, 1979

Stansbury, W. Walter, 83, Shady Grove, Pa., Feb. 23, 1979

Stoker, Rhoda A., 83, Council Bluffs, Iowa, Feb. 26, 1979

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Wareham, Ethel Stoner, 72, Martinsburg, Pa., Dec. 2, 1978

Tonasket: A congregation constructs its own organ for the praise of God

The pipe, the ancestor of the modern flute and other wind instruments, was frequently used in worship by the Hebrews. When Solomon was installed as king the people danced to the music of the pipes. Psalm 150 refers to praising God with the pipe.

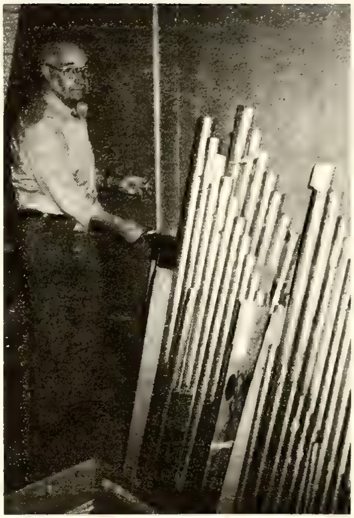
The people of the Ellisforde Church of the Brethren, Tonasket, Wash., have 786 pipes with which to praise God every Sunday and plan to add even more.

The story began nearly 35 years ago when Oliver and Adria Weddle shared the profits of a bumper fruit crop to purchase a pipe organ for the small Ellisforde Church, a congregation with a history of deep appreciation for music and the worship of God with instrument and hymns. Three years after the installation of the $5,000 organ the church and contents were razed by a tragic fire.

But the Weddle family and others maintained a dream that once again the Ellisforde church and community could have the unique and rich tones of the bellows. Oliver Weddle took a personal interest in learning how organs are constructed, and as he traveled he visited churches and buildings wherever a pipe organ was installed. He interested several persons in the congregation, including his brother, Harvey, in the mechanics of pipe organs. Finally, in the late 1950s, the church decided to commission the Weddle brothers and several other members to build and install a pipe organ.

Oliver located a used organ in Montana which was being replaced by a newer model. The Weddles found 14 ranks of pipes that were in excellent shape and of especially good material. By dismantling the instrument themselves they were able to bring it back to Tonasket for $500.

Then the work began. Ray Verbeck became chairman of the project with Oliver Weddle the technician. Harvey Weddle designed the circuitry, Henry Colbert wired many sound boards, Sid Lawless supervised the building of the cases for the pipes, Roy Rhoades built the organ cabinet and the women and youth of the church donated countless hours cleaning and refinishing the pipes.


Harvey Weddle displays ranks of pipes marked for Ellisforde's homemade organ.

In November 1967, a jam-packed Ellisforde church celebrated the dedication of their new organ, an instrument with an appraised value of nearly $30,000 but which through the volunteer labor and enthusiasm of the congregation had actually cost but one-fifth of that value.

Oliver Weddle was not present at the dedication, however. He had been killed in an automobile accident prior to the installation of the project in which he had invested so much time and energy.

When the new sanctuary was built, space was provided for hanging pipes. From Oliver Weddle's home will come the additional pipes to be installed and connected to the present organ, a project again to be one by volunteer labor and supervised by Harvey Weddle.

By Easter 1980 the Ellisforde church will be praising God with pipes all around. More importantly, they will have completed the only instrument of its kind in the surrounding county, one which has provided young church musicians of the Ellisforde community an opportunity to receive a valuable beginning.

Brethren traveling to and from the Seattle Annual Conference are invited by Ellisforde pastor, Victor Bendsen, to worship with the Tonasket congregation and to hear and examine the organ.—F.W.S.

People & Parish is a forum for sharing stories about church activities that may encourage other congregations to try new approaches in their own local programs. Congregations, groups, and individuals are invited to submit reports and photographs to support this cross-fertilization process.

Champaign: Sharing in a community's concern for the needs of the homeless

Concern and compassion for the homeless and the stranger led 14 Champaign, Ill., churches and religious groups, including the Church of the Brethren, to establish WES, the Winter Emergency Shelter program. For six weeks each, from the middle of January through Easter, the facilities of the Church of the Brethren and the Community United Church of Christ were used to provide a refuge from the cold for up to 25 persons each evening.

Truly a total community project, one of the program's most enthusiastic supporters was Champaign's Christian Police Fellowship. The Red Cross and the National Guard provided cots and some food, and the local hospital supplied and laundered linens. In addition to providing facilities, the churches of the area undergirded the program with money and with volunteers, two of whom served as shelter supervisors each night.

The most consistent guests of the shelter are male derelicts and unemployed transients, most of whom would have otherwise had to take refuge from the freezing weather in an abandoned building or other unsuitable place. The program has provided opportunities to get some of these persons more permanent help from community agencies.

But during the evening of January 24 a severe snowstorm crippled all travel around Champaign and 25 stranded travelers were brought to the Church of the Brethren for the night. One family, the Wilsons, who was on its way back to Chicago from a funeral, was forced to stay a second night while its car was repaired. After the Wilsons were able to continue their journey home, the Champaign congregation found a number of thank-you notes left in various places in the church, including one from one of the children and posted on a bulletin board, saying simply, "God bless our home!"

Mrs. Wilson's note read: "To the Church of the Brethren—we will never be able to thank you enough for your unselfish, compassionate and generous act of sincere care and concern for humanity. We have the dear Lord up above and you to be forever grateful to. We will remember you in our prayers."

"WES has been an affirming program for a community effort," states Alice Martin-Adkins, Champaign pastor. "It has especially demonstrated that the churches can work together. Now the challenge before the community is whether we can maintain our concern and help for people on a continuing basis, all year round."

Apparently some others are ready to continue. Jomo Macdermott, a member of the Champaign-Urbana Friends Meeting, writes, "WES has been remarkably efficient in demonstrating community interaction, religious toleration and sibling love. I look forward to working again with these people."

The Brethren congregation's participation in WES has not only broadened the church's sensitivity to human needs and encouraged a greater involvement, but it has established recognition of the church as a servant congregation in the community. And some who were hesitant to risk this kind of involvement have been pleasantly surprised that there has been nothing missing or damaged in the church building since the program began—F.W.S.

Rocky Mount: Nurturing children toward an active participation in church life

When attendance for Antioch Church of the Brethren children's choir dwindled to three or four it became clear to the music committee and to choir director Rachel Brown that a new approach was imperative. Realizing that the cultivation of interest in the church at an early age is crucial to active congregational involvement as youth and adults, Rachel agreed to take additional responsibility to enlarge the church's program for children.

With the encouragement of her husband, Dennis, who is pastor of the church near Rocky Mount, Va., and the assistance of Linda Barnhart, mother and former teacher, Rachel organized a Wednesday afternoon Children's Activity Hour. Other mothers pitched in and two groups of children, pre-schoolers and grades one through six, were formed.

Pre-schoolers in the Antioch church Activity Hour made creches from boxes filled with straw: the project, says the director, "gave Christ's birth meaning for them."

Activities are group-centered, but all children are encouraged to participate on their own level. Cooperation and helping one another are stressed and are the keys to bridging successfully the age differences within the groups.The activity hours, actually about 75 minutes, are divided into slots for recreation, creative activity, singing and snacks.

"Ideas grew from the desire to celebrate Advent in a way that would get the children interested in the Christ-centered Christmas." Brown describes one activity: "We talked about preparations for the coming of a child into a family circle—the clothes, furniture and other things that would make the baby comfortable. Then we talked about choosing a name, the meaning of names and why our parents named us what they did. This progressed to the naming of Jesus and the meaning that has.

"We made our first banner, a 'Friends of Jesus' banner with the names of all the children. This banner was hung over a manger on the first Sunday of Advent in the church sanctuary. Families of the church were asked to place items for a layette in the manger to be sent to Church World Service to help real families get ready for a new baby.

"As we studied the Scriptures to discover the order of events and as we worked to prepare for our Advent celebration, the Children's Activity Hour became a live ministry to our children. We prepared banners to hang in the church sanctuary for each Sunday of Advent. We choose to represent prophecy, Bethlehem, the shepherds and the angels on successive Sundays. The children presented the banner with a scripture reading and a story relating the significance of the symbols on the banner. The children were eager to help get the banner ready and to take their turn in presenting it during the worship hour."

Rachel Brown is pleased with the success of Antioch's Children's Activity Hour. She concludes: "It has been meaningful to see children take an active part in worship. Through this experience I am aware of the ways in which children's creativity can add meaning to worship, and in turn worship and service can become more real to the children.—F.W.S.

A not so isolated island

Islands suggest isolation and happenings on them are not supposed to bother those of us on the mainland. Not so with Three Mile Island.

My son had a school break in late March, so he and my wife were back east visiting kinfolks. Left in Elgin, I decided to fill a Friday evening void with a movie. "The China Syndrome" was a frightening tale of accident and cover-up in a nuclear power plant. Even a weekend and a couple of days of hard work thereafter did not erase the dis-ease it had created in me.

In midweek following the movie, I was browsing in a gloomy little secondhand bookshop whose atmosphere was cheered by an FM music station. A news bulletin interrupted with some of the first reports of the Three Mile Island nuclear accident. Chills ran over me as I heard the statements by officials so eerily paralleling the cover-up talk in "The China Syndrome."

A couple of days later I called my wife to make sure she knew of the impending United Air Lines strike which would upset the family's return plans. To my horror I discovered that the wife and son I had supposed safe in Virginia had spent the day of the nuclear accident on a cousin's dairy farm near Harrisburg, Pa. Thus did Three Mile Island directly touch our lives.

Usually it takes a disaster to galvanize us to effective action. But how frustrating is the energy dilemma, when a disaster like Three Mile Island leaves us as uncertain as ever what direction to point our action.

Clearly, for me, calling for shutdowns of all nuclear power facilities *where safety is an uncertainty* is a basic, responsible step we all should take. Such uncertainties should be truthfully dealt with and public safety assured before the plants reopen.

We should promote alternatives to nuclear power. Solar power, geothermal power, bioconversion and wind power are a few of these which hold attractive possibilities without the risks inherent in nuclear power.

Another action we can take is to demand honesty on the part of government and industry in informing the public on the dangers of nuclear power. The old soothing official line of minimal safety risks put out by corporate spokespersons no longer deludes a public which has experienced the reality of Three Mile Island. The new line of stressing the enormous cost to consumers of nuclear power curtailment should prove equally inoperative.

Nuclear energy is supported by a formidable lobby, composed of the utilities that are eager to produce energy they can sell and the government officials who made the multimillion-dollar decisions to develop nuclear power in the first place. The Energy Department has a tremendous commitment to make nuclear energy look good. So we should join those who raise questions about the long-range feasibility of nuclear power.

The dollars and cents logic of nuclear power backers is chilling. We must educate others to see that the issues involved in the energy dilemma are not simply technical, but moral and ethical. My boss, Joel Thompson, headed the National Council of Churches study panel which drafted a policy statement on the ethical aspects of energy use and production. He says: "Today we face such biblically unknown threats as nuclear energy contamination of an indefinite duration and undefinable dimension. Such a threat to human survival can only be met adequately within a Christian ethic of justice that deals with the rights of persons alive today and those 'neighbors' who are yet voiceless because they are part of future generations yet unborn."

Who knows the long-term physical effects of Three Mile Island on my family and on all the others in range of its radiation? They are victims of a system which lets greed outweigh human charity. If we cannot undo Three Mile Island, at least let us speak out for those voiceless generations yet unborn. If the church does not speak out for them and for all of God's creation, who will?—K.T.

NEW BRETHREN TITLES FOR YOUR READING PLEASURE . . .

COUNTING MY BUTTONS

by

Esther Pence Garber

A sequel to an earlier best seller entitled **Button Shoes, Counting My Buttons** traces Esther Pence Garber's own pilgrimage through many fantasies to find her life purpose. As a child she dreams of being first a movie star, then a missionary, and finally a Pollyanna. But as she grows older she realizes that she has a uniqueness all her own, that she does not have to imitate some other mortal to be "somebody." She concludes, "I can always be **me**."

The pathway through the fancies of a young girl looking toward the time she will be "grown up" leads through many charming experiences. The Pence family was large and Esther was the tenth of eleven children. There were chores to do, older brothers who teased, shopping trips to the city where a Mary Pickford movie was playing, impromptu weddings performed by her minister-farmer father, and new things to learn about the world beyond the Shenandoah Valley.

Counting My Buttons is a story with which many persons can identify in their own experience of growing up. Young people, too, will discover it to be delightful reading. **$1.95** plus 15% p&h.

SPRINGS OF LOVE

100 Meditations for Christians

by

Anna B. Mow

God, through Christ, has promised his Holy Spirit as guide and comforter to all who open their lives to that promise. "There is an answer for all anxieties and suffering. There is fulfillment for all emptiness . . . When Jesus was talking about inner springs in John 7:37-39 he was talking about infinite resources for any need in living."

Out of that conviction and assurance noted author, minister and retreat leader, Anna B. Mow, offers one hundred meditations for today's Christian. With emphasis upon the power and enabling help of God's Spirit, the author speaks forthrightly to subjects such as temptation, healing, prayer, communication, anxiety, marriage and family and ethical behavior.

The meditations are simply written, yet rich in meaning and practical suggestion. They clearly reflect the author's own deep rooted and confident faith.

Anna B. Mow is the author of numerous books, including, **So Who's Afraid of Birthdays, The Secret of Married Love,** and **Find Your Own Faith. $1.95** plus 15% p&h.

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Both as *congregations* and as *individuals,* we are encouraged to share that which we have so generously been given as "partakers of the promise."

A special gift at this time would be greatly appreciated.

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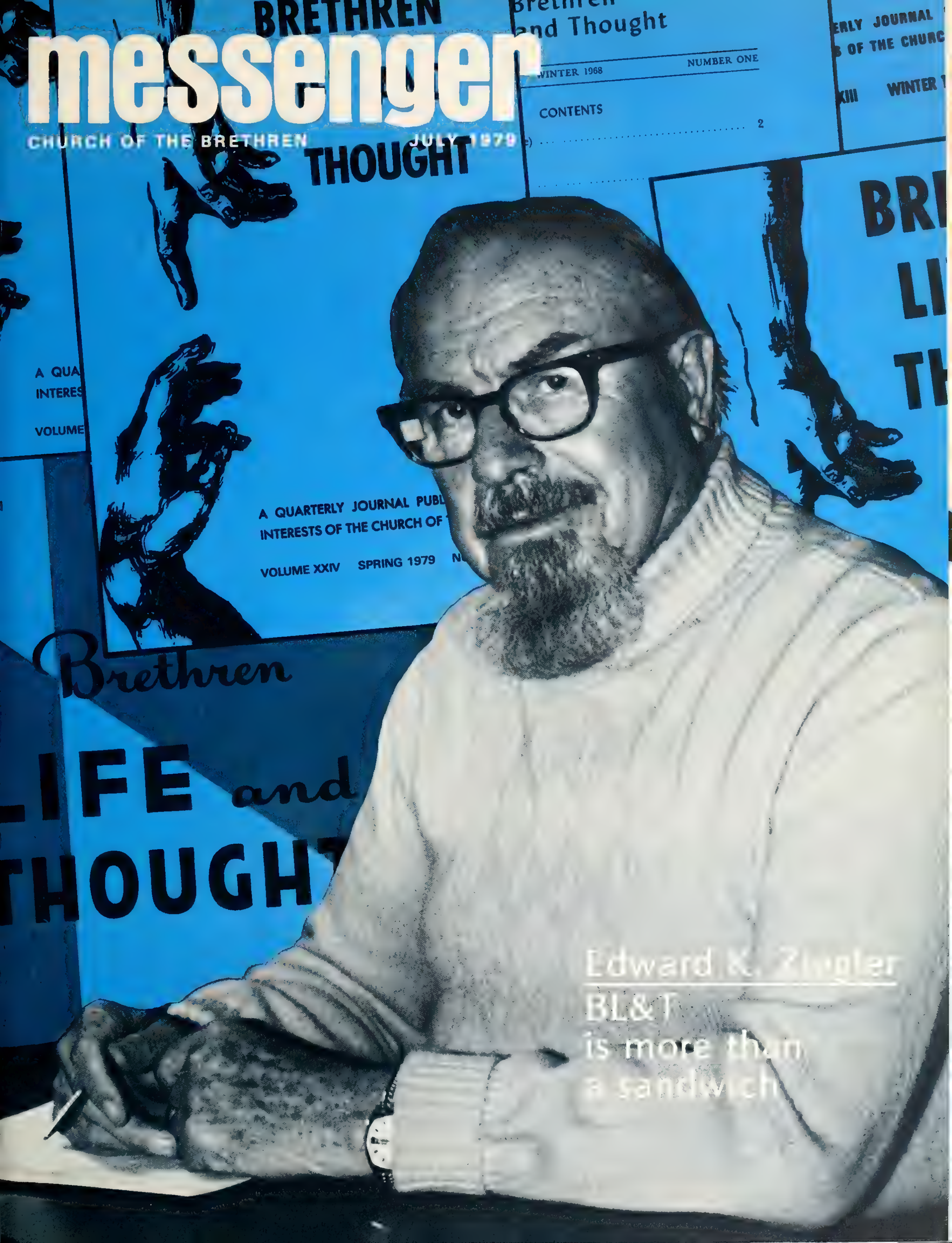

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Edward K. Ziegler

BL&T is more than a sandwich

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August Messenger: Because Conference was scheduled a week later than usual, the August MESSENGER will be delayed in order to carry a summary of the meeting.

EDITOR
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CREDITS: Cover, 16 lower John Hunter, 1, 4, 9 3rd, 6th, 7th from left, 13, 18, 30 Nguyen Van Gia. 3 Fred W. Swartz. 5 Kermon Thomasson. 10 RNS. 12 UN Center Against Apartheid. 15 Don Honick. 19 art by Kenneth L. Stanley. 23-25 Wilbur E. Brumbaugh. 27 art by Cathy Earhart. 34 Robert Samland.

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letters

WE HAVE THE POWER

E. Paul Weaver was right in his March letter about the five-sided rat hole! We as US taxpayers have the power to decide whether we will continue to pour our tax dollars down that hole.

True, the government has ways of making it more difficult (but not impossible) for taxpayers to refuse paying war taxes—the withholding system—but let's face it, our own fear of intimidation, possible loss of job security, loss of friends, possible jail sentence, garnishment of wages, fines, etc., is probably our biggest obstruction to our personal confrontation with the war machine.

Such fear need not prevail within a Christian community for we can support one another through such struggles in our efforts to say "No" to the death machine and "Yes" to life!

I'm simply lifting up what we as peace churches at the New Call to Peacemaking Conference said in Green Lake Wis., this last October: "We call upon members of the historic peace churches to seriously consider refusal to pay the military portion of their federal taxes, as a response to Christ's call to radical discipleship."

PHIL RIEMAN
BETHANY THEOLOGICAL SEMINARY
Oak Brook, Ill.

WHO IS BEING GLORIFIED?

The article, "Mary Magdalene: The Faithful One" (April), is skillfully done. It pays rightful tribute to the women who did what they could to meet the needs of Jesus during his public ministry, even to the bitter-end.

What conclusion is to be drawn? Are we being asked to believe that every woman since Eve has been a paragon of selfless devotion? Shall we make no distinction between the women at the foot of the cross and the modern "Christian" women with their costly wardrobes who make of Easter an egotistical fashion parade? Is the humble, unpretentious Jesus honored by gaudy display? Who is being glorified?

CHRISTIAN BASHORE
Gettysburg, Ohio

A PLEA FOR SIMPLE LIVING

Without a doubt, there are many manifestations of the simple life that we of the Church of the Brethren profess to express in our daily living.

As the women of the church, how about considering 1 Timothy 2:9-10 and 1 Peter 3:1-6? Observations locally and otherwise reveal that we have drifted far from those teachings. Is it because we have become so spiritual that the outward appearance is of no consequence unless, of course, it conforms to the current ever-changing styles?

I am not saying that people who dress immodestly, wear jewelry and indulge in other nonessentials generally are going to hell because of such actions. But, please, allow it to become food for thought that *more* people might go to heaven if the money one spends for such things, which influences and encourages others to do likewise, might rather be spent to send the gospel to those who have never heard it and their souls be saved for time and eternity.

The needs of so many people of the world, both spiritual and temporal, are so great, why not keep our life-style simple in every way and be able more fully to respond to those needs?

Birdie Barkdoll
Constantine, Mich.

WE HAVE BETTER THINGS TO DO

It is difficult to imagine the writer omitting the larger meaning of "Brethren" and "Brotherhood" in the February Messenger editorial. One of the first things many of us pastors teach to persons unfamiliar with the Church of the Brethren, is that it is the *Church of Christ our Lord,* composed of his Brothers and Sisters (Brethren).

While the editorial's historical documentary about our denominational name was interesting, it neglected the larger and most profound meaning of "Brethren." Most dictionaries give several definitions, but the ones that mainly apply to us are: a kinsman of a common family; a fellow-member of a profession, guild, church, etc.; the whole body of persons engaged in the same business (such as our Lord's) or profession, as a legal brotherhood.

So, you see, we have been correct for years to include the female of the species in such terms as Brethren, Brotherhood and mankind. It's rather sad to hear of militant feminists who falsely believe they are excluded by these words. Surely, we have better things to do than to waste God's time by name-changing.

Glenn Stanford
McFarland, Calif.

IF WE ARE THE PEOPLE OF GOD

I am responding to several of the April letters on changing the denomination's name.

In a story in one of the letters, the school board director who said, "If you have three married men on the board you've got three women too," sounds more sexist than sage. Why not elect the woman, and "have a man too?" Did anyone ask the wives whether they felt they were members of the board?

Another letter calls the idea "nit-picking." But for those who have developed sensitivity to exclusive language (God *is* more than "he") and to those who feel excluded, the issue is not so "picky." This letter discloses a deeper truth in describing "brethren" as an archaic form.

If the former letter is correct in speaking of "the rather meager identity we now have," this may well be precisely because our lives and our vision, and perhaps our name, too often do not witness to the all-inclusive (for those who choose to follow) nature of the kingdom. If we as individuals and a denomination truly demonstrated to ourselves and others that we are the *people of God,* I don't think we would be worrying about our name.

Jon Kauffmann-Kennel
Goshen, Ind.

USE A SIMPLE TERM

In meetings of committees, boards or other groups, it usually is helpful to have a person to preside, to moderate, or to chair the meeting.

We frequently see in Messenger and elsewhere the term "chairman," "chairwoman" or "chairperson." We do not use the term *moderateman, moderatewoman, moderateperson,* but moderator; we do not use the term *presideman, presidewoman, presideperson,* but presider. Why not, instead of chairman, chairwoman, or chairperson use the simple word "chairer"?

If Messenger and our headquarters staff people would use the word "chairer" it would encourage others to adopt this simple word.

Olden D. Mitchell
Dayton, Ohio

INSISTING ON REPENTANCE

The Church of the Brethren carries a great responsibility in that we declare ourselves to be a New Testament church. In reading the New Testament, we realize that God will accept no excuses to not "be born again." That is the only way any of us is forgiven and becomes a "new person" in Christ Jesus. Nor will God accept intellectual compromises in the name of "New Revelation." Nor can we expect eternal life by painting a new face of morality over the same old sins. The devil is eager to deceive "the elect."

It is my concern that the Church of the Brethren in its intent to be loving and forgiving, does not forget to speak out loud and clear on that first absolute step, repentance. The responsibility of a New Testament church is as great in teaching and upholding high morality as is our stated position on war, social justice, racial respect and our emphasis on the basin and towel as an example of humility. The drive for immorality in the name of freedom by way of tv, movies, magazines and other media is reaching alarming proportions. Both Greece and Rome fell because they embraced all forms of crime and immorality. Is the Church of the Brethren awake and praying and acting as responsibly as it should be in times like these?

Ethel Weddle
Girard, Ill.

TO PROD OUR MEMORY

Recent information indicates a lack of volunteers to fill needed areas for service in both the local and world community through Brethren Volunteer Service.

Remembering that the decline in volunteers began to occur at approximately the same time as the ending of the draft, might it be possible that with a resumption of the draft we might witness a renewed interest in volunteer service? To someone who doesn't know better this might seem that some volunteers could be motivated by lesser considerations than that of humanitarian service to humankind.

Human need exists in peacetime as well as in times of war. The draft will prod our memory.

B. Eugene Shaver
Johnstown, Pa.

page one

In the corridor outside the editorial offices in Elgin currently hang photo portraits of 10 Messenger editors. Several of the editors have hoary beards and all are men of dignified mien, suggesting a collection of churchly wisdom and sanctity that can be intimidating to the beholder. The sight is particularly awesome if, late at night, a desperate editor glances thither for inspiration.

It seems odd that Howard E. Royer's portrait should join that throng in the corridor. He seems much too youthful and is too much an active part of us to be relegated to an historical item on the wall.

Surprisingly, for he looks much younger than his 49 years, Howard has been serving at the General Offices since 1953. Always in communications assignments—for a time as *Horizons* editor and for 11 years as director of news services—he has served since 1971 as editor of Messenger.

Howard E. Royer

In 1977 Howard began a special assignment with the Salvation and Justice program which will end next December. In January he will return to the Communications/Stewardship Team as director of interpretation. In this newly designed position he will develop a strategy of interpretation and public relations for the entire General Board program.

Howard, as editor, guided Messenger as it changed from a bi-weekly to a monthly magazine and as it interpreted the realities of the 1970s for the church family. He made Messenger and the Brethren known far beyond our denomination: He served as president at different times of the Religious Public Relations Council and of Associated Church Press, both national religious journalism organizations.

One of Howard's strengths is his ability to see what the General Board program is about and should be about, to interpret it effectively to the constituency and to clarify the issues and point new directions for his staff colleagues. In his new post that strength will serve him and the denomination well. Messenger's editors will covet the counsel and journalistic contributions Howard will have to offer when he rejoins our team. We may expect to see his by-line often.—The Editors

in touch

Howard Wolff: Running with a winner

"Jane Fonda? She's a sensitive, positive, warm person; really a beautiful person, easy to get to know.

"Jon Voight? He's rather introspective and contemplative. I feel his attitude toward life is similar to mine. We talked some; not a whole lot. But I felt a certain closeness to him."

Howard Wolff talks casually of his relationship with the winners of 1979's best actress and best actor "Oscar" awards in the annual Academy Awards competition. The source of that relationship to Fonda and Voight? The 42-year-old La Verne, Calif., resident was an actor with them in "Coming Home."

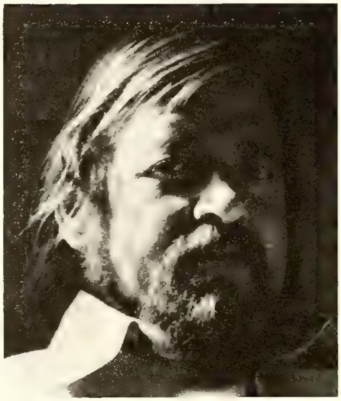
Howard is coordinator for services and program for disabled persons at the University of La Verne. Paralyzed from the shoulders down and confined to a wheelchair since a swimming accident when he was 19, Howard heard that a movie company was hiring persons in wheelchairs to serve as extras in "Coming Home." He checked out the tip, did a screen test and got the part.

"I've always been interested in acting and try to get involved in plays whenever I have time," Howard says. He was active in drama in his high school days and acts in ULV plays when he can.

In the film, Howard has no lines. But, says Howard, the most important part of the experience was not in being in the movie itself.

"The part that was really significant was being able to discuss with able people what it is like to be disabled. Being physically handicapped is certainly different from being able to walk around, but that is not as terrible as people think it is."

The plot of "Coming Home" revolves around a relationship between Sally Hyde (Fonda) and Luke Martin (Voight), a disabled Vietnam veteran. An understanding of the conditions of a disabled person's daily life was necessary in character development for both Fonda and Voight, and Howard was able to offer them some insight. At one point he even discussed with Fonda the nitty gritty of sexual relations for disabled persons.



Fonda and Voight are both antiwar activists and their film is seen by many as an anti-war statement. But Howard points out that, for him, the film is equally important for its exploration of how able and disabled persons relate to each other.

A disabled (but not "handicapped," he points out) person himself, Howard feels good about his work at La Verne helping other disabled persons and relating to all the students, who help him "feel young." For the Seattle Annual Conference, Howard was scheduled to coordinate information and services for disabled persons.

Howard does not anticipate an acting career after "Coming Home," but he sees that experience as another opportunity to witness to the world that disabled persons can lead lives of fulfillment and that they, too, can run with the winners.—K.T.

JoAnn Cubbage: Helpi

For many years churches in the Arlington, Va., area have transcended denominational differences to work together at meeting the human needs of the rapidly growing metropolitan area near the nation's capital. But when the energy crisis escalated in the mid-70s there was no public or private agency assisting persons who could not meet rent or utility bills.

Enter JoAnn Cubbage. As a representative of the Arlington Church of the Brethren, JoAnn helped to spark the formation of AMEN—Arlingtonians Ministering to Emergency Needs—and served as president of the organization from 1975-1978.

In a recent feature story by the *Fairfax Journal* JoAnn Cubbage was cited for her continuing work with the all-volunteer agency in which she now serves as chairperson for the recruitment and training of volunteers. Also, "as past president, she works on scheduling, work procedures and the logistics that maintain AMEN and which have earned for the organization one of the Volunteer Activist Awards presented in the Washington area by the National Center for Voluntary Action."

A graduate of Elizabethtown College where she met her attorney husband, Roger, JoAnn is a substitute teacher for the Arlington County public schools. The couple have two sons, Brian, 10, and James, eight.

In addition to her work with AMEN, JoAnn is a member of the Arlington church nurture commission and the board of directors of the Arlington Committee for Temporary Shelter (ACTS).

Why does a busy mother, professional woman and active church member take time to help people who have trouble paying their bills? "I have been very fortunate. My needs

ople cope

have always been met. When I see people whose needs are not met and they do not have any way to get help, I just want to help so they can cope," says JoAnn. "My satisfaction is in seeing something done. I am motivated by seeing a need met. There are immediate results. Anxiety for that particular problem is dispersed. AMEN pays the bill directly to the creditor. You know that precise problem is taken care of."

Service has always been a part of her life. JoAnn was reared in a Methodist family oriented to community involvement. Her father was a public school superintendent.

In AMEN, JoAnn is pleased to have found a way that a community can band together to close the cracks between private and public assistance. The trouble is that filling one crack makes her see several more waiting attention. That is why she is also working with ACTS and is currently attempting to secure a couple to be Brethren Volunteer Service houseparents for a temporary shelter.—VERNON F. MILLER

Vernon F. Miller is a free-lance writer, Arlington, Va.

Edna Barnhart Layman: Creative hands of love

For many people, to knit 75 afghans would be a lifelong occupation. Edna Barnhart Layman, a resident at the Bridgewater (Va.) Home has already topped that feat even though she did not take up her knitting needles until she was 67 years old. Now 96, Edna continues to create the much-sought-after and cherished product, running her production number to nearly 80.

A graceful woman with a caring smile, Edna Layman has never taken a cent for any of her afghans. "I wouldn't feel right charging for the work," she declares, "I just do them in my spare time. It's something to keep me busy."

Most of her creations have gone to her two children, nine grandchildren and as gifts to many friends. She received recognition in the Harrisonburg (Va.) *Daily News-Record* in 1977 when she donated a beautiful afghan of green,pink and off-white to the Bridgewater Home's harvest auction. The proceeds were used to improve the facility and services to the home's residents. According to Edna it was her way of expressing appreciation for the pleasant and comfortable home she has found in Bridgewater.

Prior to her move to the northern end of Virginia's Shenandoah Valley Edna was a resident of Roanoke, where she continues to be a member of First Church of the Brethren. Her daughter, Mrs. Rollin H. Wampler of Harrisonburg, who helps her choose the colors and yarn for her afghans, speaks admirably of her mother's energy and ingenuity. Often she accompanies the Wamplers to services at Harrisonburg's Church of the Brethren, some eight miles from Bridgewater, and remains to spend the day at their home.

Further evidence of her "spunk" is in her willingness to share her knitting experience with her neighbors at the home. She has taught the pattern she uses to several other residents and takes a special delight in seeing a new "student" begin working on her own afghan.

It takes Edna about two months to complete an afghan. "I can't work on it and watch television at the same time," she notes. "I make too many mistakes." She will not let a mis-stitch pass, no matter how unobtrusive it may be to the eye. "People say no one will see them, but I'll know they're there. It's like if you do something wrong that no one sees you think it doesn't matter. But God always sees—it does matter."

Thus, with exactness and dedication, Edna Layman continues to use her hands and her skills to bring joy to others' lives and a sense of continuing purpose to her own.—F.W.S.

NCC says energy policy should exclude nuclear

A new national energy policy that will not utilize nuclear power has been called for by the National Council of Churches.

The policy statement was presented to the NCC Governing Board after three years of study by its Energy Policy Study Committee. Chairing the study was Joel K. Thompson, executive of the General Board's General Services Commission.

In the statement adopted at the May Governing Board meeting in San Antonio, Texas, the NCC calls for "a national energy policy which will not need to utilize nuclear fission." The policy-making body of the council also supported conservation and the development of renewable energy sources. Its statement defines ethical criteria by which energy technologies must be judged such as sustainability, fairness and openness to democratic input on policy.

Thompson said, "The significant thing to me is that the National Council, as no other institutions in this country have yet done, has wrestled with the moral and ethical issues of energy and come up with a statement."

He believes the three-year process, which involved theologians, ethicists, scientists, energy experts and others, already has had an impact. "It's changed the tone of the debate in our nation," he says, citing papers issued by energy companies which deal with moral problems of energy.

"It was deeply satisfying," Thompson says, "to see the ecumenical process work." He adds that he believes a representative of the Church of the Brethren was asked to head the committee because "we seem to have a low-key, bridge-building approach to controversy" which proved important in accomplishing the task.

In other Governing Board action, a statement was approved urging the earliest possible ratification of SALT II. The action was taken in approving "Choose Life," the statement of representatives of churches of the US and the USSR who met in a consultation on disarmament in March.

Another significant action of the Board involved a commitment to examining anew the state of ecumenism. The Panel on Ecumenical Commitment and the National Council of Churches of Christ Purposes proposed that each member communion be asked to look at its own commitment to ecumenism to help chart the future of the NCC. A report is projected by 1981.

Bill Herod (right), Church World Service consultant on Indochina, urged Brethren and other US Christians to get involved in Indochina. He shared his views during a briefing at the Elgin offices arranged by Brethren peace consultant Lamar Gibble (left).

Missions

Indochina expert calls church to action there

"The religious community in Vietnam is a living, vital force in society, a reconciling force," says a church expert on Indochina. "We—the American church people—have the opportunity to relate to that force."

At an April briefing for denominational staff in Elgin, Bill Herod, consultant on Indochina for Church World Service, urged the church to become involved with the people of Vietnam.

Herod has worked more than four years in Vietnam and has been a knowledgeable observer of the situation since he first served there. He became known to Brethren when he went to Vietnam with Brethren Volunteer Service in 1965 as a conscientious objector. He later served two more years and he and his wife Peggy were in Saigon at the time of the April 1975 evacuation. They visited in November 1977 as representatives of their denomination, the Christian Church (Disciples of Christ) and again this May.

Herod is convinced of the importance of people-to-people relationships between Americans and Vietnamese. Further, he is sure the church is the appropriate agency to carry forward reconciliation.

"The difficulty for us in the church," he cautioned, "is that the situation today is even more complex than it was 10 years ago—when we didn't understand it." Believing that helping church people understand Indochina is part of the task of reconciliation, he reviewed a summary of relationships among Vietnam, Cambodia and China since the spring of 1975 and the role of US foreign policy.

Herod contended that US unwillingness to normalize trade or diplomatic relations with Vietnam and recently improved US relations with China have thrown Vietnam into dependence on Soviet supplies and counsel although Herod believes Vietnam has tried to avoid it.

The complexity of the situation demands, Herod believes, a complex response from the American church. He advocates everything from political action to people-to-people gestures to involvement in refugee resettlement.

High on his list of priorities for church political action is lobbying for normalized trade and/or diplomatic relations between the US and Vietnam "so Vietnam is not forced to rely on the Soviets." He suggests that not only should churches lobby institutionally but also individuals should be in contact with their representatives.

He also sees great value in gestures such as last April's 10,000 ton shipment of wheat from the American people to the Vietnamese organized by CWS.

Herod urged churches to get involved in refugee resettlement but cautioned that it should be done as a "humanitarian gesture" without using refugees as anticommunist tools.

Herod's comments blended his astute political analysis with his own humanitarian concern and his faith that the church must be in complex situations like Indochina. "We live and work in the world," he said, "to witness to the belief that we have no enemies." Then, reflecting on the shooting death of Brethren church worker Ted Studebaker in Vietnam eight years earlier, he said, "Christian faith does not guarantee success. It does guarantee an opportunity to attempt to be faithful."

activities

Ecumenical leaders denied prison visit

A proposed visit of 12 ecumenical leaders to the Long Term Control Unit of the Marion (Ill.) Prison in April has failed to materialize. Organizers of the visit and prison officials do not agree, however, on the reasons.

Staff of the national Committee to Support the Marion Brothers have been trying four years to have the special unit of the federal prison closed. They contend that long periods of solitary confinement are not unusual there and constitute "cruel and unusual punishment."

To encourage support for their campaign, staff member Scott Myers and supporter Bishop Morris Dingman of Des Moines, Iowa, tried to arrange for a number of church-related people to visit the unit and talk with prison officials. Marianne Pittman, a campus pastor at the University of Illinois, had been asked to represent the Church of the Brethren.

According to Myers, the delegation received final word only the day before that they would not be able to visit. He says they were given the reason that the prisoners were too hostile and the visitors would not be safe. But, Myers adds, "We feel they stopped it because they didn't want us to see it."

Ron Beai, the prison's public relations officer, gives a slightly different account. He notes the prison does not honor requests for large groups to visit "housing units" because they disrupt the normal operations. (The Long Term Control Unit is one of the housing units.) Beai said that arrangements had been made, however, for Bishop Dingman and two other representatives to meet with the warden and the warden's administrative assistant but that the three visitors did not show. Warden George Wilkinson was not available for comment.

Myers says the group still hopes to get into the prison. The Long Term Control Unit at Marion services the US Bureau of Prisons and some state prisons. According to Myers, its inmates are persons who have caused trouble in other prisons. Marion Prison itself is a maximum security prison.

Beai says Bishop Dingman and the others are still welcome to come talk with the warden. "If they reschedule," he said, "we'll be glad to have them visit."

Among the groups who planned to send representatives to the prison in April were the United Church of Christ, the National Federation of Priest Councils, the Lutheran Church—Missouri Synod, the Lutheran Mission Association, the Unitarian-Universalist Service Committee and the Joint Strategy and Action Committee of the National Council of Churches.

shareholder activities

South Africa resolution to Union Carbide fails

A shareholder resolution calling for Union Carbide to withdraw from its South African operations was defeated during the annual meeting in Chicago April 25.

Moving the resolution was General Board staff member Shantilal Bhagat, the proxy holder for the Church of the Brethren. The General Board owns 1,500 shares of Union Carbide stock.

Although the resolutions garnered only 3.8 percent of the vote, staff members attending the annual meeting were encouraged by the amount of time and serious dialog given to the issue of corporate involvement in South Africa.

Bhagat reports that no other single item consumed as much of the meeting as the resolution on South Africa with one-quarter of the time given to the discussion.

As mover of the resolution, Bhagat was given five minutes to speak in its support. He said, in part, "There can be no neutrality in this issue and taking no position on apartheid is helping it. We maintain that all overseas investments essentially contribute to bolstering apartheid."

In its published corporate statement urging proxy holders to vote against the resolution, Union Carbide's Board of Directors said, "The Corporation is unalterably opposed to the policy of apartheid. . . . However, after a thorough evaluation of all relative factors, the Corporation is convinced that continued improvement in the social and economic status of non-whites in South Africa is much more likely to be achieved by a continued business presence there than by the largely symbolic protest of withdrawal." Only one percent of Union Carbide's total assets and profits are in South Africa.

Other shareholders raised questions or spoke in support of the resolution including Clergy and Laity Concerned, University of Iowa, Princeton Seminary and the American Lutheran Church.

Both Bhagat and Howard Royer, the other Brethren representative, commented on the value of hearing the chairman of the board, William S. Sneath, say, "We have to search our conscience about staying there. It is always an open question."

Although the resolution did not pass, it received a sufficient percentage of the vote to be brought for consideration at the next annual meeting.

In other shareholder action in which the Church of the Brethren is involved, a resolution requesting American Home Products to establish an infant formula review committee was defeated at that corporation's April 25 meeting.

A new stockholder action has been launched with the Pillsbury Company in which the Pension Plan holds 7,000 shares. In a resolution filed May 11 in anticipation of the company's annual meeting in September, Pillsbury was requested to voluntarily adopt practices limiting certain kinds of food advertising to children. Prior conversations on this issue were reported in the February MESSENGER.

Howard Royer - General Board Staff

Church press challenged to influence society

The church press should seek to influence the church and society as a whole; should seek to be "a sign in and for the world, demonstrating through the church's own communication structures and strategies a better way of speaking out and listening in." This theme was set forth in Howard E. Royer's president's address to the Associated Church Press' annual meeting in Toronto in May and was repeated throughout the four days by other speakers. More than 100 church press staff heard the challenging speeches and workshops at the conference. Royer, former MESSENGER editor, was completing his two-year term as president of the ecumenical association. He is shown (right) with newly-elected ACP president J. Martin Bailey, editor of *A.D.* magazine. Among other speakers was noted journalist Malcolm Muggeridge.

missions

Church hears mandate for Third World work

A major consultation for representatives of North American churches and Third World rural people's movements has resulted in a challenge to the North American churches.

According to the leaders of the represented people's movements, Third World people need less evangelization by outsiders, less education to the ways of the middle-class American churches and more help in their own efforts for political, economic and social liberation.

Sponsored by Agricultural Missions, the consultation brought together more than 100 Third World and North American leaders to discuss the future of mission work among the rural poor in North America and elsewhere. They met in mid-April in a rural Puerto Rico camp setting. Ag Missions is an agency of the National Council of Churches headed by former Brethren missionary Benton Rhoades.

The leaders of the Third World people's movements (about one-third of the participants) challenged the denominational representatives to put the church firmly on the side of the poor and oppressed in the Third World. Too often, participants claimed, the church has identified with the established order which militates against the interests of the poor.

Participants also criticized some church development projects, especially those that rely on high-technology, western-style innovations. These, they claim, eventually help large landholders and corporations at the expense of the poor. They urged support instead for peasant movements to preserve the lands of small farmers and alternatives such as rural cooperatives.

Consultation participants made specific suggestions to the Ag Missions board for helpful involvement in the struggles of Third World peoples. Ag Missions was asked to deepen its financial and other support for people's movements at home and abroad; begin work seeking to counteract the negative impact of multinational corporations upon land ownership and rural development around the globe; and work to educate North American church members about the plight and struggles of Third World people.

North American denominational representatives came away from the consultation with new challenges for the work of their agencies in the Third World. Representing the Church of the Brethren were Roger Ingold, General Board Africa/Asia representative; Wil Nolen, development ministries staff member; Ruby Rhoades, Washington office representative and executive-elect of the World Ministries Commission; and Guillermo Encarnación, pastor of the Castañer (Puerto Rico) church.

"The church in the US and other 'developed' nations is needed in a relationship of solidarity and partnership with poor people's movements," said Nolen, reflecting on the experience. "This implies a 'standing with' which de-emphasizes actual physical presence since the strategy and process of liberation must be the direct experience of the oppressed." Nolen went on to say that this support is "expressed through conscientization of denominational constituencies, at-home witness (for instance, protesting practices of multinationals), resolutions and unrestricted grants."

Board Program

BVS/PVS district reps learn their business

Nearly 40 district representatives for BVS and PVS learned new ways of accomplishing their mission during two training sessions this winter and spring.

As part of a denominational network, most districts have representatives who know the ins and outs of Brethren Volunteer Service and Parish Volunteer Service and will explain the program, encourage volunteering and generally promote the idea of service.

Representatives serve two-year terms in this position and some have discovered it's not always an easy task. The two weekend training sessions were planned by the denominational staff of the two programs to strengthen the skills and inspire the enthusiasm of the new and returning representatives at the start of the new term.

Merv Keeney, staff for recruitment and interpretation, outlines the program he and BVS director Joanne Nesler Davis and PVS director Tom Wilson planned. Representatives at the February meeting in Pittsburgh and at the April meeting in Elgin were given updates on the two programs, skills training with emphasis on group leadership, times to worship and share experiences. One evening of the April sessions was titled "Hard Questions" and provided ideas for handling the tough questions which sometimes confront representatives.

The representatives found the weekends stimulating. JoAnn Dibert, a new representative from the Middle Pennsylvania District, commented, "It was very helpful to compare the experiences of past representatives. Getting people to listen is the most important thing."

Representatives are available in all but two districts to make presentations to Sunday school classes, youth groups, camps and district conferences. Any group interested in learning more about opportunities for service in the church and community should contact their district office to inquire about the availability of their district's BVS/PVS representatives.

Board Program

Unit links stewardship, communications teams

The Stewardship Enlistment Team and the Communications Team of the General Board staff have been joined in a new unit. Coordinator of the combined Communications/Stewardship Team is Fred W. Swartz, who will also continue as books and *Agenda* editor.

Also accepting new assignments in the reclustering are Howard E. Royer, who has been on special assignment with the Salvation and Justice program, Kermon Thomasson, who has been acting editor of MESSENGER, and Donald L. Stern. At the conclusion of his Salvation and Justice assignment in December, Royer will begin responsibilities in the new position of director of interpretation. Thomasson has been named editor of MESSENGER effective May 16. Stern, responsible for stewardship education, undertakes an increased emphasis on stewardship of creation.

Others in the new cluster are Harriet Z. Blake, director of news services; Janine Katonah, with responsibility for direct gifts; Stewart B. Kauffman, with responsibility for deferred gifts. A staff person with responsibility for congregational support is being hired for the position vacated by the resignation of Ronald Petry. Also part of the cluster are Brethren Volunteer Service worker Steve Simmons, assistant to the MESSENGER editor, and media education and advocacy consultant Stewart Hoover (see article on page 9).

Disaster relief

Major spring disasters draw Brethren response

Brethren volunteer workers and staff have been on the scene of several of the major disasters which struck the US this spring. A commitment of $25,000 from the Emergency Disaster Fund and shipments from New Windsor were other ways Brethren reached out to people in crisis.

In the weeks following the tornado which ripped through Wichita Falls, Tex., the Tuesday after Palm Sunday, at least 10 areas were declared presidential disaster areas due to flooding and tornadoes.

In Wichita Falls and Lawton, Tex., Jan Thompson, Brethren disaster response network coordinator, was among persons developing an interfaith response to the crisis. Volunteers from the Nokona, Tex., church and persons attending a southwestern sectional meeting in the district gave time to the clean-up efforts.

Flood waters which were slow to recede hampered clean-up efforts in Peoria, Ill., and in the Jackson, Miss., area. Brethren workers were on the scene in Illinois before being forced to pull out when the river again began to rise. They have since returned to the project.

The situation was similar in Mississippi. One busload of 38 workers from seven districts spent two and a half days in Jackson in late April stripping flood-damaged houses to their frames.

A second busload, however, had to postpone its trip to Vicksburg where flood waters were receding so slowly that clean-up work could not begin as scheduled. Thompson reported seeing houses with four to eight feet of water in them in the first week of May—and water was receding at the rate of one-tenth of a foot per day.

Responding to disasters is often frustrating to staff and volunteers with project schedules and even locations subject to change. "It's very difficult to plan," Thompson says. "But if things went along in an orderly fashion, it wouldn't be a disaster."

International disasters also called for response this spring. Two shipments were made from the New Windsor Service Center in April—20,000 blankets went to Yugoslavia on behalf of Church World Service and the US Agency for International Development (AID) for earthquake victims and later, 9,740 pounds of soap and children's clothing were shipped to St. Vincent, Barbados, scene of a volcanic eruption.

underlines

AT THE MICROPHONE ... During the Monsanto Company's annual shareowners' meeting April 27, *Velma Shearer* registered the Church of the Brethren's concern about continued manufacture of nuclear weapons components at a Monsanto facility. Shearer, a registered nurse from Englewood, Ohio, has been studying the problems of nuclear weapons production and spoke on behalf of the 3,800 shares held by the church and its pension plan. . . . *Paul C. Warnke*, former chief US negotiator for SALT and now a special adviser to the Secretary of State, spoke May 8 at Juniata College.

OFF THE PRESSES ... *Mark C. Ebersole*, president of Elizabethtown College, is the author of an article describing the lasting values of a liberal arts education. "Why the Liberal Arts Will Survive" was published in the May 21 edition of *The Chronicle of Higher Education*. . . . *The Parables of Jesus: A History of Interpretation and Bibliography* was recently published by Scarecrow Press, Inc. *Warren S. Kissinger*, pastor of the Dranesville church and associate editor of *Brethren Life and Thought*, is the author.

RECEIVING HONORS ... The Brethren Peace Fellowship of the Atlantic Northeast District presented its seventh Brethren Peacemaker of the Year Award to *Jean Warstler Zimmerman* at the annual meeting April 26. The citation said, in part, that the award was presented "to a disturber of our own uneasy peace...(who) stirred us all to care more and do more." . . . *Donald B. Kraybill*, sociology professor at Elizabethtown College, was honored when his book, *The Upside-Down Kingdom*, was selected as the top book of the year in the Community Life/Social Awareness Category of the National Religious Book Awards. . . . Several Brethren received 1979 Alumni Citation of Merit Awards at McPherson College's annual alumni banquet May 19. Honored were *Lois E. Dell* of Des Moines, Iowa, an innovative pre-school teacher; *Edith Mae Merkey* of Bloomfield, N.M., long-time worker at the Lybrook Navajo Mission; and *Paul Wagoner* of McPherson who worked 21 years in alumni development for the college.

IN NEW JOBS ... Michigan's Camp Brethren Heights has a new camp manager. *Stan* and *Hazel Barkdoll* and their family arrived in Michigan at the end of May from Clovis, N.M., where he had been pastor. . . . New managing director for Shenandoah's Camp Brethren Woods and Camp Overlook is *Ronald Robey* of Manassas, Va., a United Methodist layperson and a school teacher. He began work April 15. . . . Juniata College has announced that the fourth J. Omar Good Visiting Distinguished Professor of Evangelical Christianity is *George MacPherson Docherty*, minister emeritus of the New York Avenue Presbyterian Church in Washington, D.C.

REMEMBERED ... *Robert H. Miller*, 90, died May 10. He had been a Manchester College teacher, a pastor and author. . . . *Umaru H. Tarfa*, former hospital administrator of the Nigerian mission at Garkida General Hospital and a member of Ekklesiyar Yan'uwa a Nijeriya, was killed in an automobile accident near Garkida May 14. He had planned to visit the US this summer.

update

ACTING FOR PEACE ... The board of *Western Plains District* has asked individuals and congregations in that district to speak out in opposition to the proposed development of the MX Missile Complex in western Kansas, eastern Colorado and southwest Nebraska. In the resolution, passed at the April meeting, the board said, "We oppose this proposed development on the grounds of (1) the misuse of earth's resources and (2) the threat to human life." . . . Representatives of the board of *Southern Pennsylvania District* met in April with William F. Goodling, their representative in Congress, to express opposition to legislation which might reinstate registration or conscription for military service.

CELEBRATING BAPTISM ... The 13 newly-baptized members of the *28th Street* church, Altoona, Pa., and their families were guests of honor at a dinner served by women of the congregation following the baptismal service.

ASSISTING GLOBAL AWARENESS ... A global awareness grant of $500 has been made to the *District of Florida and Puerto Rico* from the church development program of the Parish Ministries Commission. The grant will help enable participation of 11 Puerto Rican Brethren in the district's summer camp program.

YOUTH GO TO WASHINGTON ... Forty fourth, fifth and sixth graders from the *Palmyra* (Pa.) church visited the Washington Office in late April as part of a youth club session on Christian citizenship. The youngest group ever to visit the Brethren office in the capital city, they also toured the city and participated in Sunday morning worship at the *Washington City* church before returning to Palmyra. The field trip is an annual part of the youth club program. Last year's session, focusing on peace, took the group to *Brooklyn* (N.Y.) *First* church and the United Nations.

CONFERENCE ANNOUNCED ... History buffs may be interested in a conference being sponsored by the *Eastern Mennonite Associated Libraries and Archives* on "The Mennonite Experience in America: Conference III." For forther information on the Oct. 25-27 conference contact James O. Lehman, Eastern Mennonite College, Harrisonburg, VA 22801. To be held at Messiah College, Grantham, Pa., and in Lancaster, the conference is open to all interested persons.

MILESTONES ... *Good Shepherd* church, one of two new congregations in the District of Florida and Puerto Rico, broke ground for its new church building Sunday, June 24, at its site located between Bradenton and Sarasota, Fla. . . . A special part of the morning worship at the *Bellwood* church, Middle Pennsylvania District, on May 27 was a mortgage-burning service. . . . Celebrating its 25th anniversary June 9 and 10 was the *Florin* church, Mount Joy, Pa. A weekend of music, worship and fellowship commemorated the occasion. . . Special open-house hours in May celebrated the 25th anniversary of the *Reuel B. Pritchett Museum* on the Bridgewater College campus. . . . The *Spring Run* church, Middle Pennsylvania, dedicated its new organ during services April 22.

outlook

New call to Peace making

New Call peace caravan needs staff to continue

If the New Call to Peacemaking Peace Caravan can find the nucleus of a new three-person team, it is likely to continue after its projected Sept. 1 conclusion.

The Peace Caravan, a project of the Illinois-Wisconsin New Call to Peacemaking, has been staffed this year by Brethren volunteer Peter Haynes and Mennonite Doug Wiebe. Because it is an ecumenical venture among the three historic peace churches, the steering committee is especially anxious that a Friend (Quaker) be added to any continuing team.

Steering committee chairperson Bill Faw reports that the committee is open to continuing the caravan if, by mid-July, a Friend is located who is willing to participate and if fairly strong leads are discovered for new Brethren and Mennonite members. (Haynes' and Wiebe's terms end in September.) Adequate pledges of financial support from congregations would also be necessary.

If the caravan continues, Faw also says the steering committee would like to see it become a regional caravan, with support from Iowa and parts of Minnesota and Missouri in addition to Illinois and Wisconsin. As far as Faw knows, the ecumenical peace caravan approach is unique to the Illinois-Wisconsin project.

Anyone interested in participating in the caravan next year or having names to suggest is invited to contact Bill Faw, 703 Seward St., Evanston, IL 60202.

Peace seminar to study nuclear arms, energy

A six-day peace seminar on the topic of "Christian Responses to Nuclear Energy and Weapons Production" is being sponsored by the Southern Ohio District Nuclear Study Committee and the World Ministries Commission.

The seminar, scheduled Aug. 5-11, will be located in the Dayton, Ohio, area. Participants will have opportunity to visit a number of nuclear installations around Dayton as part of their study. They will stay in the Studebaker Log Cabins near West Charleston, Ohio.

During the week, participants will join in Bible study and meditation as they seek ways that religious faith can influence nuclear issues. It is expected that those attending will do some prior study of the issues and will be willing to share their learnings with others after the seminar.

Registration is limited to 24 persons. For further information, contact Chuck Boyer, Peace Consultant, Brethren General Offices, 1451 Dundee Ave., Elgin, IL 60120.

Board Program

Symposium to address needs of urban church

"Mission and Ministry in a Pluralistic Society" is the theme for a Brethren Symposium on Urban Ministry Sept. 7-9 at Bethany Seminary.

The symposium, while open to all interested persons, will be directed especially to Brethren pastors and laypersons from churches in racially and ethnically changing communities or in those areas of impending change. Registration will be limited to 100 participants on a first-come, first-served basis.

Five purposes of the symposium are outlined by Parish Ministries Commission staff member Tom Wilson who is coordinating the event. They are: to understand the urbanization process and how it confronts the church; to motivate and support leaders of congregations in changing communities; to provide tools and strategies to enable the church to welcome cultural differences; to provide tools and strategies to help congregations identify with and minister to people in ways that encourage hope and community; and to strengthen congregations for effective ministry in their neighborhoods.

Registration fee for the symposium is $10, $5 for students. Some scholarship aid based on need will be available through Wilson's office. Persons wanting more information should write Tom Wilson, Brethren General Offices, 1451 Dundee Ave., Elgin, IL 60120.

Personnel shifts noted across denomination

Board Staff

A wave of personnel shifts has hit district and denominational offices.

Joseph M. Mason, executive in the Middle Pennsylvania District since 1967, has accepted the position of district executive in the Southern Ohio District. Beginning Oct. 1, he fills the vacancy left by retiring executive Chester I. Harley.

Mason served several pastorates in Pennsylvania and Virginia before accepting the district position in Pennsylvania. He received a doctor of ministry degree from Bethany in 1977. He and his wife, Peggy Dewese Mason, have three children.

Assuming the district executive position in the Oregon-Washington District is Galen L. Miller, pastor at Sunnyslope church in Wenatchee, Wash. The position has been filled on an interim basis by Don Verbeck since the death of Ralph Turnidge. Miller, who will continue as Sunnyslope's pastor, will fill the position on a half-time basis.

A graduate of Bethany Theological Seminary and the Chicago Theological Seminary, Miller served a pastorate in Illinois and in a staff position at Bethany before going to Sunnyslope in 1972. He is married to Wanda Johnson Miller and they have two children.

Phyllis J. Carter has accepted the half-time position of executive in the Florida-Puerto Rico District effective Sept. 15. A member of the General Board since 1968, she has chaired its World Ministries Commission since 1974.

Carter has been pastor of the Bethel Center and Wabash churches in Northern Indiana District and is interim pastor at York Center church, Lombard, Ill. She has studied at Bethany Theological Seminary. She and her husband, John, have three children.

The Mid-Atlantic District has created the second staff position of consultant for congregational ministry. Beginning this post June 1 was L. Elaine Halstead.

Halstead, a graduate of the American Baptist Seminary of the West, Covina, Calif., has been employed the past five years as a regional representative of the American Baptist Extension Corporation. She became acquainted with the Church of the Brethren through consultations with Brethren congregations and because her office was located in the Elgin offices.

Robert Durnbaugh began work June 4 at the Elgin general offices as coordinator of sales. In this position, Durnbaugh is responsible for establishing and coordinating the sales, customer service and product management programs of the printing operation and production department.

Prior to his appointment, Durnbaugh owned and managed The Lettershop in Barrington, Ill. He had formerly been on the staff at Bethany Hospital, Chicago. A graduate of Manchester College, he and his wife, Tana Hinson Durnbaugh, have two children.

Resigning from full-time employment with the General Board is Stewart M. Hoover, consultant for media education and advocacy since October 1975. Hoover, whose resignation becomes effective Aug. 15, will begin doctoral studies this fall at Annenberg School of Communications of the University of Pennsylvania. Hoover will continue with the Board as a part-time consultant in media education and advocacy. He and his wife, Karen Woody Hoover, will live in Philadelphia.

Also resigning from the Board staff is Jan M. Mason, coordinator of orientation/staff development in the office of personnel administration. Mason came to the staff in August 1977 as director of Brethren Volunteer Service orientation. Her portfolio was broadened last year to include staff-wide development. Her resignation will be effective Sept. 1.

Joining the Brethren Service Center staff in New Windsor, Md., as information and public relations coordinator is Micki Smith. She began her job April 16 and is responsible for public information for the five segments of the center's operations.

Smith, a member of the Lutheran Church in America, was formerly on the staff of the Hartford Seminary Foundation. She and her husband, Richard, have three children.

Joe Mason

Galen Miller

Phyllis Carter

Elaine Halstead

Bob Durnbaugh

Stewart Hoover

Jan Mason

Micki Smith

(Issues)
South Africa

special report

Tears still flow for the

by Robert A. Hess

Mrs. Martha Mahlangu weeps as she mourns her son, Solomon, 22, who was executed in a South African prison in April. Her son was part of a three-man revolutionary team the government says was sent into Soweto to create disorder, on the first anniversary of the 1976 riots. Two white men were killed by a partner of the condemned man, in a random assault during the skirmish, and the courts found all liable. Despite calls for mercy from President Carter, British foreign Minister David Owen and Indian Foreign Minister Atal Bihari Vajpayee, South African Prime Minister P.W. Botha rejected requests saying, "It is not for me to interfere in the course of the law."

Southern Africa keeps pushing itself into the news. Some persons remember the Sharpsville riots of 1960, ending with the South African police firing into the crowd. Others, will recall the flap over Zimbabwe-Rhodesia's unilateral declaration of independence in 1965 and the subsequent debate over sanctions. But since 1976, Southern Africa (Zimbabwe-Rhodesia and the Republic of South Africa) has made headlines with demonstrations in Soweto, the Kissinger shuttle over Zimbabwe-Rhodesia, the independence of Transkei and an intensification of guerrilla warfare in Zimbabwe-Rhodesia. Since then we have seen the shooting down of an airliner in Zimbabwe-Rhodesia (perhaps two), a visit by Ian Smith and Bishop Abel Muzorewa to the USA, Zimbabwe-Rhodesian air raids into Zambia and Mozambique and the April elections which brought Muzorewa in as Zimbabwe-Rhodesia's first black prime minister.

What issues are at the heart of the unrest in Zimbabwe-Rhodesia and South Africa? Why should the United States be involved there? And why should citizens of this country raise concerns about the outcome? Indeed, what will be the outcome?

To black Zimbabwe-Rhodesians, who prefer to call their country Zimbabwe, it is a matter of justice and self-worth. Blacks of the country know the white minority government has restricted their people to about half the land area of Zimbabwe-Rhodesia though they outnumber whites 18 to 1. This means that tribal trust lands, as the black areas are called, hold 65 percent of the population and that the deterioration of this land due to overpopulation, means that people there receive an average income of $200 per year.

The injustices blacks see also include the absurdity of a 175,000 (some say it is less than 150,000) minority ruling the more than 6 million who form the black majority. Most African countries have achieved the right of self-rule; Zimbabwe-Rhodesia's political impotence is a blow to black self-worth. But national pride has now been aroused. The same black nationalism which pulsates in the veins of more than 350 million others in Africa fires Zimbabwe-Rhodesians with ambitions to control their own political destiny. Increasingly, they are willing to fight for self-rule.

This is not well understood within the white minority. Generally the white Zimbabwe-Rhodesian has been convinced that the African majority is content; the trouble must be with outside agitators. Whites

‘beloved country’

believe disturbances are communist doings, threats to all they believe is right. Hence their struggle, as they perceive it, is one of protecting Christianity and the free enterprise system against communism.

A few whites are ready to move toward majority rule, but most are not. Ian Smith's strongest supporters are the independent farmers, already subsidized by the government for solvency, who would lose the most in land redistributions.

One can understand their point of view even if one can not agree with it. Many white Zimbabwe-Rhodesians are third and fourth generation descendants of forebears who came from Europe and built a sound economy. Rhodesia is their mother country and they are proud of it and willing to fight for it. Indeed, many white Zimbabwe-Rhodesians believe that they have built an economy in which the black has it better because of the white presence. Hence it is perfectly natural to them that whites should be in control.

Here is a subtle racism. The assumption is that blacks are inferior and need paternalistic administration. Political control by blacks, it is assumed, means instability and violence. One could, of course, point to numerous black African countries where the same government rules now that did 15 years ago, but the image of instability lingers and fears mount.

It was in such a setting that the pivotal year of 1976 struck its blows. With the coming of independence to Mozambique and Angola in 1976, conditions drastically changed. In both cases the leaders of the emergent governments had sought aid from communist countries to achieve their goals. The presence of Cuban troops in Angola greatly concerned the Zimbabwe-Rhodesians, the South Africans and the US. It appeared that a similar fate awaited Zimbabwe-Rhodesia unless black aspirations there could be realized rather quickly.

The war waged by the exiled Zimbabwe-Rhodesian freedom fighters also peaked in 1976. During that time the Zimbabwe-Rhodesian newspapers carried daily articles about “terrorist” attacks. White Zimbabwe-Rhodesians soon began to avoid certain roads at night and began to travel with arms. As the guerrilla activity picked up, for the first time more whites left Zimbabwe-Rhodesia than entered. By 1977 the exodus of “chicken-run” whites had reached 1,000 a month. The economy also began to falter. Manufacturing was down 7.1 percent during the first nine months of 1976 and retail sales dropped 3.2 percent. Clearly, the armies of the Patriotic Front led by Joshua Nkomo and Robert Mugabe were making inroads.

It was enough to convince Prime Minister John Vorster of the Republic of South Africa that the days of the Smith regime were numbered. He therefore called home the security forces which had been lent to Zimbabwe-Rhodesia. Telling Smith bluntly he must come to terms with his black majority, Vorster began to dissociate himself from a lost cause which would make the South African position increasingly difficult in an Africa already hostile to South African policies.

Clearly, Vorster was not motivated by any concern for the blacks of Zimbabwe-Rhodesia. He had led his own country in its segregation policy, separating the Bantu (as South African blacks are generally called) from the whites. According to the theory of apartheid, the Afrikaans term for separate development, each ethnic group is supposed to have its own independent state in which its people are free. But the real purpose of this policy is to be sure that, in the white areas constituting about 87 percent of the land, the whites remain completely in control and the blacks are treated as non-citizens.

With apartheid as South Africa's basic policy, it is evident that Vorster did not push Smith toward coming to terms with the Zimbabwe-Rhodesian blacks because of any concerns for political justice there. Expediency and national self-interest were the cause, and the present government under Botha continues the same policy.

Something very similar must be said for the United States African policy. Regarding Zimbabwe-Rhodesia, our needs for chrome and other rare metals used in making steel alloys have led us, until recently, to disregard UN sanctions against trade with Zimbabwe-Rhodesia. But 1976 events represented a changed condition. We had backed the wrong party in Angola and found that the Cubans and the Russians had upstaged us. The South African invasion of Angola embarrassed us because it suggested we were allied with the most visible symbol of African political oppression. Additionally, it had become evident that delayed transition to majority rule in Zimbabwe-Rhodesia would tempt those struggling for this end to depend more and more on communist aid to reach their goal. Clearly it was time to change our African policy.

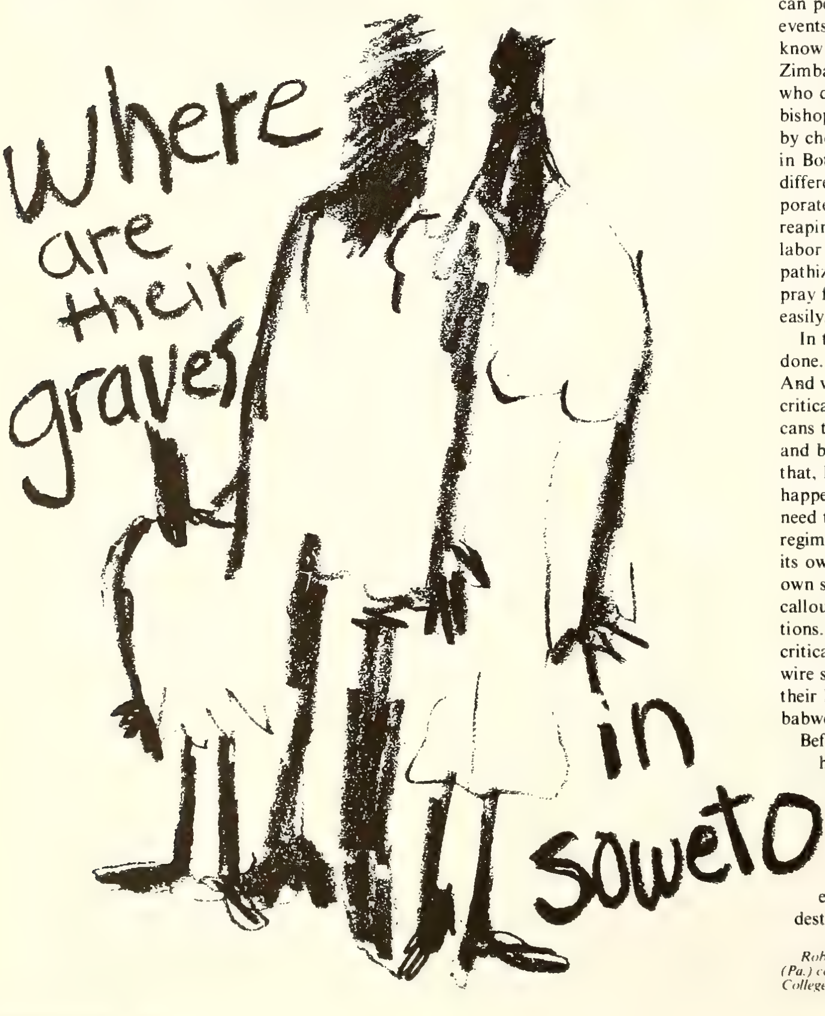
The result was the Kissinger shuttle of 1976. Kissinger persuaded Vorster of South Africa to join with him in pressuring Ian Smith to accept majority rule. Consequently, for the first time, the Zimbabwe-Rhodesian government agreed to majority rule in the future. However, Smith did not deliver because he felt the Patriotic Front (Nkomo and Mugabe) failed to adhere to certain conditions regarding arrangements for a transitional government. Smith ultimately held elections and ostensibly has turned over the government to Bishop Muzorewa's party, but knowledgeable Africa hands are not fooled by Smith's ideas of “democratic elections” and “black rule.” But in 1976 Kissinger's shuttle indicated shifting US attitudes.

One wonders just how much our policy has changed regarding ultimate objectives. President Carter continues to call for majority rule in Zimbabwe-Rhodesia and ties this with his human rights campaign. But our policy is one which makes sure that what happens in Southern Africa is to our advantage. We are concerned that whatever government emerges in Zimbabwe-Rhodesia, that it preserves an economic structure compatible with ours, that it is one with which we can easily do business. Hence Joshua Nkomo is the US preference for prime minister.

Of course, we would like to end the violence before the struggle is too disruptive to the Zimbabwe-Rhodesian economy, but in mid-1979 there is little hope for a quick ending. Internally, Zimbabwe-Rhodesia finds it more and more difficult to cope with the growing pressures of the freedom fighter terrorism. By the end of

Debra Solomon's poster is one of 12 depicting the horrors of Apartheid on the 1979 South Africa Freedom Calendar, produced in cooperation with the United Nations Center Against Apartheid. Copies of the calendar are available from the American Committee on Africa, 305 E. 46 St., N. Y., NY 10017. Proceeds of sales are contributed to the Africa Fund to help provide assistance for the victims of Apartheid.

"Each uprising is more determined than the last. In Sharpeville we overcame the consequences of disobeying the law . . . Soweto has been a lesson in overcoming fear of the gun."—Robert Sobukwe, late president of the Pan-Africanist Congress of Azania (South Africa)



1978, nearly all of the tribal trust areas were under martial law and social services were sharply curtailed as schools and hospitals closed. Morale is low among the whites, and the economy is slipping as the cost of the war mounts. But the end is not in sight. The April elections were just another act in a long tragedy being performed on the African stage.

The sensitive Christian can not help but agonize at the suffering of the South African people. Many will attempt to put events there out of mind, but some of us know those who suffer. One of my black Zimbabwe-Rhodesian students has a father who died in the violence, and a black bishop I know has a son who fled, either by choice or coercion, to a guerrilla camp in Botswana. We can not remain indifferent. We know that massive US corporate profits come from US businesses reaping the benefits of exploited black labor in South Africa. Some of us empathize with native black Africans and pray for a solution we know will not come easily.

In the meantime we wonder what can be done. Of course, we must be informed. And we are obligated by conscience to read critically. It is easy for middle class Americans to be swayed by stories of brutality and barbarism. But we need to remember that, however just the cause, atrocities will happen in the confusion of civil strife. We need to be aware also that the Smith regime has exploited the horror stories to its own advantage while the government's own security forces have been guilty of callous shootings, murders and mutilations. Hence we need to listen to the news critically, remembering that the Western wire services in that part of Africa have their headquarters in Salisbury, Zimbabwe-Rhodesia's capital.

Before it all ends, Southern Africa will have pushed itself repeatedly into the news. And when it does, we should respond with an understanding that there is much which ties us to the people there, ties of common humanity, ties of common world economy and ties of global destiny. ☐

Robert A. Hess is a member of the Elizabethtown (Pa.) congregation and teaches history at Messiah College, Grantham, Pa.

Issues
"Boat People"
Refugee

The nails remind us

by Mac Coffman

I thought about the idea for a long time. I couldn't share it with many people, because it was illegal. I couldn't even talk with my employer about it. I finally shared the idea with my family and got support to go ahead with it, knowing that I would probably lose my job, maybe be put in prison and could even lose my life.

After three months of preparation, just after dusk on a spring evening, we started to move toward the pier, to gather together in a boat for a voyage of unknown destination. There were 26 of us, the youngest three months old and the oldest 84. Twenty-four of us arrived in Kuala Trengganu, Malaysia, 19 days later. The youngest and the oldest were lost at sea.

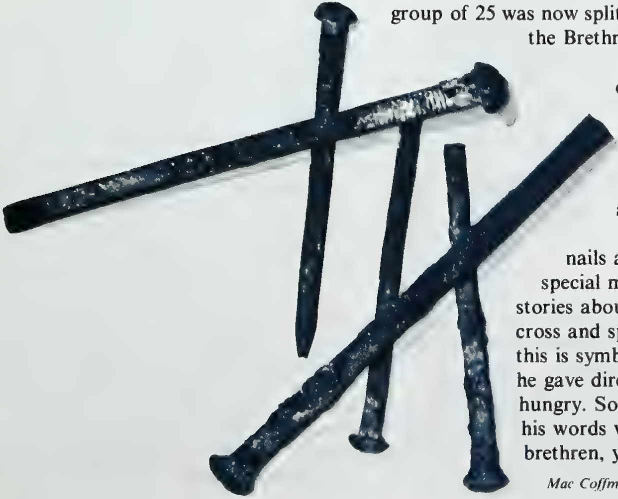
We were out of fuel because we had not hoarded enough during the three months of preparing, smuggling it in quart bottles and tin cans to allay suspicion. When we arrived at Kuala Trengganu, we were turned away. The offical said we were not allowed to be there—there were already too many refugees in Kuala Trengganu. We were pushed out to sea in our boat.

We siphoned the last gallons of fuel out of the tank, spread it over the deck and set fire to our boat. We jumped overboard, swam ashore and were accepted. After the UN officials had interviewed us and started moving us off to a camp, a man met us and interviewed us again. He was Galen Beery, a Church of the Brethren worker with Church World Service.

Months passed at our refugee camp, and finally, through a Church of the Brethren congregation, we were accepted and came to the United States. Our group of 25 was now split up and we are grateful to you, grateful to the Church of the Brethren for this opportunity to complete a dream.

I hope you won't be unhappy when we move. The church has been good to us, but now we have an opportunity to move on and join friends in other states. We are not ungrateful for what you did for us, but we feel that if we move on and make it on our own now, that will give you an opportunity to accept another family.

Galen Beery came home and brought along with him nails and some pieces of wood from our boat. They have a special meaning because while we attended your church we heard stories about a man named Christ. We understand that he died on a cross and spikes were driven through his hands and feet and that this is symbolic to you Christians. We further heard the stories that he gave directions—to take in strangers, visit the prisoners, feed the hungry. Some of the people at church did not understand that, but his words were, "As you did it to one of the least of these my brethren, you did it to me." □

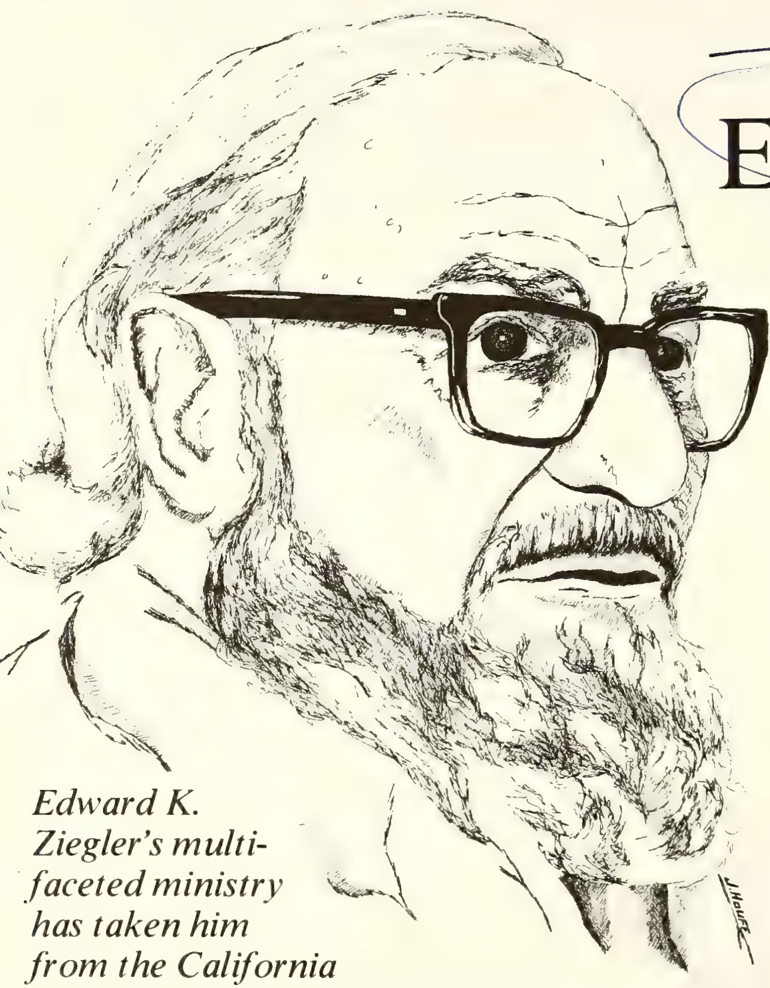


Mac Coffman is director of service ministries for the World Ministries Commission.

Personality feature

Edward K.

BL&T is more than a sandwich



Edward K. Ziegler's multi-faceted ministry has taken him from the California sequoias to Maryland's shore; through the halls of the General Offices to the Annual Conference podium. Yet his greatest journey has been the quarter century as editor of Brethren Life and Thought.

by Harriet Z. Blake

Editing the scholarly journal *Brethren Life and Thought,* teaching public school, doing mission work, pastoring 10 congregations, writing books and tracts, directing the Church of the Brethren evangelism program—every facet of his ministry, has kept Edward Krusen Ziegler close to the denomination he loves.

Although he has written many articles and books, Ed's ministry with the printed word has had one other major expression the past quarter century. Since the quarterly journal began in 1955, Ed's has been the steady hand on the tiller of *Brethren Life and Thought.* As he tells its history, it seems, even to a person barely older than the journal, that it began only yesterday.

"I was director of evangelism then," he begins. "Each year we had a retreat with the Bethany Seminary faculty. At the fall 1953 retreat, the main emphasis was Brethren writing." He laughs, "We were scolded for having no outlet for thoughtful articles." The scolder was their resource leader, Mennonite Donavan Smucker.

At Annual Conference in Ocean Grove

Ziegler:

During his pastorate of the Bakersfield, Calif., church, Ed addressed the 1967 Annual Conference on evangelism. Ed has been a familiar figure in Elgin and at Annual Conference, having served five years on the General Board and as Annual Conference moderator (1959-60).

the following summer, some interested people got together and the Brethren Journal Association (BJA) was born. It elected officers and an editorial board who chose a staff, and *Brethren Life and Thought* was launched.

In the first issue in the fall of 1955, Ed introduced the staff—himself as editor; Desmond Bittinger, former *Gospel Messenger* editor and then president of McPherson College, as associate editor; Frances Clemens (now Nyce) as managing editor. It was Fran who designed the original cover and, as Ed said in his introduction, did other "necessary tasks which will make the journal readable." Handling the business ends of the journal were Clyde Weaver, current General Board marketing head, and John Eichelberger, treasurer and business manager of Bethany Theological Seminary.

Also in that issue, Ed shared his vision of the journal's mission—a vision he still holds today. *"Brethren Life and Thought,"* he wrote, "will carry on among Brethren and their friends a sustained, spirited, thoughtful conversation on the great issues we face today, and on our heritage."

By this time, Ed was pastoring at the Williamson Road church in Roanoke, Va. Although he and others in BJA had close personal ties with Bethany and the Elgin offices, he is quick to make clear that neither then nor now was the journal officially tied to or subsidized by any institution. While that is a real boost for editorial freedom, the shoestring budget it produces has been a continuing worry for the editor.

"We've always been in a financial bind," he sighs. "Almost all other journals are subsidized." But having the journal printed by a benevolent Brethren Publishing House (now The Brethren Press) has helped, as Ed estimates BL&T has received about $3,000 in help or forgiven debts through the years.

But it's been important to Ed to maintain the freedom to be critical. He recalls a "scathing critique" written about 20 years ago by the mysterious "Pathfinder" which, as Ed puts it, "made Bethany Seminary and the General Board unhappy." The author criticized the tendency toward the tightly ordered hierarchal bureaucracy emerging in the Church of the Brethren. The "Pathfinder" was none other than Earle W. Fike Jr., who later became one of the top executives of the General Board hierarchy.

But Ed feels that kind of openness is crucial to the health of the body. The journal's pages have been filled with articles by many of the church's best thinkers. As Ed ruminates over the journal's history, he ticks off a host of well-known people who have made their mark on the church as well as on BL&T—Ora Garber, Don Durnbaugh, Vernard Eller, Chalmer Faw, Desmond Bittinger, Jesse Ziegler, Tim Rieman, Grady Snyder, Karen Carter, Lucile Brandt, Bob Bowman, Bill Faw. "Harry Ziegler wrote a nice one," he adds almost wistfully. (Harry Ziegler, Ed's father, was a country preacher who died in 1971 at age 90.)

No one involved with *Brethren Life and Thought* is paid for services, including the editor. "The prestige of being published in *Brethren Life and Thought* should be adequate reward," Ed chuckles. "And every author *does* get 20 offprints."

The prestige, or perhaps the joy in sharing their thinking with the denomination, does seem to be enough to keep authors coming back for one issue after another. Occasionally the editor has concentrated on one particular theme, sometimes with the help of a guest editor.

Fran Clemens Nyce, active in the Church of the Brethren Womaen's Caucus, was guest editor for an issue on women in the church and former MESSENGER editor Ken Morse is currently working on a special issue on poetry. A recent issue concentrated on outdoor ministries and an upcoming issue will focus on Bethany Theological Seminary in celebration of its 75th anniversary. Several years ago, when

Left: *Ed discusses church growth with Wilbur Mullen during his 1950-55 stint as evangelism director.* **Below:** *Wife Mary's Catholic roots aid Ed's Brethren views.*

Annual Conference was considering the paper on marriage and divorce, BL&T devoted several articles to that issue, and shared the personal reflections of a number of pastors or spouses who had experienced divorce.

Ed hopes that issues like that one have helped influence the thinking of the whole church. "I think BL&T has had an impact on the whole denomination," he reflects. "It's hard to point to specific examples but often positions will be presented on the floor of Annual Conference that have been in BL&T." He hears that the journal is used a great deal at the seminary and that younger pastors say it strengthens their thinking.

Ed is not the only person who takes pride in the journal. Fred Swartz, president of the Brethren Journal Association, says, "The periodical has demanded an editor who would maintain and actively seek contributions of the highest quality and scholarly interest. Ed has consistently achieved that goal. What is most commendable," he adds, "is the fact that all of Ed's editorial efforts are labors of love."

Ed's work with BL&T has continued into his retirement years—although speaking of Ed as retired is to stretch the meaning of the word.

It seems clear that the only thing Ed gave up when he retired at 68 in 1971 was the pastorate of the Bakersfield (Calif.) Church of the Brethren. He certainly did not give up his 50-year career in the ministry.

The next year, he became resident minister for Church of the Sequoias, charged with providing religious services in Sequoia and Kings Canyon National Parks. He and his wife of two years, Mary Vivolo Ziegler, lived in Sequoia three months that summer.

Their plans to stay in California, however, were scratched when an invitation came for Ed to teach at the Gujarat United School of Theology in Ahmedabad, India. He had always hoped to return to India after he and his first wife, Ilda Bittinger Ziegler, and their small son, Bob, had had to leave in 1939 after seven and a half years in the mission field. Ilda had become desperately ill in 1934 and doctors had told them that with the best of care, she would have 10 years to live. She lived until March 1970. They had been married 44 years and had raised three children—Robert, Ruth Ann and Donald.

So, an invitation to return to India was joyfully accepted and the Zieglers pulled up stakes on the west coast (Mary's home) and headed east to await visas. But living on a temporary basis with even a beloved sister, Florence Sanger, on Maryland's Eastern Shore could not, as Ed says, go on forever.

Still hopeful that the visas would come through, the Zieglers settled in Frederick, Md. Mary resumed her teaching and they made a home of the old farmhouse they had rented. When it became clear that visas would never come in time for Ed to accept the Gujarat position, he plunged back into ministry.

For nine months, he worked almost full-time on a volunteer basis at the Frederick church, visiting, preaching and assisting the pastor.

Soon it dawned on the churches of the area that an experienced pastoral resource was in their midst and he was called on for

one interim assignment after another—nine months at Manassas, Va., six months at Westminster, Md., eight months at Glade Valley, Md., (now his home church), and, most recently, four months at the Flower Hill, Md., church.

Since all this was hardly enough to keep him busy, Ed wrote a couple of books. *Simple Living,* published in 1974 by The Brethren Press, is still selling well, having been among the Brethren "Top 10" in 1978. He also wrote a small booklet of poetry, *Frankincense and a Woolly Lamb,* which was published privately.

Perhaps Ed has slowed down a bit this year. Upon leaving the Flower Hill interim pastorate, he said, "I'm free as a bird." He and Mary have moved into an apartment in the town of Frederick. Mary, 25 years Ed's junior, continues teaching first graders while he continues his ministry—now by teaching the Questers series at Frederick-Glade Valley.

Like all four children born to Harry and Mary Hunsberger Ziegler, Ed is an unfailing optimist. His response to the prospect of a sixth decade of service to the church (he was ordained in 1921), is a snappy "Why not?" "The church," he says, "offers the only hope for developing the kinds of values and hope without which the future cannot survive."

What gives him such optimism, such unflagging vigor in service of the church? Maybe it's inherited. Maybe it has rubbed off through his two marriages to charming and dedicated women. It's hard to tell. It's glimpsed when he says, "I've lived my life this way because I fear God and love to travel."

He has done both—and has demonstrated the joy of that path to many others. Life, for him, is a joyful thing. He is one of those rare people who invest in it a zeal and exuberance others can only covet. This vigor is in no way more obvious than when one considers his careers and accomplishments. ☐

A religious venture, launched in faith

At a day's retreat of the Bethany Seminary faculty and the Brotherhood staff in the spring of 1953, there were hours of good discussion about Brethren writing. The group was particularly challenged by Professor Donovan Smucker, who urged that the Brethren start a journal for the publication of scholarly work. The idea caught fire. At the Annual Conference of 1954, a group of interested people met, and organized the Brethren Journal Association. During the ensuing year, an editorial board was appointed, and a staff to start the journal. I considered it an honored trust when the Board asked me to be the editor. The journal was to be a quarterly, independent of any Conference or General Board control. Out of my conversations with the editorial board, I formulated a statement of the plan and purposes of the journal, which I included in the first editorial.

I wrote: "In the name of God, Amen! We present this first issue of *Brethren Life and Thought* conscious of a great cloud of witnesses and of the real and urgent need of the divine wisdom. This is a religious venture, launched in faith, dedicated to the quest for truth and to the highest interests of a church which is emerging as one of the lively and responsible members of the larger family, the Body of Christ. Therefore, we invoke the guidance of God and his blessing as we present this first number of our journal.

"*Brethren Life and Thought* will carry on among Brethren and their friends a sustained, spirited, thoughtful conversation on the great issues we face today, and on our heritage. We will publish articles which deal with the whole range of Brethren thought, life, history, theology, culture and philosophy.

"We have no official ties, no subsidy. We believe we can serve the church we love in the best fashion if we do not seek any official sponsorship, either from our General Brotherhood Board, our Conference, or our institutions of higher learning. We believe and pray that we will strengthen all of them by our ministry. We are not a competitor of the *Gospel Messenger,* but seek to meet a need which a popular and universally read church organ cannot meet. We shall supplement each other's ministry."

When we began, our subscription price was $3 per year. We hoped that many people would become members of the Brethren Journal Association, contributing $10 per year or more. As the years have passed, we have seen printing and production costs go sky high. We never had many "angels" to bail us out. A few persons gave substantial amounts. The Brethren Press, which prints and distributes the journal for us, has always been most cooperative—and *patient* when we were hard put to find funds for paying our bills. Two or three times the General Board gave a small subsidy, but always with seeming reluctance and a warning!

In recent years, Bethany Theological Seminary has become a partner with the Brethren Journal Association in our venture. Some funds from a bequest from the estate of Dr. Perry Rohrer have cushioned our small deficits, and we are remaining almost solvent. All editorial work on the journal is volunteer service. We have not paid honoraria to writers. Our subscription list is not extensive. We have never had over 1,000 subscribers, and the average per year would be near 800. Many theological seminary libraries subscribe, and quite a number of college and church libraries.

Many persons have made the success of the journal possible. In our earlier years Frances Clemens designed the cover and served as managing editor. Doris Cline Egge and later Alice G. Miller worked with me during some of the early years as assistant editors.

Ora W. Garber and later Mildred Heckert have given countless hours to making the journal as perfect a product as humanly possible. Ora was not only production editor for a number of years, but while book editor, he always went over the copy and proofs with unerring skill and loving care. He also provided excellent translations of many old German hymns of the Brethren, and frequent sensitive and finely crafted poems of his own. Since Ora's retirement, Mildred Heckert has served with great skill and devotion as copy editor.

John A. Eichelberger has served through most of our publishing life as treasurer and business manager of the journal.

"The good Lord willing," and if senility does not overtake me, I hope to complete 25 years as editor of the journal.—EDWARD K. ZIEGLER

by Christopher Bowman

Decisions! Decisions!

I am 17 years old. If this were 1965, I would have to register for the draft in the next few months. To register intelligently I would have to know about peace, war, justice, freedom, liberty, about my country, my church, my life. I don't know about all those things—I am only 17 years old.

It is 1979, not 1965, but according to well-informed sources, registration for the draft likely will be reinstated this year. So I still have to decide about all those things. But I am only 17 years old.

This is an area in which the Church of the Brethren has helped me. With financial help given to me by my home congregation and my youth group I was able to participate last March in the annual Christian Citizenship Seminar, an opportunity for which I am grateful.

The Christian Citizenship Seminar, sponsored by the Church of the Brethren Washington Office, and held in Washington, D.C., and New York, is a study/action seminar. It helps Brethren youth and adults relate the denomination's beliefs and practices to political issues addressed by the United States and the United Nations.

In Washington we visited our legislators or members of their staffs, gaining insight into the problems they deal with, and examining their voting records on issues like defense appropriations and the B-1 Bomber. But some of our best contacts were informal. At the Pentagon employees' cafeteria I had a good 15-minute session with an officer, discussing army life, the world, our lives, nuclear weapons, the draft and about the man's children.

In New York, we talked to Shantilal Bhagat, the Church of the Brethren representative to the United Nations. I was impressed with his work there, especially with Third World countries, which are a major power in the UN.

Aside from the knowledge and insight we gained from our government contacts, one of the most important experiences was the feeling of community shared by the 39 people who participated in the seminar. We ate together, we spent 35 hours in a bus together, we sang together, prayed together, worshiped together, laughed and cried together. We were a loving, caring, supportive group. That meant a lot to me. New York's 42nd Street is the crud of the town, the rotten part in the Big Apple. We had to ride down that street to leave New York. The bus was moving slowly in rush-hour traffic, so the youth of our group gathered around the one open window and—at the top of our lungs—began singing hymns. After about five minutes of singing, some dude came out of a porno shop and stopped to listen to us. Then, getting into the beat, he turned and strutted away, snapping his fingers in time with our music. I wouldn't sing hymns by myself on 42nd Street, but because I was with a loving, supportive group, I could do it.

I had a dream during the seminar, a dream that could become reality. My dream is that the youth of my congregation, yes, even the whole congregation, would have this love and support for each other, this feeling of oneness. I have that dream. I realize that everyone was on a spiritual high at this seminar and it may not be possible to get a feeling community together without that spiritual high. But still, isn't that what the church is all about?

An issue on which I wish we could have unity is in our opposition to the renewal of registration for the draft. Brethren young persons, male and female, not only need to speak their opposition, but to prepare themselves to make a decision for the conscientious objector position if registration is reinstated.

We also need to decide what we are going to do personally about issues such as nuclear weapons production and disarmament. Decision-making, for a 17-year-old is a scary business. But I feel I have to begin making decisions now that will affect my life later as an adult. Sure, I may have to change some of those decisions as I mature, but I realize now is the time to begin witnessing to the kind of life I covenanted to live when I accepted Christ and was baptized.

The power of decision-making is real. Things *will* happen, things *are* happening because people have decided to witness to their convictions.

I saw this last February when I took part in the demonstration against nuclear weaponry at the Rosemont arms bazaar. I had decided I had to do my part to work toward a safer world. It gave me a good feeling to be out there in the bitter winter cold with a group of committed Christians witnessing to our beliefs on peace and disarmament.

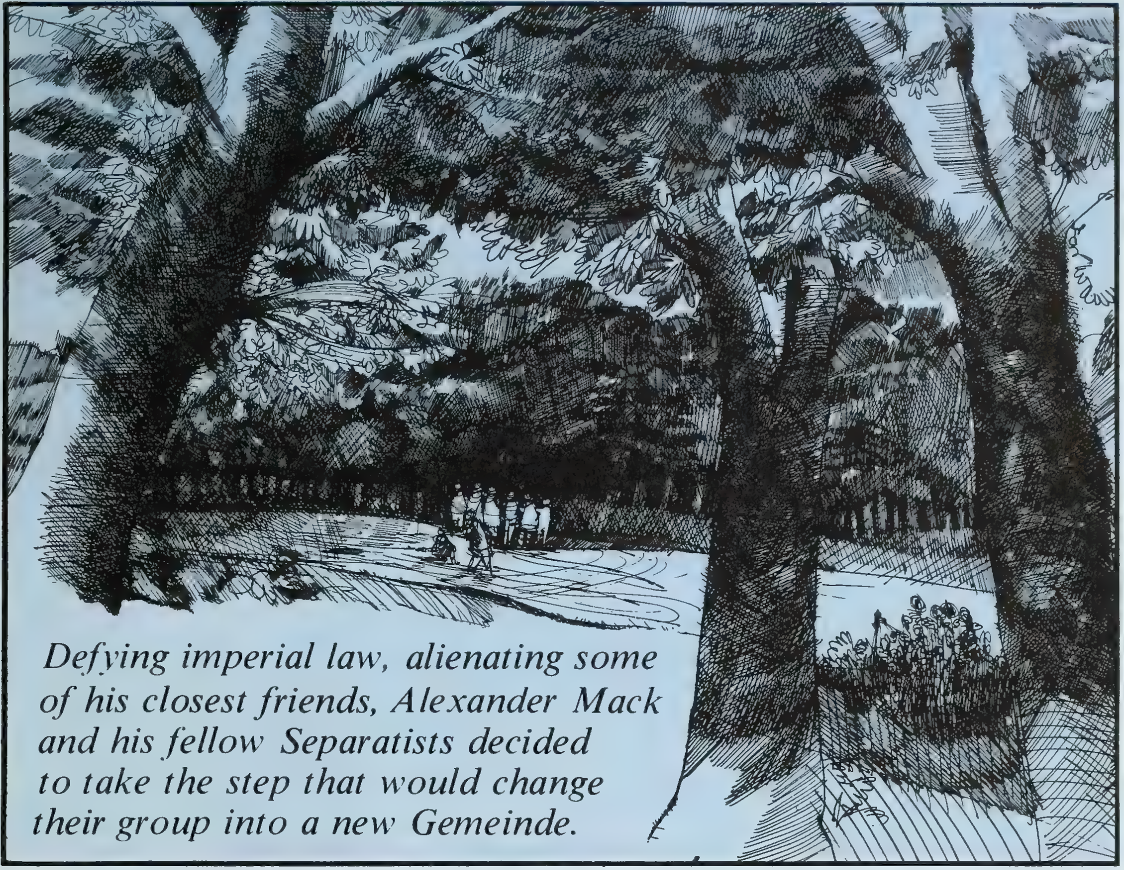
The power of your decisions is real. And not only will things begin to happen in the world around us but things will begin happening inside our own lives. A feeling of worthiness, a peace inside from making our decisions and acting them out.

I came back from Washington and New York feeling good being a Brethren youth on the cutting edge of what is happening in our world and beginning to make my own Christian witness toward it. ☐

Christopher Bowman is a high school senior and a member of Highland Avenue congregation in Elgin, Ill.

Historical

Laying the foundation in Schwarzenau



Defying imperial law, alienating some of his closest friends, Alexander Mack and his fellow Separatists decided to take the step that would change their group into a new Gemeinde.

by William G. Willoughby

In the tranquillity of rural Schwarzenau, Alexander Mack and his family found religious freedom and civil peace at last—striking contrast to what they had experienced in war-ridden and intolerant Schriesheim. In the lovely Eder River valley, the Macks discovered a community of mutual love and support, a community composed of Separatists and other religious nonconformists. By 1710 about 300 religious dissenters had settled in or near this village. Although some of these refugees chose to live as hermits in the dense forests, most settled in the village or on the hillside overlooking Schwarzenau, living in tiny hastily constructed huts. Mack used his home for Pietistic gatherings.

By 1707, there were several different groups of Pietists living in Schwarzenau. The most enduring was the group which met in the home of Alexander and Anna Margaretha Mack. This group met on Sunday afternoons or weekday evenings around the fireplace in Mack's "big room." A typical gathering included several families, one or two widows and several unmarried persons—all searching together for the truth which they believed Jesus had taught. Services began with the singing of their favorite Pietistic hymns, followed by unison voicing of the Lord's Prayer. When Ernest Christopher Hochmann was present, he would stand before the group with his Bible in his hand to "explain the word"—with great zeal in a loud voice. In Hochmann's absence, Mack would interpret the scripture. After the scriptural exposition, the whole group would kneel, raising high their arms in fervent prayer. Following a hymn and a closing prayer, the group would disperse.

During the spring and the summer of 1707, Mack and Hochmann traveled together to preach and give encouragement to Pietists living in other areas. Since many Pietists had fled to the Marienborn area northeast of Frankfurt, it is quite likely that they visited and preached there. The count of Ysenburg-Büdingen-Marienborn, Charles August, was, like Count Henry of Wittgenstein, tolerant toward religious refugees, although he would not permit the establishment of any new religious organizations or the public practice of any deviant religious rites. These restrictions caused problems for the Brethren when they began to baptize adult converts.

Traveling farther, Mack and Hochmann would have received a warm welcome among the Pietists of Basel, Switzerland, a city on the Rhine River about 60 miles south of Heidelberg. There are no records to show that Mack visited old friends there, in the village of Frankendorf.

However, if their visit was made in the late spring of 1707 they almost certainly visited the Boni brothers, Andrew and Martin, who were being severely tried and tested for their faith.

Convicting them of heresy for their Pietistic beliefs and preaching, the Basel city council had decided that Martin Boni was to receive instruction from the Reformed clergy, but Andrew Boni was to be put in pillory for a time and was then to be expelled forever from Basel, with immediate arrest to follow should he ever return.

When Boni was informed of the decision, he replied that he would "commend it to God," which the authorities understood as a promise to leave Basel and never return. But Boni had not accepted the punishment. He believed himself innocent of wrong-doing. So, on December 29, 1706, he wrote a letter to the mayor, defending his decision to stay in the Basel area, and explaining why he had not accepted his exile. The authorities wasted no time. On the same day that the letter was written and delivered, they notified all officers in the area to take Boni into custody. Relatives and friends were strictly forbidden to accept any of his letters.

Four months later, on April 22, 1707, the ruler at Waldenberg, a village 20 miles from Basel, apprehended Boni and sent him under custody back to Basel. In an eloquent letter, written from prison on April 27, 1707, and addressed to the city council, Boni called upon the whole city to repent, to "give themselves to God, and to renounce all that is worldly and temporal." Boni's letter apparently made little impact upon the city council, for they ordered that he should be placed in the pillory again and then be "expelled forever under penalty of beating with switches."

Although it is not certain when Mack and Hochmann visited Basel, if they were there while Andrew Boni was in prison they were possibly instrumental in relocating him in Schwarzenau. Sometime in 1707 or 1708, while living in Schwarzenau, Andrew married the widow Joanna Nöthiger.

Another place on the Rhine River where Mack and Hochmann likely stopped was Strassburg. Here a number of Pietists had expressed views considered extreme by the established church. Among these Pietists was Michael Eckerlin, a skilled tailor and cap maker, once a notable citizen of Strassburg and member of the city council. As early as 1701, Eckerlin had held Pietistic worship services in his home. The church officials, becoming quite agitated, denounced Eckerlin and others to the city government. After a series of investigations Eckerlin was found guilty in 1705, was led out of the city by guards armed with battle-axes, and was expelled forever from Strassburg. Eckerlin and his family also eventually found refuge in Schwarzenau, where they became part of the Baptist movement.

For Mack, baptism was a perplexing issue to which he must have given much thought during his travels. It was one thing to reject infant baptism as a perversion of scripture; it was quite another to determine what should take its place. Many Pietists and Quakers, and Hochmann himself, believed that sincerely repentant Christians were baptized through an emotionally charged conversion experience by the Holy Spirit. But as early as 1703, the question of baptism with water had arisen. Some of Hochmann's followers requested baptism according to the mode by which Jesus was baptized in the Jordan River. Although Hochmann was opposed to infant baptism, he did not believe at that time that any outer form of baptism was necessary.

After much Bible study, prayer and discussion, eight individuals decided to risk all the peace of Schwarzenau in exchange for immersion in the Eder's waters.

Mack differed from Hochmann at this point. He was inclined to take seriously both the example of Christ and the direct command in Matthew 28 to baptize (immerse) disciples "into the name of the Father, and the Son and of the Holy Spirit." It was only a question of time, upon his return to Schwarzenau, until Mack had to confront the problem of adult baptism by water.

Sometime, perhaps in the late summer of 1707, Mack returned to Schwarzenau, feeling responsibility for his own family and the community of followers there. Hochmann, filled with a restless urge to proclaim the availability of God's love and forgiveness and human need for repentance, continued his preaching visits to other Pietistic gatherings.

The intensity of friendship, love and commitment felt by Schwarzenau Pietists for one another led to a functioning, if not formally organized, mutual aid or communitarian society. If anyone was in need, the others would provide concrete help. If someone was hungry, others would provide food. If a newcomer needed a hut for protection against the winter weather, others would join in building it.

Since Mack was the most prosperous of all the refugees, the financial burden resting upon him was unusually heavy. Therefore, he made arrangements to sell the last of his inheritance in Schriesheim, consummating the sales on January 23, February 5 and October 1, 1707.

While Hochmann was imprisoned in Nürnberg in 1707, struggling for his freedom, and while Mack was in Schwarzenau confronting the insistent question of baptism, the situation for Anna Margaretha Mack's father, John Valentine Kling, was worsening in Schriesheim. Time had deepened the antagonism between Pastor Agricola and the Kling family. Finally, the rupture became irreparable. On December 8, 1707, the pastor and six elders formally excommunicated Kling and his wife from membership in the Schriesheim Reformed Church.

A close friend of Mack, Martin Lucas, was also under surveillance. He was one of the leading Pietists in the Schriesheim-Heidelberg area. A buttonmaker by trade, a fellow prisoner with Hochmann and Erb at the Mannheim jail in September 1706, Lucas frequently held religious services in his own home. Occasionally he attended other Pietistic gatherings with John Valentine Kling. He no longer attended church services on Sunday mornings or participated in holy communion. Furthermore, he believed with all sincerity that even the "Turks and heathen" could be saved without baptism if they recognized Christ as Lord and truly repented of their sins. Born of Catholic parents in Bayonne, France, in 1651, Lucas was perhaps the oldest of those who became the early Brethren.

On Sunday morning, May 1, 1708, Lucas and John Valentine Kling, Mack's father-in-law, attended the Reformed Church service in the village of Gross-Sachsen. The pastor of this church was friendly toward Pietistic thought and he invited the two men to his home for Sunday dinner. That evening, Lucas and Kling returned to the Kling home for supper after which they participated in a Pietistic devotional service.

However, Herr Schumm, the same official from Heidelberg who had broken into the meeting at the Mack mill on August 22, 1706, heard about the service and sent his henchmen to break into this gathering; there they arrested Kling, Lucas and two others. Schumm had even warned them of the government decree which outlawed Pietism, giving the arresting officers the right to imprison offenders, restrict their diet to bread and water and put them to work with wheelbarrow and stone to build city fortifications. Schumm had the evidence against both Lucas and Kling.
They had been caught in the act of studying the Bible, singing hymns and praying their own prayers in a private group when the officers broke into their meeting.

On the following Thursday, Schumm preferred formal charges against them. On May 10, 10 days after their arrest, the Heidelberg government fined the Pietists one hundred Reichstaler, a very heavy fine, imprisoned them, and gave them four weeks to join a legal church and refute Pietism.

Kling and Lucas appealed to the ecclesiastical authorities in Heidelberg. Within two weeks, on May 25, the consistory voted on the case, passing a resolution urging the government to set the prisoners free. Kling and Lucas, in addition, personally petitioned the government. They pointed out that they had been reared in the Reformed faith, had never separated from that faith, and were simply trying to enter more completely into the fellowship of the saints. As a result of their petitions, the prisoners were ordered to undergo an investigation to determine whether they were truly aligned with a legal church. If evidence supported such an alignment, they would be released on May 27.

The prisoners were finally released, but were required to submit to further intensive questioning. This new investigation began on June 8, 1708. In this hearing, Kling explained why he did not feel that he could return to the legal church at Schriesheim: 1) Pastor Agricola had attempted to persuade Kling to testify against his own son-in-law, Alexander Mack, and Kling had refused; 2) because of this refusal, Kling had been excommunicated from the church and dismissed from the town council; and 3) he was being charged unfairly simply because he had occasionally attended services in other Reformed churches.

The consistory was satisfied with Kling's sincerity and excused him upon the payment of his fine.

The investigation of Martin Lucas was more damaging. While in prison Lucas had written a letter to a prominent Pietist in Eppstein, Christian Liebe, sending greetings through him to his own "dear wife," and reporting that God had wrought a miracle while he had been in prayer. Lucas also mentioned that a hangman in Frankenthal had attended some of their meetings. Unfortunately, this letter was intercepted and used against Lucas at his hearing. Although Lucas was released after paying his fine, he was rearrested a year later and dealt with even more harshly.

Even though they did not like to think of themselves as founding a new denomination, they had, and soon they viewed themselves as a new, distinct church.

These were the struggles and the beginnings: Hochmann in prison wrestling with ideas about freedom and conscience; Mack in Schwarzenau struggling over issues of obedience to Christ in ritual and in Christian community; Kling and Lucas under investigation; and the continued widespread harassment of those Pietists who kept the faith.

By the spring of 1708 all the families who would be involved in the establishment of the New Baptists had arrived in Schwarzenau. During the spring and the summer all of them, and many other dissenters, had become deeply interested in the question of baptism, the issue that became the catalyst for creating a new denomination. But Hochmann, their leader, was still in prison at Nürnberg. It was scarcely an auspicious time to talk about establishing a religious community with group discipline, a new form of baptism and a love feast service which would include feetwashing, a meal and holy communion. Yet these were the issues which the Pietists in Schwarzenau were pondering in their hearts and discussing in their religious gatherings.

On July 4, Mack and another Schwarzenau Pietist carefully composed a letter to Hochmann at Nürnberg requesting his counsel concerning a service of baptism for adults. They also inquired about his views on the love feast.

Hochmann did not tarry in answering that letter. Writing from prison on July 24, 1708, he gave his approval of adult baptism if it followed true repentance and faith. He did not believe that baptism was essential, but if God were leading some of his children to be immersed in flowing water as Christ himself had been immersed, Hochmann would have no objection. He stressed that such a belief must be thoroughly tested to make sure it truly was from God. Since the advocacy of adult baptism was itself illegal and easily subject to misunderstanding by his Separatist friends, Hochmann asked that only those who can "bear and understand it be given the letter to read."

So far as the love feast was concerned, his opinion was the same as for baptism. It must be based on the love of Jesus and on an appropriate community of faithful members.

When they received this letter in the first week of August 1708, the little band of Pietists rejoiced, for they believed that Hochmann had unreservedly approved their plans. Looking to him as their spiritual adviser, they expected that upon his release from prison he would join them in their fellowship.

In their enthusiasm they decided to choose by lot one person from their group to draft a letter inviting the religious dissenters in and near Schwarzenau to participate in "this high act of baptism."

The letter was written. The author remained unknown. Three basic reasons were given for baptism by adult immersion: 1) the example of Christ's baptism in the Jordan River; 2) the commandment of Jesus in Matthew 28:19 to "make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit"; 3) the example of the early church. It was made quite clear that baptism in and of itself was not essential for salvation. It allowed for that person, "grounded in God," who did not consider water baptism necessary, to live conscientiously "according to his or her own calling." The letter closed with a forceful plea for others to join the pending baptismal service.

Other Pietists were anxious about their personal salvation. They no longer believed in infant baptism, yet there was no believers' baptism to take its place. Was this lack of ritual not a violation of the New Testament directive to be baptized? For them, this was a very real concern.

Some Pietists were not interested in helping to start a new denomination. Dismayed by controversies among competing Pietistic leaders and discouraged by excessive individualism and lack of stable guidelines, they returned to the established church from which they had come. Most of the Pietists in the area, however, were satisfied with their own religious condition and did not respond to the baptismal letter.

Mack, and others in his group, felt called by God to be a separate people, and decided to proceed with a public baptismal service. There was no doubt in Mack's mind that infant baptism had no validity. Nor was there any doubt in his mind about the need for a "believer's baptism" to be by immersion. The scholarly works of Gottfried Arnold, with which Mack was clearly familiar, showed that immersion was the apostolic practice, performed in flowing water.

Yet one pressing problem remained, one which had to be settled before the baptismal service was performed. What posture or mode should be used? Should the applicants recline, to be immersed once backwards, as the English Baptists did? Should they bow once forward as the Dutch Collegiants did? Or was there still a different way?

Mack could not find explicit instructions in the New Testament; but, by consulting Gottfried Arnold's books and other books on church history, he found some indication that the early church had immersed the whole body three times forward in harmony with the Trinitarian formula. Mack became convinced that trine immersion had been the common practice of the early and medieval church, abbreviated in the course of time to the pouring or sprinkling patterns used in the established churches.

After much Bible study, prayer and discussion, eight individuals decided to risk all they had gained of tranquillity and peace in Schwarzenau in exchange for immersion in the flowing water of the Eder. Plans were made. The service was to be held not far from the stone bridge at the center of the village, sometime between August 5 and August 8. The date was never recorded, a precaution taken to preserve its secrecy. Pietists were generally opposed to holy days and they hoped to protect this day from becoming one. The service was to be held very early in the morning—perhaps at dawn—when few of the townspeople would be awake.

At the designated time eight persons gathered at the bank of the river to establish, in Alexander Mack Jr.'s words, "a covenant of good conscience with God." Anna Margaretha Mack stood beside her husband, Alexander, the recognized leader of the group, in charge of the service. Andrew Boni, from Basel, estranged from his parents and unable to write openly to his brother, Martin, was there with Joanna, his bride of less than a year. George Grebe, a former gunsmith, was also present. Grebe had been the court gunsmith to the government in Kassel, the largest city in Hesse. As early as 1700, Grebe had welcomed itinerant Pietists into his home. When the government of Hesse, like the government of Palatinate, sought to repress Pietism in 1706, Grebe and his wife fled from Kassel to Schwarzenau. Luke Vetter also stood on the bank of the Eder that historic morning. Like Grebe, Vetter and his wife had fled to Schwarzenau from Hesse. Completing the list of the original eight were John and Joanna Kipping. Unlike the others, who had all been reared in the Reformed faith, the Kippings had been Lutheran, drawn to Pietism, perhaps, by the active Pietistic movement within their church at Wurttemberg.

The group wanted Mack to baptize them, but he refused to perform the first baptism because he himself had not been baptized by immersion. The other four men then cast lots to choose one who would baptize Mack. There was common agreement among them that his name would never be revealed.

After singing several Pietistic hymns, and reading from Luke 14 about "counting the cost" (as Hochmann had suggested), the anonymous officiant waded into the clear cold water of the Eder with Mack. Kneeling in the water, Mack responded affirmatively to the baptismal vows, then bowed his head and body under the water in three distinct acts of total immersion as his brother in the faith baptized him into "the name of the Father, and of the Son and of the Holy Spirit."

Following a prayer of forgiveness and blessing, Mack humbly baptized the one who had baptized him. Then he baptized the other three men and three women. Following the baptisms the group sang a favorite hymn, received a benedictory blessing and solemnly dispersed, transported by religious zeal, confident that what they had done was approved by God even though not by the government. These eight newly immersed Christians felt that now, in reality, they had a "covenant of good conscience with God."

No longer Separatists, individuals, a miscellaneous collection of Christians, disenchanted with established religion, they were now a Gemeinde, a congregation, a church, the "New Baptists" or "Schwarzenau Baptists." Even though they did not like to think of themselves as founding a new denomination, by their action that is exactly what they did, and very soon they began to view themselves as a distinct church, separate from the other churches of Christendom.

Although the transcendent joy of this first baptismal service sustained and encouraged Mack, two shadows dimmed his jubilant celebration. The group had violated imperial law, and no one could predict the result. Moreover, he was quite aware that many of his closest and dearest friends did not approve of his action. What effect would this have on their spirit of community?

Strong in his faith, however, Mack was so firmly convinced of the virtue and rightness of what he had done that he felt himself ready to accept whatever persecution might come. During the days which followed, the heavy responsibility for providing leadership and spiritual encouragement lay upon his shoulders. A new era had begun for the New Baptists of Schwarzenau. ☐

William G. Willoughby chairs the department of philosophy and religion at the University of La Verne, La Verne, Calif.

Excerpted from Counting the Cost, *by William G. Willoughby, The Brethren Press, 1979.*

historical

Walking the streets he knew

Ken Morse visits Schriesheim, where Alexander Mack was born 300 years ago this July

by Kenneth I. Morse

If I were traveling in Europe this summer, I would plan my itinerary so that I could spend July 27 in Schriesheim, a small town in Germany, only a few miles from Heidelberg. That day will mark the 300th anniversary of the birth there of Alexander Mack, pioneer leader in the Church of the Brethren.

The occasion may not call for any elaborate local observance since Mack's pilgrimage took him away from the town as a young man, and the Brethren movement he helped to launch left its mark mostly on a new continent. But there are members of the Mack family still living in Schriesheim. And the story of Alexander Mack is a part of its local history. A street has been named for him.

A day's visit will allow sufficient time to look for places associated with Mack's early life. If possible, I would want to have at hand the newly published biography of Mack, entitled, *Counting the Cost*, written by William Willoughby. Its early chapters offer a brief account of the turbulent years in Schriesheim's history that preceded and accompanied the more than 25 years he lived there.

The town is located about five miles north of Heidelberg along the Bergstrasse, a historic road that runs north and south along the base of the Odenwald mountains, between the hills and a plain that includes the Rhine and the Neckar rivers. The hillsides to the east are covered with vineyards, and from the mountains come lively streams flowing westward toward the rivers. One of these is the mill stream that flows through Schriesheim after having provided water power over the years for several mills, including one that was operated by Alexander's Mack's father. The building is now a small factory. Since it is generally believed that Alexander was born here, the place is important for Brethren visitors.

To find the location easily, it may be wise to go by car and take the road that leaves Schriesheim in the direction of the mountains. Follow the stream until you see the sign "Talmühle" on the side of the factory. If you leave the road a little downstream from the building you can find the brook, partially hidden among trees, where the boy Alexander must often have played. Just a month before he was born, his father had been able to purchase the old mill at this location that had previously belonged to the Mack family.

Further upstream you will notice a much larger factory bearing the name "Kling." In the late 17th century in Schriesheim the Kling family was equally prominent with the Mack family. Alexander was married

Ken Morse walks the old streets of Schriesheim, Alexander Mack's birthplace. On this street can still be seen the home of John Valentine Kling, Mack's father-in-law.

to Anna Margaretha Kling in 1701.

Here you can take another mountain road that leads through forests to the ruins of an old castle known as the Strahlenburg. Its stone tower, not accessible today, must once have provided a lookout that encompassed a vast area, not only the town at the base of the hill but a vast panorama stretching from Heidelberg on the south to Mannheim on the west and northward along the Bergstrasse. It is conceivable that the young Alexander Mack would have often surveyed this scene. Today there is a restaurant there with a terrace that offers a good aerial view of Schriesheim below the sloping vineyards on the hillside. Note the red-tiled roofs of buildings both old and new.

Returning to town, you can follow the mill stream as it takes its lively course past the earlier location of several mills. Back in town it is better to be on foot, for the best views of the stream—and the mill races and machinery along the way—are to be found away from the road and back of old buildings. Here, for example, on the stone framework of a doorway are the initials MM and the date 1813. Could this have belonged to another miller named Mack?

It is tempting to speculate on such possibilities, but a visit to the Evangelical (Protestant) church a few blocks away brings us closer to reliable history. The present building, though often remodeled and enlarged, has served congregations for more than 200 years. It stands on the location of an earlier church where Alexander Mack was baptized in 1679, where he attended school, where he was confirmed in 1692 and married in 1701.

When a group of Brethren worshiped at the present church in 1958, on Mack's birthday, the pastor recognized the occasion and said, "We are united in our Lord Jesus Christ who does not know any borders between nations and peoples." We hope that Mack, given the perspective of 275 years, would now agree. But at the time of his youth, when he listened more and more to Pietist and Separatist leaders, the tensions were building that would lead him and his wife to break their churchly ties with the same congregation and to move away to a new community and a new church.

Left: *The Talmühle factory was a mill owned by Alexander Mack's father. He bought it just a month before his son's birth in 1779. The mill stream* **(upper left)** *still flows through the woods below the mill. The boy Alexander must have played here in an atmosphere which has changed little since the Brethren pioneer's childhood.*

The church today offers a friendly atmosphere for worship, enhanced by a new organ just installed in 1977 when the church was most recently remodeled. Stained-glass windows honor such Reformation leaders as Luther and Calvin.

Nearby, on the corner of a small square stands the town hall (Rathaus), another building associated with the Mack family. It served the town through the many years when Alexander's grandfather was mayor (1655-1685) and during the uncertain and troubled years of his youth when, on three different war-time occasions, the bells from the town hall were concealed in the village well to protect them. Alexander's father was a member of the town council as well as an elder in the church.

Those disturbing years of almost three centuries ago—when Schriesheim was threatened by invading armies and troubled later by the religious controversies that caught up Alexander Mack—seem far removed from the town hall today, with its half-timbered walls set off by window boxes overflowing with flowers. In the entrance-way is a wall map of Schriesheim's streets and roads, including the location of Alexander Mack Strasse. On the corner pillar is a grim reminder, with the date 1540, of the metal restraints that kept prisoners in the public view. Close by is the fountain with a simple monument recalling the 1,200-year history of the town.

To the east of the town is one of the village's oldest houses, the home of a village pastor who, in the 17th century, inscribed scriptural quotations on its beams in Hebrew and Greek. This is the part of the town in which there are several old houses from that century, including one where Alexander's father-in-law lived. It is on a charming old street with arched entranceways and flowing vines that wind around shuttered windows.

Only a block away from the fountain square is a gasthaus, or inn, now called the "Deutsche Kaiser," that was once owned and operated by the Kling family. On walls adjacent to it you can see murals that call attention to the vineyards and the wine presses that are now—as they were 300 years ago—so important in the Schriesheim economy.

Past and present live side by side in Schriesheim without much strain. In a bakery-store window is exhibited against the background of today's bread a vivid picture of an ancient baker's oven. Several old buildings, interesting in themselves to a visitor, are still being used for very practical purposes. The open lofts of a few of the oldest structures provide a good place for drying the tobacco grown in the fields nearby. There are also many new homes along the hillside vineyards, but their red-tile roofs blend easily with buildings that have soaked up the years.

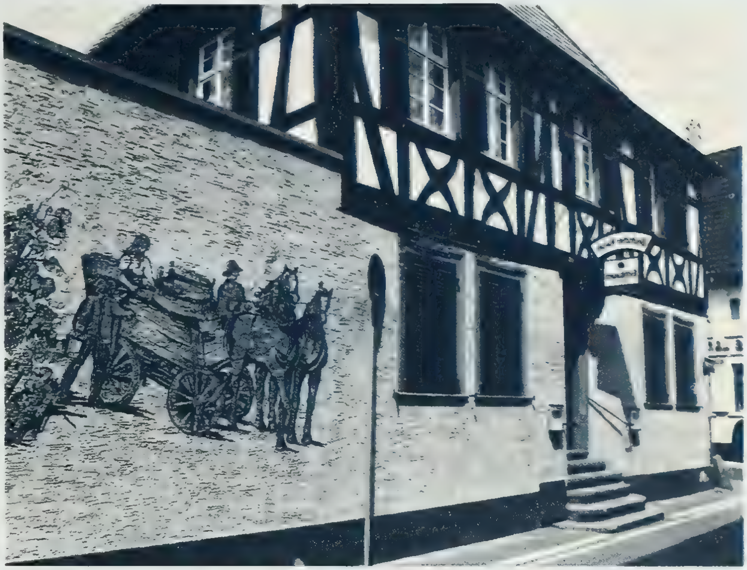
The student of early Brethren history will find other points of interest in Schriesheim and the area surrounding it. On a recent trip this writer was unable to locate the old section of the town cemetery where Mack's parents were buried but found instead two gravestones in the more recent part standing side by side with the names "Mack" and "Kling." We noted the modest sign of a shoemaker's shop with the sign "Adam Mack."

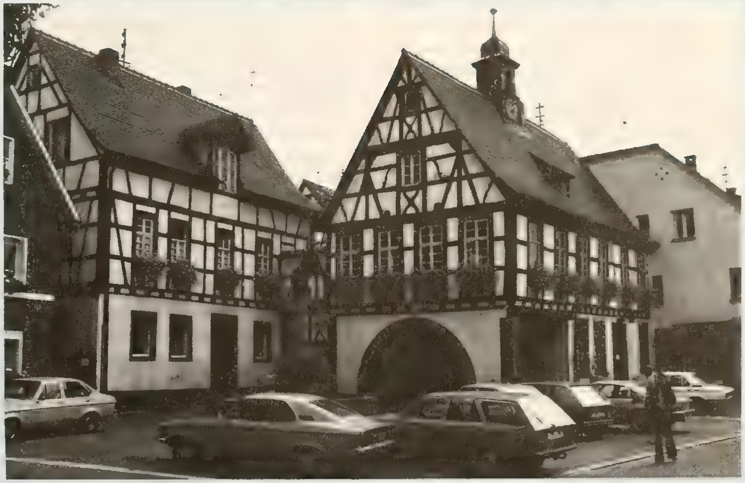
A short trip to Laudenburg, a few miles west of Schriesheim, will introduce a fascinating town with ancient Roman ruins and a building on the main square, now called the "Cafe Shorck," where Christopher Saur was born. His father was an assistant to the pastor of the Protestant church nearby. Other places of interest to Brethren in the area are the cities of Heidelberg and Mannheim, where in the early 18th century groups of Pietists met quietly, but illegally, much to the consternation of leaders in the established churches.

If I could visit Schriesheim on Mack's birthday I would not expect to attend special ceremonies in either the Evangelical church or the City Hall. Instead, I would welcome the opportunity to walk some of the streets he knew and to think about some of the convictions that motivated this "angry young man" and troubled his family and friends. I would pray that not only in Schriesheim, or Schwarzenau, or Germantown, but in your town and my town as well we might recapture a little of the spiritual fervor that once prompted a search for a New Testament church. ☐

Former MESSENGER *editor Ken Morse is a member of the Highland Avenue congregation in Elgin, Ill.*

Below: *The inn once owned and operated by John Valentine Kling, Mack's father-in-law, still functions as the "Deutsche Kaiser" gasthaus. Wall murals depict grape-harvesting, still important in the area's economy.* **Bottom:** *Half-timbered buildings such as the town hall attest to the antiquity of Schriesheim. In this town, more than in Schwarzenau one can still catch the mood of Mack's times.*





Bible study

God asks us to give . . .

Read: I Kings 17:8-16

The story begins impressively: "The word of the Lord came to Elijah," a decidedly grander sound than "once upon a time."

We could spend a lot of time on this character, Elijah, because he is definitely one of the VIPs of the Old Testament. Elijah was a notable prophet. His mission had been to tell King Ahab that the Lord had declared a moratorium on rain and snow and dew and every kind of wetness. That meant lots of nice, sunny weather, but it also meant drought. And drought meant no harvest. And no harvest meant famine.

So King Ahab was less than overjoyed to hear the news Elijah the prophet brought him. When Elijah's predictions were seen to have been accurate, Ahab was anxious to get his hands on the prophet. So following the Lord's directions, Elijah decided to "lay low" for awhile.

We've already noted that Elijah was important; in the vernacular, he was a "somebody." And people who are "somebodies" usually have the good judgment to know when to speak up and when to pipe down. A "somebody" who doesn't have that kind of perspicacity, who keeps speaking up all the time usually doesn't last long as a "somebody." Especially if someone like Ahab is in charge.

At any rate, Elijah paid attention when the Lord said: "'Arise, go to Zarephath, which belongs to Sidon, and dwell there. Behold, I have commanded a widow to feed you.' So he arose and went to Zarephath; and when he came to the gate of the city, behold, a widow was there gathering sticks" (I Kings 17:8-10).

Zarephath was a city in Sidon. To get there, Elijah had to leave his own country and go to foreign soil. As he approached the gate to the city he saw a woman picking up dead sticks from beneath the small shrubs on the barren earth, the source of the poor people's firewood.

Our story here contains an important contrast in the status of our two main characters. The first time we met Elijah, he was making an announcement to King Ahab about the word of the Lord. But in our first encounter with the widow of Zarephath, she is bending over, picking up sticks.

The reason for this contrast, of course, is that Elijah is a "somebody" and the widow is not. Like all the people in the Bible who aren't "somebodies," the widow is "just plain folks." Nothing derogatory is meant by that designation. After all, there's room for only so many "somebodies" in the world. They're either smart or rich or powerful or good or bad. Or some combination of all those things.

But the widow of Zarephath? We're never even told what her name is. That's why we must refer to her as "the widow of Zarephath." She and you and I fit into the same category—"just plain folks."

And that's why her story is important. If she does anything worth remembering, we will sit up and pay attention. Not because she's gifted or famous. But precisely because she isn't; because she's one of us.

When Elijah saw her there, gathering sticks, he called to her and said: "Bring me some water to drink."

This authoritarian demand by Elijah may cause us to react negatively toward the prophet. The least he could have done was to toss a "please" in there somewhere.

But remember that Elijah knew perfectly well that he was "somebody" and that the widow was "just plain folks." Wasn't she walking around in poor clothes gathering sticks? And wasn't he a prophet who had confronted King Ahab? Remember also that all this happened in those former days when a woman "knew her place." It was woman's duty to wait upon the orders of a man. So we should not judge Elijah harshly. Besides, he was thirsty.

And as the widow turned to do his bidding, Elijah remembered that besides being thirsty, he was also hungry. So he added, "And while you're at it, bring me some bread also."

If criticism is due Elijah, this is the place. He stands guilty of that breach of human decency we might call the "oh, by the way" offense. Surely you have experienced this offense yourself.

It's what happens when your husband is enumerating the expenses of things you've asked him to buy at the store and then says in his best off-hand manner: "Oh, by the way, I picked up a new set of golf clubs—a real bargain—only $95."

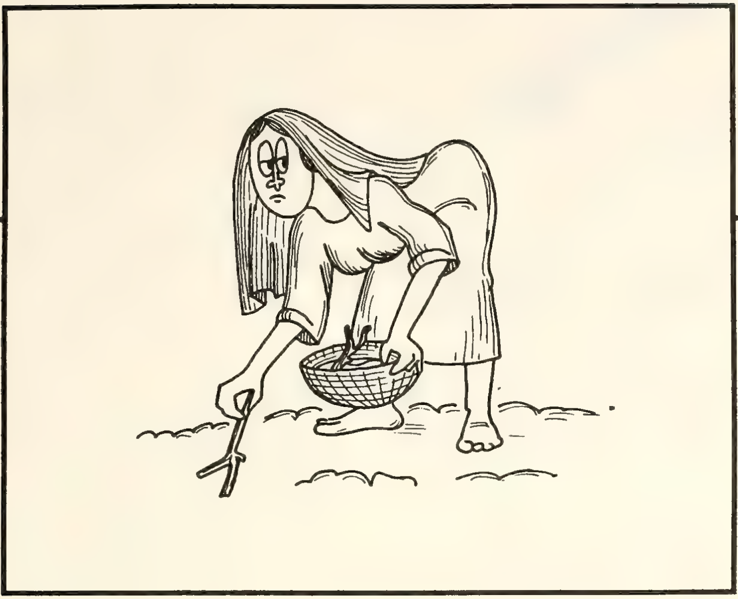
It's what happens when your wife asks you to fix the clothesline in the backyard and then adds, "Oh, by the way, while you're out there, how about trimming the hedge, cleaning out the rain gutters, changing the tires on my car and painting the shutters?"

Or it's what happens when a friend from church calls you to ask how your garden is doing and then says, "Oh, by the way, how about serving as head of the finance committee for the next seven years?"

We have a right to be upset when that happens to us. It shows a low regard for our intelligence and our personhood. And a "somebody" like Elijah can be guilty of it the same as you or I.

But when he gives the widow this "Oh, by the way, bring some bread too," response she has an answer that jolts him.

. . . but never more than we can



art by Cathy Earhart

It jolts us as well. And from this point on, the story wears a dark, sober aspect. The widow says, "As the Lord your God lives, I have nothing baked, only a handful of meal in a jar, and a little oil in a cruse; and now, I am gathering a couple of sticks, that I may go in and prepare it for myself and my son, that we may eat it, and die" (1 Kings 17:12).

What revealing words they are. Suddenly we see the widow of Zarephath in a new light. "Just plain folks" she may be, but she is also a woman of incredible courage and dignity. There is a severe famine in the land. But she will not lie down in despair. She will not rail futilely against the gods. No, she will do what she knows must be done. And then, having done all that can be done, she and her son will die, but with their dignity intact.

Hearing these words, Elijah finally sees the honest dignity of this woman. And he responds with two of the most comforting words the human ear can hear: "Fear not."

How we need to hear those words of assurance. "Fear not." "Don't be afraid." They must come from someone we respect, someone we trust. Only a "mommy" or a "daddy" can say them to a youngster who wakes in terror from a nightmare. Only a heavenly Father can comfort us with his own "Fear not" in the face of the terrors of our existence—pain, separation, death.

What did those words mean to the widow of Zarephath, we may wonder. Did she hear them as an expression of sympathy, as a polite gesture? Or did the words of Elijah carry the assurance he intended?

We cannot know. But we do know that Elijah instructed her to do as she had planned, to use the last of the meal and the oil but also to make him some bread. And then he told her: "For thus says the Lord the God of Israel, 'The jar of meal shall not be spent, and the cruse of oil shall not fail, until the day that the Lord sends rain upon the earth'" (1 Kings 17:14-15).

Then the text says, "And she went and did as Elijah said."

It may be argued that she had nothing to lose. She and her son faced death anyhow, so it showed no great faith to do what the prophet told her. But there is more to it than that. Either a woman is a woman of faith or she is not. Either a man is a man of faith or he is not. Faith is a long-time process. It's not something you "get" when there's nothing to lose anymore.

She could have said, "I've got to keep what little I have for myself. Go on to the next house, if you want something to eat. Go to the wealthy section of town. I can't give anything."

She could have said that, and we would not have blamed her. We have said it ourselves often enough, God knows.

And God knows too that the blessing cannot be given without the commitment. That's the way it has always been. The promise to the widow that the meal would never run out could not take effect until she had scraped out the last bit, turned it upside down and pounded on the bottom for meal enough to bake one last loaf.

Our commitment comes first—then follows the blessing, and always a greater blessing than we had expected or dared to hope for.

God knows one other thing too. It's a thing we have such a hard time learning. The widow learned it. Elijah probably learned it too. It is that we are never asked to give more than we can give. We may be asked to give much, maybe even a great deal, maybe a lot more than we feel is convenient. But never more than we *can* give.

If we do not acknowledge that truth, or if we are unwilling to act on it, our refusal is a foolish and maybe even a sinful thing. And we have explored the story of the Widow of Zarephath and have not heard the word of the Lord. ☐

Ken Gibble is pastor of the Ridgeway Community congregation, Harrisburg, Pa.

Excerpted from Yeast, Salt and Secret Agents, *by Ken Gibble, The Brethren Press, 1979.*

/by Ken Gibble

Evangelism

The pastor and church growth

God's desire is for non-Christian people in our communities to find Jesus Christ, to become responsible members of the church.

by Win Arn

The search committee was in disarray. Nine months of meetings, dozens of candidates later, the pulpit was still empty. Members of the congregation wanted action. The committee had prayed, interviewed candidates and contacted denominational headquarters, but the church was still without a pastor.

Every church periodically faces the problem and challenge of calling a pastor—a strategic decision for the life and growth of that church. A "right" decision could bring health, vitality and growth; a "wrong" decision could bring disharmony, stagnation and decline. Of course, every church wants to make the "right" decision. So does every pastor.

Let's assume that our search committee represents a church committed to carrying out the Great Commission, reaching its community for Jesus Christ, and growing. In seeking a new pastor, a church will look for certain qualifications; and the pastor, committed to the Great Commission, to making disciples and to church growth, will look for certain qualities in the church.

A survey of pastors and churches reveals all shapes, sizes, personalities and ministry styles. God does not have a preconceived notion of the "perfect pastor" from which to make all models and versions. Nor does God seem to have one mold labeled "perfect church." Pastors and churches come in infinite varieties as broad as human personalities, as diverse as human needs and as inclusive as the purposes of God.

The intricate mosaic of people and cultures requires churches and pastors to fit together, to complement each other and to support each other. Frankly, there are some pastors and churches that simply do not "mix," through no real fault of either.

Yet, if we believe that this body—the church—functions as a living, dynamic organism, where each sinew and cell has its particular place and function, then we must conclude that God has the right person for each church and the right church for each person. The problem is getting the two together.

Divine guidance is needed. The spiritual disciplines of praying, seeking his will and being led of his Spirit are of prime importance. Are there additional considerations? I think so.

Fitting the homogeneous group. In growing churches, the pastor fits the homogeneous group. The term homogeneous is part of the classic church growth vocabulary. It simply describes a group of people where all the members have some characteristics in common and feel they "belong," where they like one another and share similar interests and culture.

Research clearly indicates that churches grow, and grow best, in their own homogeneous units. Churches develop their own individuality and active members generally fit the same patterns. People want their pastor to be like them—not too far above or below, not too far ahead or behind.

When a pastor establishes a church, the homogeneous group will be like the pastor; that's the kind of people who will be attracted. However, when a pastor is called to an established church, there is a homogeneous group which is already formed and is usually fairly rigid in structure.

A homogeneous group has many dimensions. It may be our educational, ethnic, social, economic or cultural backgrounds, or a combination of these elements which make us what we are. In God's sight there is no more merit in being the pastor of a large church than of a small church, of a rich church than of a poor church, of a sophisticated church than of a common church. Yet, in our sight there are differences, and the important consideration for a successful ministry is that the pastor and the church fit the same basic homogeneous unit.

A church must also be aware of a potential homogeneous problem. For, while a church grows best in its own group, it can also die there by becoming an exclusive club or a small clique, sealing itself off from people in its community. "Why grow? We like it the way it is" represents an attitude which will immediately stop the growth of any church and in time produce decay and death.

Anticipating a long ministry. As a church growth consultant, I know of very few *growing* churches with high rates of pastoral changes. Churches with frequent pastoral changes are often declining ones. I recently conducted a study of 58 churches in the Pacific Southwest. Over three-fourths had had a pastoral change in the last three years. And a high percentage of these churches had reached a plateau or were declining. Throughout, there was a mentality, almost expectancy, that the pastor would be here today and gone tomorrow. The people expect the pastor to have a short ministry, and it happens. With such attitudes, no firm commitments are made, no close relationships established, no long-range plans developed.

How many pastors see their call as a stepping stone until their "real talents" are discovered by a bigger, better church?

If the church and pastor were to look upon their relationship as an irrevocable commitment, a marriage that vows "till death do us part," the dynamics would be totally different. There would be problems, but they would become stepping stones rather than stumbling blocks to extended commitments and growth. A long-term commitment in a pastor/church relationship, as in marriage, has a marked effect on a growing, positive ministry.

Involving the laity. Basic assumptions of both pastor and church are of great importance. A church that feels "We pay our staff to do the work for us" is doomed to failure. Likewise the pastor who assumes the authority for all decisions, planning and implementation will flounder in frustration. Research is conclusive on this point: If a church wants to fulfill the Great Commission, it will give high priority to lay involvement.

The growth of a church is uniquely dependent on laypersons. The pastor who sees the pastoral role as an enabler—to help the laity discover and utilize their unique gifts—is far ahead of the pastor who tries to "run the whole show."

Donald McGavran, known worldwide for leadership in church growth, says: "You would misuse God's gifts if you used them solely for the service of existing Christians. As we see God's overwhelming concern for the salvation of people, we must assume that his gifts are given to us, in a large part, that the lost may come to know him, whom to know is life eternal."

Church growth studies analyze church leadership in five different classes:

Class 1 Leadership: Members in the church whose energies primarily turn inward toward maintenance of the organizational structure of the church.

Class 2 Leadership: Members in the church whose energies primarily turn outward toward the non-Christian community in an effort to bring them into the body of Christ.

Class 3 Leadership: Members in the church who are partially paid and whose activities are divided between the church and outside activities.

Class 4 Leadership: Individuals in the church who are full-time paid personnel viewed as professional staff.

Class 5 Leadership: Denominational, district and administrative personnel, usually removed from the immediate scene of the local church.

The key to dynamic, effective church growth is to be found in the recruiting, training and utilizing of Class 2 workers.

A bar graph, based upon actual numbers of people involved as Class 1 and Class 2 leaders, helps most churches to immediately perceive that the majority of their energies, efforts and finances are devoured in maintenance of the church in Class 1 efforts.

Utilizing time. Remember, our church looking for a new pastor is concerned with the Great Commission, with winning its community and with growth. How a pastor uses time has great effect on church growth. Because pastors are not supervised, they must determine the areas of greater and lesser importance, and decide how much time to use on each.

Unfortunately, many churches in choosing a pastor place greatest priority on the person's ability to preach. Certainly congregations are entitled to prepared and well-delivered messages. Yet, sermon delivery represents a small portion of the pastor's total workweek. Indications are that the sermon, by itself, is a relatively minor factor in the growth of the church. How, then, should pastors spend their time to have the greatest effect in church growth?

Broad areas of responsibility that pastors must include in their time schedule are sermon preparation, reading and studying, counseling, visitation of members, administrative duties, attending meetings, visitation of prospective members and training laity for outreach. Which of these areas should be emphasized if the church is to grow?

Research evidence to date indicates a significant correlation between two of these variables and a growing church: The pastor who spends a high proportion of time on visitation of prospects and training of laity for outreach tends to have a church with significant growth.

Vision for growth. *Church growth eyes* is a term used by those fluent with church growth vocabulary in referring to individuals and churches who have developed a sensitivity to "seeing the possibilities and applying appropriate strategies to gain maximum results for Christ and his church." A pastor and a church with this type of vision make a winning combination.

Church growth results are achieved because some individuals—pastors or laypersons—see with church growth eyes the possibilities God has for their church, and then determine to achieve these goals. Such people are not satisfied with doing the busy work of the church. For them, God's desire is for non-Christian people in their community to find Jesus Christ, to become disciples and responsible members of the church. That's church growth.

If a church is to grow, it needs both pastor and individuals who will take leaps of faith, letting go of their securities and reaching for new heights. Bold pastors, visionary churches, committed Christians—these combinations make for successful, growing churches. ☐

Win Arn is director of the Institute for American Church Growth, Pasadena, Calif.

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EVANGELISM/ CHURCH GROWTH

Church growth is a much talked about topic in church circles these days. Many people are frustrated and dissatisfied with the church "growth" records over the last 20 years. Increasingly, attention is paid to the possibility of taking specific steps to change the pattern.

A congregation that is growing is serious about the faith, and serious about sharing it with non-church people. Believing that God wants your church to grow, and taking specific steps toward growing, will help it happen.

The following are some of the most useful sources available. Later this year, we will have a Church of the Brethren church growth set of materials, involving 25 percent of the local members of congregations that decide to enter the program.

Church Growth and the Brethren

evangelism should be like a daisy

fresh lovely natural

reaching out in all directions from the Golden Center

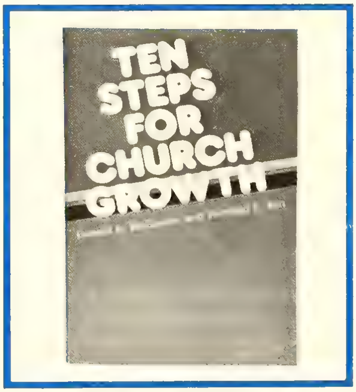
Lorele Yager

In the meantime, why not get acquainted with the topic through the use of some of these helps.

Strategizing for Growth

Church Growth and the Brethren, a 10-page booklet by James McKinnell, pictures the growth of the Church of the Brethren across 270 years, shares church growth principles, and offers some specific suggestions for growth. Available from Evangelism Office, 1451 Dundee Ave., Elgin, IL 60120 (25¢).

Evangelism Should Be Like a Daisy, by Lorele Yager, contains 11 short evangelism dramas, suitable for worship or evangelism discussion groups. Available from Evangelism Office ($1).


TEN STEPS FOR CHURCH GROWTH

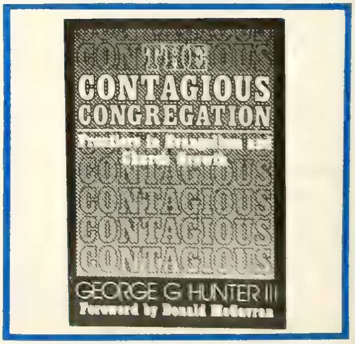
Ten Steps for Church Growth, by Donald A. McGavran and Winfield C. Arn (American Institute of Church Growth) Harper and Row, examines new areas and applications of church growth for pastors and lay leaders. The book deals with biblical foundations for church growth; ways of discovering church growth principles; effective evangelism for the local church; and strategy, structure and risks involved in planning for church growth. Available from The Brethren Press, 1451 Dundee Ave., Elgin, IL 60120 ($3.95).

Lyle E. Schaller Editor

Your Church Can Be Healthy

Your Church Can Be Healthy, by C. Peter Wagner. Wagner, vice-president of Fuller Evangelistic Association and associate professor of church growth of Fuller Theological Seminary, declares, "The notion of relating church growth to church health has been proving helpful to many church leaders. . . . Churches, like human beings, have vital signs that seem to be common among those that are healthy and growing. If the vital signs are known, efforts to maintain them can be made in order to avoid illness." If your church has a growth problem, this book can help you to understand what is wrong and suggests some steps necessary to correct it. Available through The Brethren Press ($4.95).

The Contagious Congregation: Frontiers in Evangelism and Church Growth, by George G. Hunter III. Hunter believes we are on the brink of a new surge of faith in organized religion. This book combines the faith and the evangelistic methods that have been most effective for discipleship. The author outlines an aggressive strategy for reaching out to people and claiming them for Christ. Available from The Brethren Press ($4.95).


THE CONTAGIOUS CONGREGATION

Frontiers in Evangelism and Church Growth

GEORGE G HUNTER III

Foreword by Donald McGavran

The Church—Growing

The following materials are available through the Institute for American Church Growth, 150 South Los Robles, Suite 600, Pasadena, CA, 91101:

How to Grow a Church, a 26-minute color, 16 mm. film with study guide. The film features such church growth leaders as: Donald McGavran; Win Arn; Dean Kelley, author of *Why Conservative Churches are Growing;* Lloyd Ogilvie of Hollywood Presbyterian Church and Robert Schuller of Garden Grove Community Church. Rental, $25.

Reach Out and Grow, a 28-minute color, 16 mm. film presenting evangelism and church growth priorities, principles and practical applications based on biblical strategy. It features McGavran, Arn, Robert Munger, Arthur Glasser and Peter Wagner. Rental, $25.

Building the Church, six color films, five minutes each. Designed to be used as a series to teach or preach from. Each film used in a six-week series will motivate viewers to a better understanding of Paul and the early church. These six films are: 1) The Apostle Paul—a visual introduction to Paul and the early churches; 2) Philippi—where Paul met Lydia and began the Philippian ministry; 3) Thessalonica—the walled city to which Paul journeyed and then found himself in conflict with the authorities, resulting in his inevitable persecution; 4) Corinth—where Paul discovered a new level of effectiveness in his ministry; 5) Ephesus—where Paul ran into conflict with the silversmiths over Diana worship and where Paul taught and preached "Be strong in the Lord" and "Put on the whole armor of God"; 6) Rome—where the might and power of the empire came to life, where Paul wrote the prison epistles and shared his last days in the Mamertine Prison. Rental, $8 each.

Planned Parenthood for Churches, a 22-minute color film which alerts viewers to the needs and opportunities of establishing new congregations. It also helps pastors and lay people alike see new possibilities for evangelism and outreach through the church. Rental, $25.—MATTHEW M. MEYER

Matthew M. Meyer is consultant for evangelism/church growth for the Parish Ministries Commission.

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pilgrim's pen

by Patricia Kennedy Helman

The pilgrim is a wanderer . . . over the highways, on the byways, through the skyways of life . . . and as she wanders, her thoughts meander along.

• It is the season of a conscious quest for happiness—vacation time when the pursuit of pleasure is a paramount phenomenon in the culture. The highways are covered with bumper-to-bumper campers . . . the campers are followed by boat carriers . . . and the boats are loaded with mopeds. While the campers clog the highways, huge jets are carrying thousands daily to and from Europe, Africa and Asia on a quest for a particular kind of pleasure that looking at strange things in strange places seems to afford. It is a time of wandering, and I must confess my own weakness at this point, although there is an unprecedented mobility when everyone speaks of Heathrow Airport and St. Peter's Square as if they were just around the corner . . . the truth is I do not like to travel. I don't like to make journeys in mechanized vehicles—neither those that go whizzing along the highway at 60 miles an hour or those that streak across the airways at 600 miles an hour with no visible means of support.

When people say to me, "But don't you want to see the Tower of Pisa, the pyramids, the Taj Mahal?" I say, "I've seen pictures of all of them." Let me hasten to add that, even though I'm a white-knuckle flyer, I do travel; I've been to Europe, and it looked just like the picture postcards my friends have been sending me for years. Three straight hours of turbulence over the Atlantic Ocean is not my idea of fun! . . . particularly since the only ray of hope I had was the sign on the back of the seat that said, "This cushion will float." Those words did not fill me with optimism. The Atlantic is so big . . . I'm sizeable . . . but that cushion was so small. I prayed a whole 747 planeload of people into Kennedy Airport . . . clutching my St. Christopher medal all the way. (Yes, I know he's been uncanonized, but any port in a storm.) I do go, because ministry calls, but it is the arrival in this case . . . not the journey that counts.

The journey I really enjoy is the journey that Dag Hammarskjöld called the longest journey—the journey inward. At heart I am the pilgrim . . . knowing the pilgrimage isn't a walk-about . . . isn't just any trip: it is a holy journey towards home . . . our real home in God through Christ.

• This Pilgrim is at home in high churches and low . . . at St. Peter's in Rome . . . with the silent Quakers and the sophisticated Episcopalians . . . in a whole spectrum of Brethren churches . . . every house of God *except* where the answers given to the ambiguities of life are too easy.

• Peace Pilgrim has walked over 25,000 miles . . . has crossed the US many times and has walked through Canada and Mexico . . . her only possessions: a navy blue tunic and slacks, sneakers, a comb and a ballpoint pen. Her pilgrimage is an act of faith. She says, "I shall remain a wanderer until mankind has learned the way of peace . . . walking until I am given shelter and fasting until I am given food."

• STOP SIGNS: Bulletin board of the Wichita Church of the Brethren: Sermon topic—To Feed the Hungry . . . directly below it was this announcement: Ice Cream Social tonight.

• Some favorite books of some favorite sisters and brothers: Anna Mow—*The Broken Wall,* Marcus Bach; *A Testament of Devotion,* Thomas Kelley; *Creation Continues,* Fritz Kunkel. David Rogers—*The Bible Speaks to You,* Robert McAfee Brown; *To a Dancing God,* Sam Keen; *The Wounded Healer,* Henri J. Nouwen.

• From another Pilgrim's Pen: "For many of us in this era the road to holiness necessarily passes through the world of action."—Dag Hammarskjöld

See you on the journey—P.K.H.

book review

Rediscovering wholeness and peace

Living Toward a Vision: Biblical Reflections on Shalom, by Walter Brueggemann, United Church Press, 1976. 201 pages $4.95

Healing and Wholeness, by John A. Sanford, Paulist Press, 1977. 157 pages. $5.95

Waiting for the Lord: Thirty-Three Meditations on God and Man, Gordon W. Allport, edited by Peter A. Bertocci, MacMillan Publishing Co., 1978. 123 pages $5.95

by Larry K. Ulrich

"Doing Better, but Feeling Worse" was the caption the late John Knowles, physician and president of the Rockefeller Foundation, gave to the *Daedalus* examination of health care in the United States. The thrust of the articles was to criticize technological medicine, oriented to scientific approaches to cure and disease, but leaving out valued human relationships. Paul Tournier in *The Healing of Persons* called this missing element "personal medicine," the mystery of healing that occurs when persons care for and respect one another. There have been many developments in the profession of medicine (family practice, preventive medicine, holistic health care) which are attempts to regain that sense of care and concern, while still having the benefits of technical and institutional advancements.

How do we rediscover wholeness in healing or in our relationships within crisis, stress or illness situations? It is easy to find fault with particular professionals or disciplines without having much to offer as alternative positive approaches to complex problems. Often we cannot communicate clearly how our alternatives are grounded in our faith or religious language, particularly in confronting those persons who do not start with a perspective of faith or broader view of truth. In our congregations we can use the words of "wholeness" and "peace," but we find difficulty translating these to the world of sophisticated health delivery systems.

We are helped in focusing on wholeness and peace by these three authors. They help us to bridge a communication gap and to understand what we can offer as a faith community to public concepts of health. Walter Brueggemann is a theologian and dean of Eden Theological Seminary. John Sanford is a minister and pastoral counselor. Gordon Allport was a distinguished pioneer in psychology and taught at Harvard University. Their writings are of a form which church groups or individuals could study biblically oriented and founded answers to some of these perplexing questions. All have a depth that encourages self-examination, and Allport's *Waiting for the Lord* is particularly good for meditation. Of these, *Living Toward a Vision* would be excellent for study in Christian education groups.

In *Healing and Wholeness* John Sanford reminds us that our words for "health" and "wholeness" are from the same root word, *hal*, which means wholeness, a vitality of our entire being and our relationships with others. Wholeness is not the sum of the parts of a person. It is an awareness that we are more than the sum of our parts. Specifically, we don't decide to become whole, rather it is thrust upon us by the life force which God has implanted in us. We may consciously recognize this process at times, but usually it is a self-healing quality that evades complete rational description.

Sanford clarifies how Jesus was not satisfied with "cure," but emphasized restoring persons to wholeness, including their relationship with God. The Bible provides many cases when Jesus healed persons with combinations of physical, spiritual, emotional or social dis-ease. Cure is used in those situations where Jesus healed someone far away. The common response for healing someone in his presence was, "Your faith has made you whole." Wholeness then is an achievable goal in crisis events and is greater than physical cure.

Our problem of defining things as they are not, rather than what they are, is just as true in using the word "peace." Peace does not only mean the absence of conflict, aggression, oppression or violence. Walter Brueggemann sounds Brethren in *Living Toward a Vision* in his appreciation of peace being a way of life, founded upon a relationship with God. Peace is a "vision" of all creation being drawn into community around the will of God. It is a state of being where all can know God's immediate healing presence, just as God led and reconciled himself with those in need in the Exodus and Christ events. Peace as shalom is an experience of wholeness, not based on having access to or affording professional services.

Brueggemann points to the implications of shalom as existing in the community of faith that creates freedom and harbors salvation and justice. Thus, peace is confrontive of the world, particularly in the world's denial of freedom and unity. These too are complex concepts, which he shows as not only being social but personal. We discover God's shalom in the community which lives our freedom and unity. Shalom, as unity and order, is God's continuing provision of wholeness in the midst of human efforts for estrangement, fragmentation, and brokenness. The freeing power of shalom is over against oppression, whether that comes from our own self-deceptions or from the coercion others impose upon us. Living towards this vision means having God's peace to the point of courageously risking, being vulnerable in a world wanting security and emptying ourselves as Jesus did. The shalom of God is not found in the short-term gains of human power, positions, or profits.

Brueggemann has provided a correction to the writings of other understandings of shalom, which are often seen as sweet escapes from reality. He does not take the sting out of sin, nor deny God's confrontive judgments against evil. Shalom isn't placid withdrawal; shalom is being "in" but not "of" the world as a mission people. Brueggemann presents a high challenge to the church to become both more freeing and more uniting. Shalom is being shepherded by God " . . . to go where we are not and to become what we are not . . . ," nor ever could be without the peace of God.

Brueggemann concludes his interpretation of shalom as living toward a vision that has a healing and sustaining quality for us as individual persons: "God as healer is not a patron of those who have or who belong or who know. In the biblical tradition God is precisely the free, undomesticated power of wholeness, who is not owned by those who own everything and who is not understood by those who know everything useful." Even when we experience pain, illness, doubt or discomfort, we still have available God's shalom.

The meditations presented by Gordon Allport over a period of almost 30 years at Harvard's Appleton Chapel formulate a progression of how one struggles with the questions of life and the discovering of the wholeness and peace described here. By not attempting to escape or deny our troubles, nor pretending consolation, we can develop an intellectual humility and spiritual courage by trusting and *Waiting for the Lord,* as Job did, in spite of all suffering. Allport writes, "One must find *some* center, *some* way of focusing one's existence, *some* anchoring faith, or one will grow weary of life and drift with the winds of circumstance, with his own impulses, and with each cross-current that he meets."

Wholeness and peace are bonded in a God-given process that both challenges and humbles us. We are drawn near to the center of our being and into the presence of God, as individuals and participants of the community of faith. God is with and within us even when we are not aware. Peace and wholeness are available whether sickness continues or social strife persists. The key to our experiencing God's peace and wholeness is in our faithful response to these gifts of God's love. Then we have much to say back to the world that the world desperately needs. ☐

Larry K. Ulrich is acting vice president for religion and medicine, Evangelical Hospital Association (UCC), and associate professor, Rush University, Chicago, in the department of psychology and social sciences, and the department of religion and health. He is a member of the York Center congregation in Lombard, Ill.

If you've never subscribed to this quarterly journal, you've missed out on more than 20 years of lively articles, debates, essays, dialogues, interviews, poetry, sketches, and reviews that portray Brethren life and thought. But bear up! There's way more than 20 years of them ahead!

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column

by Dean L. Farringer

Alternatives to detachment

As the family disburses and friends move away, one's social support network becomes more fragile. It needs reinforcing, if it is not eventually to break.

A piece of cloth weakened by wear and broken strands can be strengthened; why not the fabric of people all of us need and rely on to help hold us together as persons? It's possible. In pre-throw-away days, my mother and both grandmothers were experts in this process. It was called mending!

I propose this technology of mending cloth be revived and adapted for preventing isolation and reducing vulnerability resulting from the thinning out of one's fabric of social support. Add strands. Make a closer weave. Reinforce so it can give protection and provide needed support; so it won't break down when one strand gives way under stress. Living in houses too remote from each other can weaken this fabric of human support so crucial in time of need. An isolated residence holds the risk of isolating its occupants. Instead of offering support and protection, the house may itself eventually need to be supported and protected. What was once a dream house, offering shelter and seclusion, may simply by the passing of time, become a burden.

I would like to see people have a choice, by creating alternative living situations designed to provide mutual support and security even after the family scatters, and taking care of the lawn isn't as much fun as it used to be. To me, this means individuals and families of all ages developing ways of establishing their residences closer together to form a stronger fabric, of both community and family.

Having living units closer, even to sharing common walls and walkways, could also offer the advantage of more land space left over for flower beds, a garden or a playground.

The single-family house has long been a symbol of independence and achievement. However, sharply rising costs of ownership, utilities and taxes may soon make a detached house a luxury only the very rich or the very determined can afford. Some people are seeking comfortable, energy-efficient and cost-effective alternatives offering a sense of supportive community not ordinarily found in contemporary neighborhoods.

The concept of condominium housing may be adaptable as an alternative to the single family detached residence on the one hand, and the isolation of a rented apartment or single room where one is dependent on landlords, commercial developers or caretakers, on the other hand.

Groups of people with similar values and aims might well get together to explore possible congregate housing arrangements consistent with their needs, preferences and resources. Some objectives of this grass roots exploration might be:

1) Find and mobilize people and resources; encourage creative exploration; weigh the advantages and pitfalls of such an enterprise; share and utilize information.

2) Develop models and mechanisms for people to create alternative living situations. This could include such steps as forming an association, formulating purposes, drafting declarations, incorporating and eventually purchasing or building a facility which meets the needs of the owner-residents in the community they developed.

3) Include people on the basis of common values and aims, rather than by age or other arbitrary classification.

4) Utilize expert counsel in legal procedures, financing, social and spiritual aspects of developing a sense of community—leadership, communication, periodic assembly, decision making and conflict resolution.

5) Increase the possibility for people to live in their own homes for a lifetime—through crisis, infirmity or loss—beyond what might be feasible when living in a detached house, farther from supportive assistance.

6) Provide as many or as few services, amenities and common areas as are desired and consistent with the goals of the community. These could include such things as recreation facilities, an activity program, social and central dining areas for larger family gatherings, gardens and a greenhouse.

7) Consider the implications for church extension: Instead of the church reaching out to the community, the church becomes a community involved in the world.

This type of supportive residential community is not new. It's a variation of the "extended family" of neighbors and relatives as might be experienced in small neighborhoods or apartment buildings with stable populations. True, there are frustrations in knowing and being known by everyone. It is different from living among transients or people who like being anonymous.

The condominium idea could combine the security and convenience of apartment living with the headaches of individual ownership and responsibilities of residents. Privacy and individual family integrity could be combined with community sensitivity and corporate responsibility. A further benefit would be the opportunity to have a part in developing a condominium community where you will live, rather than separately buying into an already established association and facility commercially designed and developed from purposes not necessarily compatible with highest spiritual and human needs. ☐

Dean L. Farringer is a psychiatric social worker at Ft. Logan Mental Health Center in Denver, Colo., and a member of the Prince of Peace congregation.

137th BVS Orientation Unit

(Training completed Nov. 12, 1978)

Brogan, Martha (Danny), of Salem, Va., to Ganado Alcoholism Program, Ganado, Ariz.

Dean, Gary L., of Melrose Park, Ill., to Brethren Service Center, New Windsor, MD.

Harbut, Anne M., of Harrisburg, Pa., to Poland

Lefever, Nancy, of Spring Grove, Pa., to Gould Farm, Monterey, Mass.

Leiter, Edward R., of Waynesboro, Pa., to Elgin, Ill.

Miller, David, of State College, Pa., to The Solid Rock, Brigham City, Utah

Moyer, J. Martin (Marty), of Souderton, Pa., to Morrison Cove Home, Martinsburg, Pa.

Nielsen, Norma, of Modesto, Calif., to Norborne Day Care Center, Martinsburg, W. Va.

Reed, Michael, of Huntington, Ind., to Gould Farm, Monterey, Mass.

Ritterskamp, Tamara, of Anderson, Ind., to Sage Memorial Hospital, Ganado, Ariz.

Townsend, Frances, of Warsaw, Ind., to Poland

Tucker, Linda, of Warren, Ill., to The Solid Rock, Brigham City, Utah

Wilson, David, of Brookville, Ohio, to Camp Alexander Mack, Milford, Ind.

138th BVS Orientation Unit

(Training completed Jan. 27, 1979)

Biddle, Virginia, of Covington, Va., to Voice of Calvary, Jackson, Miss.

Good, Duane, of New Bloomfield, Pa., to Voice of Calvary, Jackson, Miss.

Haldeman, Gary Lee, of Manheim, Pa., to Voice of Calvary, Jackson, Miss.

Heagy, Luke, of Lebanon, Pa., to Lewiston Housing Authority, Lewiston, Me.

Henry, Lois, of Glen Rock, Pa., to Voice of Calvary, Jackson, Miss.

Horst, David, of Ephrata, Pa., to Voice of Calvary, Jackson, Miss.

Kreider, Donna, of Lititz, Pa., to Lewiston Housing Authority, Lewiston, Me.

Miller, John, of East Berlin, Pa., to Lewiston Housing Authority, Lewiston, Me.

Yost, Kelly, of York, Pa., to Voice of Calvary, Jackson, Miss.

Zeager, Herman and Mary, of Bainbridge, Pa., to Voice of Calvary, Jackson, Miss.

Zimmerman, Eugene and Mary, of Ephrata, Pa., to Lewiston Housing Authority, Lewiston, Me.

139th BVS Orientation Unit

(Training completed Feb. 3, 1979)

Bolinger, Cheryl, of North Manchester, Ind., awaiting assignment

Dunkelberger, Bonnie, of Loysville, Pa., to Koinos House, Adrian, Mich.

Hacker, Kevin, of Ephrata, Pa., to The Palms, Sebring, Fla.

Snavely, Loraine, of Fruitland, Ida., to Dundalk Church Youth Services Program, Baltimore, Md.

VanLandeghem, Dawn, of Norristown, Pa., to Mother Goose Day Care Center, Elgin, Ill.

140th BVS Orientation Unit

(Training completed Mar. 7, 1979)

Alwine, Clyde and Alice, of Stahlstown, Pa., to Brethren Village, Lancaster, Pa.

Fruth, Carl, of Fostoria, Ohio, awaiting assignment

Hanley, Richard, of Cedar Falls, Iowa, to Brethren Village, Lancaster, Pa.

Joseph, David and Mary, of Onekama, Mich., to Flat Creek Church of the Brethren, Flat Creek, Ky.

Kelly, Ellen Davis, of Boynton Beach, Fla., to Pleasant Hill Village, Girard, Ill.

King, Rufus, of North Manchester, Ind., to District of Michigan, Consultant on Aging.

Marshall, Virgil, of Adel, Iowa, awaiting assignment

Sanko, Marilyn, of Manheim, Pa., Elgin, Ill.

Williamson, Murray and Ruth, of Wenatchee, Wash., to Brother's Redevelopment, Inc., Denver, Colo.

Wort, Olive Grace, of Sebring, Fla., to The Palms, Sebring, Fla.

Licensing/ Ordination

Anderson, Elmer E., licensed Feb. 25, 1979, Meadow Branch, Mid-Atlantic

Edwards, Kenneth L., licensed March 10, 1979, Pleasant View, Southeastern

Foust, Robert, licensed March 18, 1979, Marion, South/ Central Indiana

Goldizen, Thomas L. (Sam), ordained March 11, 1979, Knobley, West Marva

King, John Bruce, licensed March 11, 1979, Los Angeles, Imperial Heights, Pacific Southwest

Liller, Mark Wesley, licensed March 25, 1979, Happy Corner, Southern Ohio

Steele, Randy Lee, licensed at Yorkana, New Fairview, Southern Pennsylvania

Pastoral Placements

Bantz, Floyd E., from Roaring Spring, Middle Pennsylvania, to Lancaster, Atlantic Northeast

Barkdoll, Stanley G., from Clovis, Southern Plains, to Rodney and District Minister of Nurture, Michigan

Bowman, Lee, from other denomination, to New Enterprise, Middle Pennsylvania

Carter, Phyllis, from Bethany Seminary, to York Center, Illinois/Wisconsin, interim

Craig, H. Smith, from other denomination and student, to Eagle Creek, Northern Ohio

Edwards, Ova, to Coulson, Virlina

Hess, Cecil D., from Uniontown, Western Pennsylvania, to Greencastle, Southern Pennsylvania

Hostetler, Tom, from Bethany Seminary, to Lone Star, Western Plains

Houff, James Lee, from St. Petersburg, Florida/Puerto Rico, to Eden, Virlina

Juillerat, Virgil, from secular, to Sugar Creek, South/Central Indiana, part-time

Kindy, Dean, from Chippewa, Northern Ohio, to Lake Breeze, Northern Ohio

Kinzie, Tom, to Springfield, Illinois/Wisconsin

Layman, Frank B., from secular to Monte Vista, Virlina, part-time

Meyer, Ammon B., to Mount Zion, Atlantic Northeast, interim, part-time

Mitchell, S. Earl, from Bethlehem (interim) and Monte Vista, Virlina, to Bethlehem (only), Virlina

Mitchell, Vernon D., from Mountville, Atlantic Northeast, to Wenatchee Brethren, Baptist Church United, Oregon/Washington

Mummert, John, from Phoenix 1st, Pacific Southwest, to Garden City, Western Plains

O'Diam, Eva, from Bethany, student, to Olivet, Southern Ohio, intern

Persons, Russell, to Fairview, Northern Ohio, part-time

Rogers, Clifford B., from secular, Pacific Southwest, to Danville, Emmanuel, Virlina

Wedding Anniversaries

Anderson, Mr. and Mrs. Noah, Mount Pleasant, Ind., 70

Blough, Mr. and Mrs. Dorsey, Waterloo, Iowa, 62

Blough, Mr. and Mrs. Sterling, Windber, Pa., 50

Boyd, Mr. and Mrs. Henry J., Sebring, Fla., 50

Brightbill, Mr. and Mrs. Hiram, Cleona, Pa., 51

Burr, Mr. and Mrs. Kenneth R., North Manchester, Ind., 52

Custer, Mr. and Mrs. Joe, Quinter, Kan., 50

Fahnestock, Mr. and Mrs. Nathan, Bethel, Pa., 60

Flora, Mr. and Mrs. Jonas, Boones Mill, Va., 60

Flory, Mr. and Mrs. Glen, McPherson, Kan., 50

Gassert, Mr. and Mrs. Lowell, Lebanon, Pa., 56

Hartley, Mr. and Mrs. George, Harleysville, Pa., 60

Hess, Mr. and Mrs. Frank, Pleasant Hill, Ohio, 67

Huffaker, Mr. and Mrs. Perry, Greenville, Ohio, 56

Johnson, Mr. and Mrs. Royal, Waterloo, Iowa, 53

Kaylor, Mr. and Mrs. Roy B., Elizabethtown, Pa., 56

Lehman, Mr. and Mrs. Hobart Weaver, Windber, Pa., 58

Leonard, Mr. and Mrs. Harvey, Pleasant Hill, Ohio, 50

Lichty, Mr. and Mrs. Clark, Waterloo, Iowa, 56

McRoberts, Mr. and Mrs. Roy, Copemish, Mich., 60

Martin, Mr. and Mrs. Clyde, Hagerstown, Md., 55

Mathis, Mr. and Mrs. Jeff, La Verne, Calif., 60

Noll, Mr. and Mrs. Bud, Pleasant Hill, Ohio, 50

Petry, Mr. and Mrs. Earl, West Manchester, Ohio, 66

Redmond, Mr. and Mrs. Fred, Quinter, Kan., 50

Shumaker, Mr. and Mrs. Eugene, Ontario, Calif., 50

Simmons, Mr. and Mrs. Claude, Knob Creek, Tenn., 60

Sollenberger, Mr. and Mrs. Noah, Glendale, Calif., 70

Tannreuther, Mr. and Mrs. Orville, Waterloo, Iowa, 59

Thompson, Mr. and Mrs. W. O., Eden, N.C., 50

Whitehead, Mr. and Mrs. Dale, Warsaw, Ind., 50

Whitehead, Mr. and Mrs. Earl, Warsaw, Ind., 54

Whitehead, Mr. and Mrs. Galen, Nokomis, Fla., 55

Wickersham, Mr. and Mrs. Clarence M., Wilmington, Del., 50

Wickert, Mr. and Mrs. Reuben D., Astoria, Ill., 59

Yoder, Mr. and Mrs. George, New Paris, Ind., 50

Deaths

Anderson, Mina, 82, Rocky Ford, Colo., March 14, 1979

Andrews, Fred, 71, Sequim, Wash., March 4, 1979

Bennett, Glenn, 74, Bradenton, Fla., Feb. 25, 1979

Bernhard, Ruth A. Bowers, 62, Elizabethtown, Pa., March 17, 1979

Brown, Glennon C., 70, Morristown, Tenn., May 16, 1978

Brubaker, Steven Ray, 31, Holmesville, Neb., Dec. 28, 1978

Carpenter, Howard, 95, Beatrice, Neb., Sept. 4, 1978

Crumley, William Landon, 92, Ewing, Va., March 18, 1979

Cutlip, Sam, 76, Ashland, Ohio, Feb. 15, 1979

Diehl, Flossie Garkey, 84, Mount Morris, Ill., March 31, 1979

Elder, Charles, 40, South Bend, Ind., Nov. 29, 1978

Fitzwater, Lawson L., 59, Hillcrest Heights, Md., March 13, 1979

Flory, Raymond William, 58, Harrisonburg, Va., March 31, 1979

Henry, Marie, 75, Greenville, Ohio, March 4, 1979

Johnson, Royal E., 80, Waterloo, Iowa, Apr. 8, 1979

Karlson, Walter, 87, Kingsley, Iowa, March 10, 1979

Keplinger, Evelyn, 84, Maysville, W. Va., Jan. 5, 1979

Knieriem, Inez Vera, 51, Wilmington, Del., Apr. 3, 1979

Lewis, Gertrude, 88, Lewiston, Minn., Oct. 13, 1978

Long, Joseph Winn, 87, Warrensburg, Mo., Feb. 28, 1979

Longanecker, Elwood J., 66, Columbiana, Ohio, March 4, 1979

Maystorvich, Paul, 56, Windber, Pa., Feb. 2, 1979

Miller, Arthur M., 85, McPherson, Kan., March 20, 1979

Miller, Pearl Cupp, 99, Bridgewater, Va., Feb. 23, 1979

Moss, Patricia Jean, 15, Dixon, Ill., March 28, 1979

Newcomer, Edwin C., 78, Waynesboro, Pa., March 10, 1979

Ottinger, Marilynn Ruth, 33, Knoxville, Md., March 24, 1979

Phillips, Elizabeth Virginia, 67, Knoxville, Md., March 16, 1979

Richardson, Ernest R., 81, Eden, N.C., Oct. 29, 1978

Royer, Rudy, 82, Dallas Center, Iowa, Jan. 19, 1979

Schmidt, Celia, 77, Lewiston, Minn., Sept. 29, 1978

Shaffer, Roy, 84, Beatrice, Neb., Jan. 9, 1979

Snavely, Everett H., 86, Waterloo, Iowa, Jan. 30, 1979

Snowberger, Shirley K., 42, Waynesboro, Pa., March 28, 1979

Spurrier, Bill, 26, Silver Spring, Md., March 4, 1979

Strate, Mary Beehler, 66, Litchfield, Neb., Jan. 9, 1979

Thacker, Genevieve, Mollohan, 69, Harrisonburg, Va., March 29, 1979

Theal, Samuel, 94, Hummelstown, Pa., March 10, 1979

Thompson, Orrile Droud, 84, New Paris, Ohio, March 19, 1979

Thorne, J. Van, 79, Maysville, W. Va., March 21, 1979

Tobias, Nellie L., 95, Middlebury, Ind., Feb. 13, 1979

Wareham, Ethel Stoner, 72, Martinsburg, Pa., Dec. 2, 1978

Whitmer, Bertha Glick, 87, Bridgewater, Va., Oct. 14, 1978

Wilson, Kate, 73, Lewiston, Minn., May 17, 1978

On war, nuclear energy, ERA, greed,

Sarah Alexander-Mack

The case for a small war

The morning newspaper carried a story that the registration of men for the military draft might soon be resumed. I was anxious to get the view of our district peace counselor, Wilburn Muggins, on this development. I found him in his backyard blacksmith shop, where he spends much of his time these days.

"Well, what do you think, Wilburn? Young men may again be required to register for the armed services. Isn't this terrible?"

But Wilburn was positively beaming. "I'm not so sure, Sarah," he grunted, looking up from his work. "Actually, I'm delighted. Ending registration has really hurt the peace movement."

"Surely you must be kidding," I said. "Why, your whole life has been devoted to . . . "

"Look at it this way, Sarah," he interrupted. "In the past two years little has changed. The armed forces remain intact, recruitment is still going on, the defense budget is rising, we've had wars and rumors of wars. And you know as well as I do that conscientious objectors are less likely to declare themselves without the necessity of registration."

Wilburn was obviously wound up. "But what really has me worried," he said, "is that the peace movement might fold up. You know, Sarah, that the Brethren don't do a very good job at working for peace in times like these. They think the job has been done."

I was a bit taken aback. "Yes, I see what you mean," I told him, hardly convinced. "We need something to keep the peace issue alive between wars. I can sense the apathy today. What has become of the street marches and protest demonstrations?"

"That's right," Wilburn said. Why, students are actually studying again. It's a disgrace."

"And we're running out of nominees for Brethren Peacemaker of the Year awards," I observed, while Wilburn continued pounding the red hot metal over his anvil with even greater vigor.

"How will those who are rising in the ranks of Churchdom receive their 'peace credentials' without a war to oppose?", Wilburn countered. "They need that 'in the trenches' experience in the peace movement if they are to be effective should another war come along."

Wilburn was visibly excited by our conversation, and I was a little sorry I had brought up the subject. He was perspiring heavily from the fire on the hearth and the energy he put to his task, and I mopped his forehead with his kerchief.

"Here, turn the other cheek," I told him, and he did so willingly, as I wiped the perspiration from his face.

"But what do you suggest, Wilburn?" I asked.

"What we need is a small, clean war," he responded.

"Surely you must be kidding?"

"Oh, I don't mean anything where anyone would get hurt," he said. "We'd hurl a few insults, then a quick escalation of hostilities, and before you know it there'd be people marching in the streets again, demanding peace negotiations," he grunted between blows with his hammer.

"The issues would be debated in the press, and once again the need for peace would be articulated and 'peace in our time' proclaimed . . ."

I had to interrupt, "But who would we go to war with?"

"I've thought about that. We could pick a fight with California. Out there they act like a different country anyway. We could occupy Disneyland for a time, the people would have an issue to rally around, and peace would again be an issue."

Wilburn's comments were more than I could take, and I figured that he was suffering from peace fatigue. I watched his work at the forge, and realized that Wilburn was turning out plowshares and pruning hooks.

Wanting to change the subject, I asked Wilburn what he would do with them.

"Sell them, what else?" he asked.

"But surely you'll donate them to needy people?"

Wilburn looked up, his hammer in midair: "What, with the price of swords and spears these days?" □

Sarah Alexander-Mack is the nom de plume of a Brethren contributor whose name, upon request, is withheld.

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

Leonard C. Carter

Making the world safe for children

To split the atom started out as a dream in many scientists' minds. Then it came to be reality. Soon, though, it turned out to be more than scientists could handle. Questions arose that could not be answered. For instance, what to do about atomic waste—how can it be stored safely for the millions of years it takes to lose its radioactivity?

When I first learned about nuclear energy, I thought, "Great! A good energy source for the future." I thought about outer space travel with nuclear fuel. Then the movie, "The China Syndrome," came out. I went to see it and found it fascinating. At the same time, the Three Mile Island nuclear power plant in Pennsylvania had trouble and began leaking radiation into the atmosphere.

After seeing "The China Syndrome" I became interested in how the real world handles nuclear energy. I started to collect the newspaper articles related to the Three Mile Island accident and articles about other incidents involving nuclear accidents—everything I could lay my hands on. Reading the papers I found that "The China Syndrome" story and the accident at Three Mile Island were the same. It really *did* happen! It was a shock to me!

The most disgusting part of Three Mile Island and "China Syndrome" was that the profit of a few persons was more important than the safety of millions. This was made obvious by the comments officials from the power plant made in trying to protect the power plant. They made statements about the accident just the opposite of those made by the NRC. I wondered if I could trust the people who make a profit from the nuclear power plants.

peace tax

Nuclear research should be done in laboratories to find cleaner ways and safer ways of using nuclear energy, and to find effective ways of getting rid of the waste. If these cannot be done, we should forget about nuclear energy and turn to solar energy instead.

Children would like to have a word, too. It is our generation which is going to suffer from the mistakes of the adults. So, please, *do something!* ☐

Leonard C. Carter is a 13-year old member of the Daleville (Va.) congregation.

Blaine Miner

Three Mile Island: What's the cost?

The late March incident at Three Mile Island was traumatic for me. The ordeal of having to leave the Elizabethtown College campus at a moment's notice, the threat of mass evacuation, the disruption of everyday life by both rumor and fact—are these and other experiences the cost we want to pay for cheaper energy? Anxiety, genetic damage, death—are those the cost? Let us count well the cost.

Three Mile Island makes the challenge to seek a simple life-style more apparent than ever. We need to become less dependent on existing energy sources. I am not an avid simple life advocate—my current life-style haunts me—"who is my neighbor?" In the case of Three Mile Island and other possible accidents, my neighbors are those who live near nuclear energy plants.

The scripture on which master to serve came alive in south central Pennsylvania. Have I become a servant to material wealth, do I endanger my neighbor by forcing the building of another nuclear energy plant? I like my life-style, but to continue it is folly.

I thank God that the worst that could happen at Three Mile Island never happened. But for the future Three Mile Island, Brethren should write their legislators at state and national levels to urge re-evaluation of nuclear energy production.

If the cost of what happened at Three Mile Island is acceptable, then the cost of nuclear energy is not cheap at all. ☐

Blaine Miner is a May graduate of Elizabethtown College, Elizabethtown, Pa., and a member of the Highland Avenue congregation in Elgin, Ill.

Roberta Holiday

ERA is a fraud posing as rights

I disagree wholeheartedly with the conclusion that Jesus' view and treatment of women is reason for churches to support the ERA (that is, put time, money, effort, whatever into its passage.) (See "Jesus a Feminist?" February MESSENGER.)

The Bible not only clearly states that men and women are equal in God's sight. It also places equal importance on the God-given roles of men and women to the "healthy" structure of marriage and family. I believe God's purpose in stressing this goes beyond the needs of the family to the nation. A nation of "healthy" families is a healthy nation, as it puts well-adjusted, mature minds into government. That's where the church has failed royally. The church needs to be putting its time and energy into the training of men and women on the basis of the passages cited in the article and many others. It needs to stress the importance of the God-given roles and gifts of both men and women and the necessary respect for each.

ERA is a fraud. It will never give women the freedom they seek and long for. Sure, it may speed up the process of getting some women into coveted offices, but women fighting so hard for these things will still lack the satisfaction they seek.

John Beckett, writing for *Intercessors for America* newsletter, states that a leader of the women's movement revealed that she and many others would not be in the movement if they had satisfactory home-life structure—"strong husbands who loved them and cared for them." I believe research would reveal that the majority, if not all of those women who have found their peace with God and have learned the "secrets" of creating a happy home and fulfilling life—married or single—are not pushing for ERA, at least not for themselves.

Some feminists, Eliza Paschall for one (former secretary of NOW) has moved from a pro to a con position, stating that the amendment won't give women anything they don't already have. What they really need is information on their present rights.

CLASSIFIED ADS

TRAVEL WITH A PURPOSE—See the Passion Play and spend 15 days touring Europe in July 1980. Join Anna Mow, Wendell Bohrer and Joan Bohrer as your tour hosts. Visit Schwarzenau, Oberammergau, visit Worms, enjoy river boat ride on the Rhine River and visit Reformation Park in Geneva. (Price $1499.) For information write Wendell Bohrer, pastor, 96 Penrod St., Johnstown, PA 15902. (814) 536-1811 or (814) 266-2629.

TRAVEL—Dr. Desmond Bittinger and Dr. Ed Bontrager invite you to join in a Christian Heritage Tour to Europe featuring Oberammergau Passion Play. Highlighting "New Call to Peacemaking"; features spots sacred to Brethren and Mennonites, incl. Schwarzenau, Zurich. 15-day tour, departs July 29, 1980, incl. Amsterdam, Cologne, Frankfurt, Munich, Innsbruck, Venice, Swiss Alps, Lucerne, Berne, Paris, Brussels, much more. Because of Passion Play, early deposit of $50 required; fully refundable. Discount of $50 available. Contact Rev. Ed. Bontrager, 502 S. Ross, Santa Ana, CA 92701. (714) 543-1569.

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Christ's rule encompasses every aspect of life. He is gathering a community and leading it himself. Publishers of Truth, 1 S 147 Third St., Lombard, IL 60148

prayer calendar

Activities of the church undertaken with the guidance of God's Holy Spirit lead toward fulfillment of God's will, whether they consist of preaching the gospel, ministering to spiritual and temporal needs or working for social justice. Not the least important ingredient in the effort to bring all things into harmony with God's will is prayer.

You are invited to suggest items to the Prayer Calendar for inclusion. Such items should express concerns wider than local ones. Prayer for persons or programs known only by a particular congregation may perhaps be most effectively made within the congregation where the needs are best known. Send items to Prayer Calendar, Parish Ministries Commission, Church of the Brethren General Offices, 1451 Dundee Avenue, Elgin, IL 60120. The compiler of the Prayer Calendar, Glen Norris, will give consideration to all requests submitted and will select items for inclusion in the monthly prayer list.

You are encouraged to give prayer support to the following:

July prayer calendar

July 1-7: Annual Conference, July 3-8, in Seattle, Wash.; the unity of the church; the delegates making decisions; newly elected officers and General Board members.

The President of the United States, members of Congress and other public servants as they face issues confronting our nation.

July 8-14: Those who recently assumed duties as members of the General Board staff: Janine Katonah, new member of the Stewardship Enlistment Team; Robert E. Faus, Ministry Consultant; and Jacqueline D. Driver, Health and Welfare Consultant.

The plight of the "boat people" of Southeast Asia and Brother Galen Beery, working with them.

William R. Eberly, as he takes on the duties of his office as the moderator of Annual Conference.

July 15-21: Brethren Volunteer Service orientation at Flat Creek, Ky., beginning July 15 and continuing for five weeks.

Brethren Life and Thought and its editor, Edward K. Ziegler, as the journal begins its 25th year of publication.

The Southern Plains District meeting in conference July 19-22.

July 22-28: Ron Petry, who concludes his service as a member of the Stewardship Enlistment Team of the General Board staff, and assumes the pastorate of the Sebring, Fla., Church of the Brethren.

The land and its resources, with thanksgiving for its bounty and beauty; and for those engaged in keeping us aware of faithful stewardship in its use.

The Northern Plains District Conference, July 27-29.

July 29-Aug. 4: The Missouri, Southern and Arkansas District and its conference August 3-4.

Persons and institutions striving to overcome world hunger.

The Brethren camping program in your district. ☐

opinions

She also states that those *for* the amendment don't even agree on what it means.

Some ERA supporters say that women just need the right to be "free to choose" whether or not they work in or out of the home. (Children with the deepest problems are those whose parents gave to their work the time and attention so desperately needed by their children.) But I can hardly believe that's a problem anyway, at least one that the amendment would solve, since so many wives and mothers *do* work fulltime outside the home. That's an issue between husbands and wives, and obviously no amendment will ever solve the internal problems. That's where training from the church must come in.

Some radicals believe that the institutions of "love-marriage, family, heterosexual sex and religion" must be destroyed for complete freedom.

Another radical group of supporters (400) met together in California to study female deities. Some indicated that they would be willing to substitute or replace the biblical God with these idols. Passage of the amendment won't do a thing for their special needs, but the church *can*.

Other ERA supporters say that those groups are only a minority; but the amendment is so open-ended that it leads to that kind of confusion, and may, as many feel, result in more problems than good for women (and men, too).

Tactics used by ERA supporters to force ratification, such as boycotts, are far from being biblical; they are sinister.

It is a real blow to society that men and women find themselves in conflict and competion rather than working together as God planned. One or the other (conflict or unity) will always begin in the home.

I was raised in the Church of the Brethren and love it for what it has done for me, but sometimes I think it goes "off the deep end" for social concerns without recognizing and working on the source of the problems. All churches should wake up to the real need and begin getting to the heart of the problem, rather than chasing after ambiguous "rights" which no one seems to understand (and, according to polls, most women don't want anyway).

For an unbiased and open interview with the leaders of the Pro-ERA and anti-ERA forces, read the November 1978 *Moody Monthly*. ☐

Roberta Holiday is a member of the Mennonite Church in Grand Rapids, Mich.

Beverly Ott

Americans crucify the Lord each day

More than half of US foreign aid is actually "gifts" of weapons. Meanwhile people starve throughout the world. Instead of providing food or aid in the form of education to teach people to grow their own food, we *give* them weapons and *sell* them food. We have sent CIA agents to Chile to teach them how to torture their political prisoners. This is our foreign *aid.*

Many of our big corporations now have branches in South America and other developing countries where labor is cheap and the people exploitable. "Good" Americans have taught them to raise bananas, sugar cane and coffee on their land to sell at low prices, but they no longer have room to grow food for themselves. They starve. We *sell* them food though—what they can afford. Meanwhile, currently we are destroying surplus potatoes in Idaho because of low prices.

I am a farmer's daughter—I know what that means too. But is this justice? Is it right? Should people starve because of our greed for money? Where are our values? Does the technology of weaponry and the fact that we can now destroy the world umpteen times over come before the lives of human beings? As Erich Fromm states, "Man is the only primate that kills and tortures members of his own species without any reason, either biological or economic, and feels satisfaction in doing so."

Must we continue the genocide and exploitation of our own kind? If this society is based on Christian ideals and ethics, then where is Christ? Sure, he was exterminated with the Jews in World War II, but today he starves in Third World countries. He is tortured and shot by the guns our technology has supplied. A cross seems to be a more simple and humane way of dying than the way we "rich Americans" crucify our Lord each day.

Something must be done—we cannot sit along the sidelines and allow our elected officials to care for the issue alone. We must become aware and informed, concerned about the rights of all people in our world. Each individual has a share of the responsibility. We can do something together. It is our duty to make our minds known to our legislators on the issue and to keep well informed. (More information on this and what we as citizens can do is available by writing: Institute for World Order, 1140 Ave. of the Americas, New York, NY 10036.) ☐

Beverly Ott is a student at Manchester College, North Manchester, Ind.

David and Annabelle Fouts

WPTF: Money for urgent needs

We urge support of the World Peace Tax Fund Bill (HR 4897) for these reasons:

We are among the approximately four percent of the United States taxpayers who are conscientious objectors to war for religious or moral reasons. We believe there is no evil in the world that justifies the terrible destructive power of modern warfare. Our government recognizes the conscientious objection status by allowing us to do constructive non-military activities (alternative service) in lieu of military service. However the government is inconsistent in making us pay that portion of our federal taxes which provides financial support to military activities, including present defense costs, veterans' benefits and national debt interest on previous wars. Altogether, this amounts to about 50 percent of our federal income taxes.

We believe it is a violation of the Fifth Amendment of the United States Constitution to force people to pay for war when religious convictions tell them all are children of God and they must not resort to violence against each other. Returning good for evil is the higher code by which these Christians live.

The tax money that would be diverted to the World Peace Tax Fund from conscientious objectors would establish a fund to promote world peace. Although small in comparison to the amount of money spent by the military, this would be a start toward eliminating war as a means of settling international disputes. Ultimately, as the threat of war decreases, more money will be available to help solve such urgent problems as world hunger, revitalization of American cities and the development of alternate energy sources. ☐

David and Annabelle Fouts are members of the Trinity Church of the Brethren, Baltimore, Md.

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editorial

'A cruel and unusual thing'

I wound up as an editor, but what I always wanted to be was a political cartoonist. With that ambition thwarted, I find an outlet by sometimes communicating my opinions to friends on matters great and small through cartoons. One of the favorite characters I draw to suggest what's in store for "them as steps out of line" is a black-hooded executioner from medieval times testing the edge of his great ax while he smiles wickedly in anticipation of his task. I would like to think my barbaric symbol out of tune with today's world. But, no.

May 25, 1979: In an austere death chamber at the Florida State Prison a black-hooded executioner watches his hapless victim, gagged and hooded, and strapped in an old oak chair. Without warning, the executioner throws a switch and sends 2,300 volts of electricity through the bound man's body. The body lurches. The hands contract and begin to blacken. Smoke rises from his lower legs. Three times the electric current zaps through the prisoner's body. In the words of an onlooker, "He sizzled and sizzled again. . . . We sat there and watched a cruel and unusual thing."

We use electricity today instead of an ax and, thoughtfully, we now exclude the public from our executions. Otherwise, the hooded executioner doing our killing for us is contemporary, not a medieval phenomenon preserved only in cartoons and horror films.

John Spenkelink's execution may well open the way this year for the killing of up to 40 prisoners on death row in US jails. Certainly there is little to impede this trend if the public is not aroused to make an outcry.

That prospect is dim. Public opinion polls show that 70 percent of Americans favor the death penalty, almost a 180-degree turn from the attitude of the 1960s. In part, that turnabout is due to the terror of violent crime which grips our nation. Another factor is the desire for vengeance, for retribution, the barbaric measure for measure logic against which the Christian Church teaches love and forgiveness.

As in many other causes, most churches are ahead of their constituencies in opposing capital punishment. Some fundamentalist groups proclaim that "the Bible teaches capital punishment," and support death penalty legislation. But most major religious denominations and agencies interpret the Word of God to be against capital punishment. The Church of the Brethren is among these, Annual Conference having spoken decisively in 1957 and 1959.

I have no problem supporting our church's stance. The Christian message is rendered meaningless if one person's life is judged less valuable than another, whether an "enemy" in war or a condemned murderer on death row. Even if capital punishment could be proved an effective deterrent against murder and other crimes, it would not begin to justify the practice.

Frustrated we may be as crime rates soar. But we must seek ways of curbing crime which are consistent with the gospel vision of respect for life, for Christ's message of God's healing love. The Lord came to save and not to destroy.

The Supreme Court of our land maintains that capital punishment is not "cruel and unusual." I'll buy that it is not "unusual"—unfortunately. But, "cruel," yes, and not only that, but inexcusable in a society which has access to the gospel of Jesus Christ.

Americans are so convinced of the superiority of their decadent culture and so pitifully ignorant of other comparatively crime-free countries, that they overlook viable solutions to a peculiar US problem. For starters, I suggest we outlaw capital punishment, get off the retribution kick in dealing with prisoners and put gun control laws on the books and into practice. That will do more to protect us against killers than all the electric chairs now at our disposal.

The sight of a black-hooded executioner destroying a fellow human being is, indeed, "cruel." But let us not just make it "unusual" as well; let us make it unheard of.—K.T.

Yeast, Salt and Secret Agents

Kenneth L. Gibble

Everybody likes a story, for stories recount familiar experiences about life in a way that involves the listener as a participant. A good storyteller has the ability to transport his audience to the setting and the substance of an event or happening now history.

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Kenneth L. Gibble is pastor of Ridgeway Community Church of the Brethren, Harrisburg, Pennsylvania.

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" . . . In the midst of experiences such as picking beans, family squabbles, church meetings and checking the pulse of a dying patient, I have often been brought to my spiritual knees by the wonder of how God communicates the divine to us in the commonplace . . . I pray that God might use something contained in this little book to open a window in your life through which He might shine more brightly than before."

Mary Sue H. Rosenberger, Louisville, Ohio, is a registered nurse, mother of two children, and the wife of a Church of the Brethren pastor.

Some of the topics are: *Meditation on the Evening Paper* • *Too Tired to Pray* • *The Love Cake* • *Rat Race* • *Trust and Teddy Bears* • *Supermarket Survival* • *Weed-pulling* • *Lesson in a Loaf* • *Worship and the Bean Patch* • *Home-canned Theology* • *Sunday's Surgery* • *Gimmicks and Grace* • *Meeting of the Bored* • *Ruts and Redemption.* **$3.95**

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AUGUST 1979

LOVE
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Cast Thy Bread upon the Waters

SPECIAL REPORT:
ANNUAL CONFERENCE
IN SEATTLE

Seen in Seattle . . .

Above and below: *General Secretary Bob Neff mixes with conferencegoers and huddles with Bethany's Grady Snyder and Warren Groff.*

Top: *La Verne church's Steve Engle directed the Conference choir. The University of La Verne Chamber Singers provided special music.*

Left and below: *Moderator Warren Groff hands the gavel to Bill Eberly and shares in consecrating the new moderator and moderator-elect.*

PARTAKERS
PRO

contents

9 **The Edu-Coach Is Coming.** A new concept in communication will be implemented this fall as the "Edu-Coach" rolls out of Elgin to criss-cross the USA, demonstrating and exhibiting to local churches the resources and services available at the General Offices for local educational programs. Special Report by Kermon Thomasson.

10 **Live Oak: No Dead Wood Here.** Live Oak church in California found new life when the congregation began to seek creative and relevant ways to serve the community and to demonstrate to its youth love, service and partnership. Story and photographs by Bob and Mary Baucher.

13 **Annual Conference in Seattle.** Sixteen pages of photographs and reports tell how it was at the 193rd Annual Conference, in Seattle, Wash.—the setting, the sessions, the decisions, the sideshows. A team of MESSENGER staff and outside writers tell the story, complemented by photographs by Randy Miller and Nguyen Van Gia.

29 **Christian Life-style Survey.** The General Board's Task Force on Christian Life-style is gathering information on life-style changes which Brethren have undertaken or are considering. A questionnaire is provided for readers to complete and return.

In Touch profiles Robert A. Houff, Elizabethtown, Pa.; Henry Jasiorowski, Warsaw, Poland; and Edith Barnes, Elgin, Ill. (2) . . . **Outlook** reports on Bethany graduates. World Radio Conference. New King James Version. New Windsor anniversary. Nigeria church growth. New Call to Peacemaking. UN Seminar. Bethany faculty. Conscription. New code for South Africa (start on 4) . . . **Underlines** (7) . . . **Resources,** "Illness," by Robert P. Blake (31) . . . **Film Review,** "The China Syndrome: Facing Nukes and News," by Stewart M. Hoover (32) . . . **Pilgrim's Pen** (33) . . . **Opinions** of Dick Miller, Fred W. Benedict, Steve Longenecker (34) . . . **Prayer Calendar** (37) . . . **Turning Points** (38) . . . **People & Parish,** "Live From the Upper Room," by Fred W. Swartz (39) . . . **Letters** (40)

Note: We regret the lateness of this August issue. With Annual Conference a week later than usual, we had to delay publication to include the Conference section of this MESSENGER.—THE EDITORS

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page one

See you in Seattle! That has been the "in" phrase around the Elgin General Offices for the past several months. Bumper stickers proclaimed it, letters closed with it, committee meetings raised alarms with it. In the final pre-conference days in June, staff called it out to each other in the halls as one by one they cleared their desks and headed off into the sunset.

Something about faraway aspects of Seattle generated unusual enthusiasm for the Big Meeting this year. After all, Seattle isn't a city you pass through every day. You have to be sure to turn right in Seattle if you are bound for Alaska from Dunkerland, but for most Brethren the great Pacific Northwest is unfrequented territory.

San Juan
Puerto Rico

Perhaps it was the exotic location and the distance from Brethren centers that made this year's conferencegoers eager to be in the diminished throng on hand. Perhaps, too, it was a nagging feeling that what with fuel shortages and other omens of impending life-style changes this might be one of the last chances to pack up the family and head out for a distant Annual Conference.

That last thought leads me to make a modest proposal for a future Conference: The next time we are due for a southeastern Conference location, why not make it San Juan, Puerto Rico? Just think of the benefits which would accrue! It would be in the very best interests of our Misión Mutua thrust. It would raise our awareness of our Puerto Rican brothers and sisters, to say nothing of our Hispanic Brethren in general. It would get us off the dangerous highways and out of fuel-guzzling cars, campers and mobile homes. And it would be our first Conference outside the 50 States since Calgary Conference in 1923. Tour buses could shuttle us out to Castañer to see the church, hospital and community made famous by Brethren Service. And we could soak up Spanish culture and the charm of historic old San Juan (to say nothing of sun on the beaches).

There is one departure from the usual schedule which we would suggest: For the benefit of Elgin staff, who suffer eight-foot annual snowfalls and sub-zero temperatures for weeks on end, let's have the San Juan Conference at the end of January! Okay? See you in San Juan!—THE EDITORS

in touch

Robert A. Houff: Putting lives together again

Robert A. Houff is tall, confident, quiet spoken and conveys with his eyes a sense of understanding and caring. He is the kind of person you feel comfortable enough with to share feelings. He is empathic yet optimistic and firm in his response. He is an enabler.

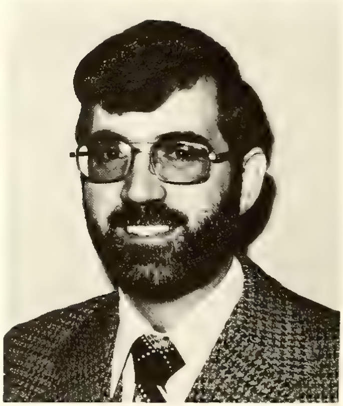
These characteristics make Bob Houff, a 31-year-old member of the Elizabethtown (Pa.) Church of the Brethren, successful and appreciated in his current vocation—secondary school teacher at the Elizabethtown Hospital for Children and Youth.

Since his graduation from Elizabethtown College in 1970, Bob has been involved in ministry to junior and senior high youth, most of whom are hospitalized by an orthopedic injury. Some of Bob's students are bedridden, others are in wheelchairs or walking in braces. They may have temporary physical impairments or be handicapped for life. They usually enter the hospital for an extended convalescence.

"I am a member of the hospital's rehabilitation team," Bob explains. "Most of the patients have spinal cord injuries usually resulting from sports, automobile or motorcycle accidents. There are varying degrees of paralysis. My task is to help them continue their education program and assist in instilling confidence."

"It takes a lot of patience," says Bob. "A person who has suffered an abrupt debilitating injury is not ready to jump into work again. Moreover, there is the normal process of 'why me' and a strong reaction to that. We have to help patients as they go through the stages until they reach the point where they see the future and what they can do.

"They often need to be pushed to recognize their potential," he notes. "They have developed a mind set in which they try to get away with things, to play on the sympathy they have received to do less than they are actually capable of doing."



Bob's work continues after his patients are discharged from the hospital, helping to integrate them back into the normal public school routine. The hospital believes that immediate placement back into school is the best therapy for the student, even if that means the use of a wheelchair. Bob works closely with the school guidance counselor and helps arrange special transportation and nursing care that may be required as well as prepare the student's peers, teachers and the student for re-entry.

A vital factor in the successful reorientation of a handicapped youth is the support of the student's family, according to Bob.

Bob Houff has found his own faith and hope enriched and strengthened through his special ministry. It has also made him especially grateful for the health and well-being of his own family, wife, Dawn (Shonk), and daughters, Jennifer and Bethany.—F.W.S.

Henryk Jasiorowski:

"I came to America in 1947 expecting to be pushed to accept Protestantism. Old people back in Poland had warned us."

Henryk Jasiorowski laughs as he recalls how his fears were ungrounded. The young student found the Brethren community he lived in friendly and tolerant, but uninterested in proselyting Roman Catholic Poles.

Henryk was in the first group of Polish students in what would become in 1957 a regular program—Brethren Service/Polish Agricultural Exchange. Thirty-two years later he has returned to the US on what he terms a "nostalgia trip" to revisit the places he lived and studied, and to say "Thank you" to the Church of the Brethren.

High on the list of places to visit was the Durand, Ill., farm where Henryk's 1947 host, Glenn Slabaugh, lived and worked. "My first big shock," Henryk recalls, "was to learn that Glenn Slabaugh was a high school chemistry teacher who had turned to farming. I couldn't believe it. In Poland at that time you just didn't cross social barriers like that."

Henryk was impressed, too, that one man with only a couple of helpers could operate a 500-acre dairy farm with 100 cows to milk and care for. "I learned that it was partly possible because of organization and mechanization. But more important was the will of the farmer to do hard work."

Back in Poland after his year in the US, Henryk continued his university training in dairy science to Ph.D. level. His career has been in teaching and today he is rector (president) of Warsaw Agricultural University. He continues to teach dairy science and to pursue research.

hank you' to Brethren

His wife, Barbara, a retired teacher, was a friend of Henryk's in the 1947 group of exchange students.

From 1969 to 1975 Henryk served in Rome with the UN Food and Agriculture Organization (FAO). In that post he traveled widely and gained an understanding of the problem of feeding the world's hungry.

He particularly remembers Thurl Metzger, who was in Poland after World War II and instrumental in arranging the 1947 student exchange. On his 1979 visit to the US, Henryk made a point of visiting Heifer Project International headquarters in Little Rock, Ark., where Thurl Metzger still works to feed the hungry.

Asked if the Brethren's Polish exchange program has significantly helped Polish farming and food production, Henryk points out affirmative evidence, among it himself and three other 1947 exchangees who became university presidents. But more important than that, Henryk says, is the cross-cultural understanding which the exchange program provides. A grin and a handshake from friendly Henryk Jasiorowski affirms that also. —K.T.

Edith Barnes: Facing life purposefully

Writing in *The Gospel Messenger* 50 years ago, Edith Barnes said of her 89-year-old grandmother, "No admonition or instruction is so effective for righteous living as a life itself."

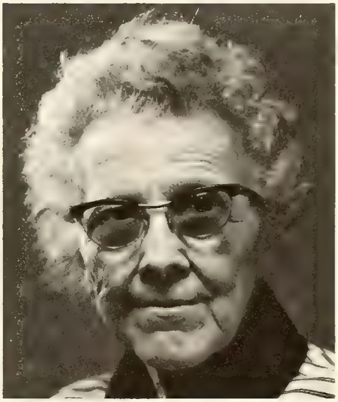
At age 85, Edith of Elgin, Ill., has borne out that observation, for her own life continues to be an example of purposeful living to those around her. For those with a traditional image of a "proper" 85-year-old woman, Edith obliges with the required activities: She quilts one day a week at the church and at home she stays busy making lap robes for nursing homes.

But there is another side to Edith of far greater significance to the church at large. Every Wednesday she spends working at the Church of the Brethren General Offices. There in the Historical Library Edith busies herself answering questions for persons who write to the library for help in genealogy. She pores over the library's shelves of family histories, through local church histories and records, old copies of *The Gospel Messenger*—whatever records necessary to track down the elusive ancestor.

Edith is the daughter of C. D. Bonsack, secretary of the Church of the Brethren Mission Board from 1921 to 1941. She retired in 1959 after 38 years of working with church school publications at the General Offices. Always interested in history, she began to give attention to preserving the Brethren record for posterity. When she was asked to help organize a historical library for the church, Edith replied, "I would like to do this. But I don't want to be paid for it."

Over a period of several years, Edith and other workers have reduced an unorganized accumulation of records to what is becoming a first-rate historical library.

She plans to turn over the genealogy work to another person this summer, but Edith's eyes twinkle as she talks of what she still hopes to accomplish, "before I wear out." She will help identify historical photographs in the library collection and keep working on a file of obituaries gleaned from the earliest Brethren publications to the present. Another project is to make a card index for local church items which appeared in periodicals antedating *The Gospel Messenger*. She also will continue creating indexes for unindexed Brethren historical works.



What is Edith's motivation for her volunteer service? No doubt there has been instilled in her throughout her long life the Dunker devotion to duty. Edith wrote 50 years ago of Catharine Bonsack that to younger people she was an example "of how to face life purposefully." Edith has emulated her grandmother well. —K.T.

Christine Barton

Tiffany Bates

Robert Belcher

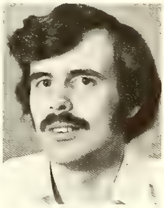
Charles Comer

Jeffrey Copp

Mary Detrick

Scott Duffey

Jeffrey Glass

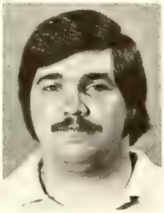


Sharon Guenthner

David Hendricks

Thomas Hostetler

Robert Kurtz



June graduation honors 31 Bethany graduates

Thirty-one persons received degrees during Bethany Theological Seminary's 74th commencement exercises June 3. The ceremony was highlighted by the installation of Dean Graydon F. Snyder to the Wieand Chair of New Testament Studies and the commencement address by Donald E. Miller.

The 10 graduates receiving the doctor of ministry (D.Min.) degree were:

Larry David Fourman, pastor of the Pipe Creek and Beaver Dam Churches of the Brethren (Mid-Atlantic District). B.A., Manchester College; M.Div., Bethany Seminary. Married to Ann E. Fourman; two children.

Kenneth Oliver Holderread, pastor of Big Creek Church of the Brethren, Cushing, Okla. B.S., McPherson College; M.Div., Bethany Seminary. Married to Elsie Lucore Holderread; three children.

Warren William Hoover, executive director of National Interreligious Service Board for Conscientious Objectors; member of Washington (D.C.) City Church of the Brethren. B.A., McPherson College; M.Div., Bethany Seminary. Married to Ruth Lichty Hoover; four children.

Douglas Raymond Loving, pastor of Ridgefield-Crystal Lake (Ill.) Presbyterian Church. B.A., Yale University; B.D., Princeton Seminary. Married to Mary Ellen Kletzien Loving; two children.

Ronald Dean Petry, pastor of Sebring (Fla.) Church of the Brethren. B.A., Manchester College; B.D., Bethany Seminary. Married to Beverly Tobias Petry; four children.

William Keith Roop, pastor of Midland (Mich.) Church of the Brethren. B.A., Manchester College; B.D., Bethany Seminary. Married to Nancy Weimer Roop; four children.

Royal Elmer Speidel, pastor at The Chicago Temple (First United Methodist Church of Chicago). Holds the B.A., B.D., and M.S.T. degrees. Married to Lorrita Speidel; two children.

Arthur Herbert Wille, associate pastor of St. John United Church of Christ, Arlington Heights, Ill. B.A., Elmhurst College; M.Div., Eden Theological Seminary. Married to Cathleen S. Wille.

Thomas Douglass Wilson, General Board staff for churches and communities in transition; member of Highland Avenue Church of the Brethren, Elgin, Ill. B.A., Dillard University; M.Div., Bethany Seminary. Married to Ethel Allen Wilson; three children.

David John Zersen, pastor of St. Mark Lutheran Church, St. Charles, Ill. B.A., Valparaiso University; M.Div., Concordia Theological Seminary. Married to Julie Schmid Zersen; two children.

The 17 persons receiving the master of divinity (M.Div.) degree were:

Christine Dwiggins Barton of Little Home Church by the Wayside, Wayne, Ill. B.A., Aurora College. Married to Wayne Barton. Plans to enter the pastorate.

Robert Tiffany Bates of First Congregational Church, Simsbury, Conn. B.S., George Williams College. Will serve as associate pastor of Plymouth Bethesda United Church of Christ, Utica, N.Y.

Robert Melvin Belcher of Bakersfield (Calif.) Church of the Brethren. B.A., La Verne College. Married to Cynthia Biery Belcher. Plans to move to Carthage, Mo.

Charles Jennings Comer of the Salem Church of the Brethren (Shenandoah District). Holds the A.S. and B.A. degrees. Married to Janet Ryman Comer; one son. Plans to enter the pastorate.

Jeffrey Otto Copp of Columbia City Church of the Brethren (Northern Indiana District). B.A., Wabash College. Married to Connie Rae Copp; two children. Will serve Osceola (Ind.) Church of the Brethren.

Mary Elaine Cline Detrick of Highland Avenue Church of the Brethren, Elgin, Ill. B.S., Bridgewater College; M.R.E., Bethany Seminary. Married to Ralph L.

Kreston Lipscomb

Ellen Martin

Ronald Martin-Adkins

Jeffrey Neuman-Lee

Detrick; one son. Will continue as General Board staff for life cycle ministries and person awareness

Scott Lee Duffey of Hagerstown (Md.) Church of the Brethren, B.A., Bridgewater College. Married to Rebecca Rathbun Duffey. Will serve Long Green Valley Church of the Brethren, Glen Arm, Md.

Jeffrey Eugene Glass of Modesto (Calif.) Church of the Brethren. B.A., University of La Verne. Married to Susan Glass.

Sharon Leigh Guenthner of First United Methodist Church, Downers Grove, Ill. B.A., Carthage College. Will serve Wyanet (Ill.) United Methodist Church.

David Keith Hendricks of Kingley (Iowa) Church of the Brethren. B.A., Westmar College. Married to Anne Lichty Hendricks; one daughter. Will serve Worthington (Minn.) Church of the Brethren.

Thomas Richard Hostetler of Pine Creek Church of the Brethren (Northern Indiana District). B.S., Manchester College. Married to Angela Ditto Hostetler. Will serve Lone Star (Kan.) Church of the Brethren.

Robert William Kurtz of Kent (Ohio) Church of the Brethren. B.S., Manchester College. Married to Jeannie Veon Kurtz; one daughter. Will serve Potsdam (Ohio) Church of the Brethren.

Kreston Rae Lipscomb of the York Center (Ill.) Church of the Brethren. B.A., North Central College. Married to Elizabeth Scudder Lipscomb. Will serve Lower Miami Church of the Brethren, Dayton, Ohio.

Ellen Fisher Martin of Community Presbyterian Church, Clarendon Hills, Ill. B.A., Hanover College. Married to Robert Martin; four children. Will begin doctoral program at Chicago Theological Seminary and continue on staff of Community Presbyterian.

Ronald Ray Martin-Adkins of Champaign (Ill.) Church of the Brethren. B.A., McPherson College. Married to Alice Martin-Adkins. Will do ecumenical campus ministry through United Christian Fellowship.

Burr Jeffrey Neuman-Lee of Park Ridge (Ill.) Community Church. B.S., Loyola University, Chicago. Married to Judith Kay Neuman-Lee. Plans involvement in new church development.

Frank Robert Ramirez of La Verne (Calif.) Church of the Brethren. B.A., University of La Verne. Married to Jennie Elizabeth Ramirez, one child. Will serve Ladera Church of the Brethren, Los Angeles, Calif.

The three receiving the master of arts in theology (M.A.Th.) degree were:

James Darrell Fryman of the Logansport (Ind.) Church of the Brethren. B.S. Manchester College; M.Ed., Kent State University. Married to Teresa Ann Fryman; one son. Will teach special education in Warsaw, Ind.

James Arthur Hall of the Greensburg (Pa.) Church of the Brethren. B.A., Gulf Coast Bible College. Married to Sandie Hall; one son. Will serve Brothersvalley Church of the Brethren, Berlin, Pa.

Margaret Ruth Wolfe of Bridgewater (Va.) Church of the Brethren. B.A., Bridgewater College.

Receiving a certificate in Theological Studies was **Peter E. Gaeding Jr.** of St. Peter United Church of Christ. A.A., Morton Junior College, B.A., Northeastern Illinois University. Plans to enter the pastorate.

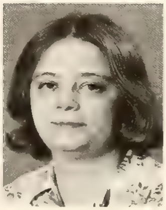
Persons receiving their doctor of ministry degrees during Bethany Seminary's commencement exercises were (from left) Kenneth Holderread, Royal Speidel, Arthur Wille, William Roop, Douglas Loving, Ronald Petry, David Zersen, Warren Hoover and Thomas Wilson.

Frank Ramirez

James Fryman

James Hall

Margaret Wolfe



UN seminar to push life in a global community

"Life in a Global Community" is the theme of a four-day professional growth experience planned this fall for district and national staff, pastors and congregational leaders.

Sponsored by the United Nations office of the World Ministries Commission, the seminar addresses one of the goals for the 80s: "To do justice . . . by supporting efforts to establish a just world order through non-violent means."

During the seminar, participants will learn about the global community of the UN and will observe the agenda and discussions of the General Assembly (expected to be in session during the seminar). They will have opportunities to learn about non-governmental organizations (the Church of the Brethren is a registered NGO), UN specialized agencies and various national missions to the UN as they interact on international issues. The goals for the 80s will be used as a backdrop for examining current international development issues from a Christian perspective.

Dates for the seminar are Nov. 12-15 and participation is limited to the first 35 persons to register. For further information, contact Shantilal Bhagat, UN representative, at the Elgin offices, 1451 Dundee Ave., Elgin, IL 60120, telephone (312) 742-5100.

World Radio Conference draws Brethren interest

Brethren and other groups interested in communications policy are preparing for the World Administrative Radio Conference (WARC). The 1979 WARC convenes in Geneva, Switzerland, in September to consider policies that will affect worldwide telecommunications through the end of this century.

A conference of the International Telecommunications Union (a United Nations-related agency), WARC will bring together representatives of 154 member nations to decide how to distribute scarce airwaves—airwaves needed for broadcasting, satellite, telephone, development and health care communications.

A variety of international pressures and interests are involved in the WARC debate (see MESSENGER, June 1979, page 40, and MESSENGER, January 1979, page 9). The major western and eastern nations are holding out for the status quo whereas less-developed countries are requesting a share of the airwaves to use for their purposes.

The attention of the Church of the Brethren and other church and public-interest groups has been focused in two areas. Stewart Hoover, General Board communications staff, has been working on behalf of the National Council of Churches' Communications Commission to ensure that a church or public interest representative be named to the US delegation to WARC so that the defense establishment and telecommunications industries are not the only US voices raised at WARC. Jim Miller of the Shenandoah District staff has assisted in this task.

Shantilal Bhagat, Brethren UN representative, has spear-headed efforts by non-governmental organizations at the UN to inform less-developed countries of the importance of the WARC process.

Earlier in the summer, the US delegation was named. Persons originally suggested by church groups as acceptable representatives of the public interest were not included. Instead, the public and nonprofit organizations will be represented by Ann Aldridge, a professor at Cleveland State University, and three other persons acceptable to the church groups.

The work spearheaded by Bhagat at the UN has taken a new turn recently as more attention is being paid to the New International Information Order.—S.M.H.

Cuban church representatives visit US Brethren

Six representatives of the Iglesia Cristiana Pentecostal de Cuba (Christian Pentecostal Church of Cuba) visited with US Brethren in June. Their visit was an exploratory step in the process of making the new *Misión Mutua en las Américas* program a reality. Above, René Calderón (left) translates a plaque given to the guests at the Elgin offices in commemoration of their visit. Listening is General Secretary Bob Neff and the representatives: (from left) Tomás Cruz, treasurer; José Augiar, president of the denomination; Irma Batista, president of a district women's unit; Ofelia Zorrilla, national women's work president; and Tomás Tabares, executive secretary of the denomination. Behind Tabares is Avelino González, vice-president of the ICP. The Cubans made their eight-day visit at the invitation of the Provisional Committee for *Misión Mutua.* The Provisional Committee has been charged with finding a partner church in Latin America with whom the Church of the Brethren can enter into a relationship of mutual mission. The ICP is one church which expressed interest in the vision. The six-member Provisional Committee will travel to Cuba in December. No decision on a partner church will be made until the February 1980 General Board meeting.

New KJV editor: Saved old scholarship, style

After more then four years of work by an international team of 119 scholars, editors and church leaders, *The New King James Bible, New Testament* was released to the public in May and June.

Representatives of the publisher say the *New King James* is different from all other modern translations and paraphrases and is *not* a totally new translation. Instead, they say, *"The New King James Bible* project team has applied both Greek and English scholarship to make the historic and popular 1611 King James Version more understandable."

"The King James Version is widely revered for both its style and authority," said Dr. Arthur Farstad, executive editor of *The New King James Bible, New Testament,* "so the scholarly team has focused on keeping the originally intended meaning and poetic beauty of the 1611 version alive in the new version."

The New King James Bible, New Testament reflects the same process of Greek manuscript selection as the 1611 King James Version. Therefore, Farstad points out, it is not merely a casual updating of the King James Version but the result of intense Greek and English scholarship.

Some of the most obvious differences which readers will notice in *The New King James Bible, New Testament,* are the changing of "thee" and "thou" pronouns and their accompanying verbs like "shouldst" and "doeth" to more contemporary forms.

More technical—but critical to making the text understandable—are the changes of a small number of archaic words, of words whose meanings have changed, and of the handling of grammar and punctuation. However, the editors and scholars maintain that, with only minor exceptions, the basic King James Version word order has been preserved.

The sponsors of the project are the Thomas Nelson Publishers and the International Trust for Bible Studies. The Old Testament is tentatively scheduled for completion by 1981.

Church councils oppose return to conscription

The Virginia and Indiana Councils of Churches have approved resolutions opposing any return to conscription.

Acting on a request of the Richmond New Call to Peacemaking group, the Virginia Council of Churches, during its April meeting, voiced its opposition to the reimposition of a military draft. Galen Heckman, pastor of the West Richmond (Va.) church and convener of the Richmond New Call, pressed the body to take a stand after the council's executive committee had decided to leave the matter to the member churches.

In Indiana, E. Paul Weaver, pastor of Union Center church near Nappanee, introduced two resolutions which were adopted by the Board of Directors of the Indiana Council of Churches in May. The first reaffirmed the council's "historic opposition to any form of peacetime conscription or any moves leading toward peacetime conscription."

A second resolution reaffirmed the council's support for universal disarmament and called upon the US government and the United Nations to "work forthrightly and unceasingly for disarmament of all nations." Both resolutions concluded with a prayerful reminder that all persons are "children of One Heavenly Parent" who should live together with peace and justice.

Nigerian church grows; 3,500 baptisms in '78

Ekklesiyar Yan'uwa a Nijeriya (Church of the Brethren in Nigeria) gained nine new congregations and approximately 3,500 new members in 1978. Nine new congregations were created at the recent Majalisa (Annual Conference).

Larry Elliott, Brethren representative in Nigeria, reports that in addition to the 3,500 people who were baptized, approximately 4,000 took the covenant required by the church indicating their desire to become members.

Elliott says the area of greatest growth is the Chibuk area, a heavily Moslem area which has not gained many Christians in the past. Two new churches were created in the North Gunduma (district); four in the Higi area; one in the Marama area and two in the Northeast Gunduma.

underlines

NOT RESIGNING ... The announcement in the July MESSENGER of *Stewart M. Hoover's* resignation from the full-time employment of the General Board was incorrect. Hoover's portfolio has been restructured to a one-third time position to permit him to attend graduate school. He has *not* resigned from staff.

REMEMBERED ... *Allen Yashie Hill,* director of the Ganado Alcoholism Program which was featured in the August 1976 MESSENGER, was killed June 20 in an accident involving a backhoe he was operating. A Navajo Indian, ordained Presbyterian minister and recovered alcoholic, Hill's vision guided the alcoholism rehabilitation program at Ganado which has received Brethren financial assistance through SHARE and personnel assistance through Brethren Volunteer Service. Hill was host and guest director for a 1978 BVS unit in Ganado.

CANNING MEAT ... The annual meat canning project of the *Mid-Atlantic* and *Southern Pennsylvania* districts yielded 10,399 cans of beef chunks and 3,438 cans of broth to be stored at the Brethren Service Center to await use in Third World countries. Sixty-eight animals were slaughtered and canned during the four days of processing April 16-12.

OFFERING WORKSHOPS ... The *Liberty* (Ill.) church offers a workshop on "Ministry to Abusing and Neglecting Families" to other congregations in the Illinois and Wisconsin District. The workshops help participants understand neglecting and abusing families and what can be done to minister to them. A certified social worker and member of the church, *John B. Huggett,* leads the workshops.

AIDING THE COLLEGES ... Manchester College has announced that *Howard* and *Myra Brembeck* of Goshen, Ind., have made a commitment of $500,000 to the college's Focus on the Seventies capital funds campaign. . . . *H. Edgar* and *Isabel Isanogle Royer* of Westminster, Md., have made provision to fund by bequest a $100,000 scholarship for worthy students at Bridgewater College. First preference will go to students who are members of Westminster church, second to Brethren students in the Mid-Atlantic District. . . . An anonymous alumnus of Bridgewater has established a scholarship fund for premedical students at the college in memory of *Dr. Bruce Forward,* a former student at the college who had practiced in Harrisonburg, Va., until his death in 1975. Contributions to the fund may be made to the college.

RESIGNING ... The General Conference Mennonite Church has announced that *Heinz Janzen,* general secretary since 1969, will leave that position by mutual agreement following the church's Estes Park Conference in 1980.

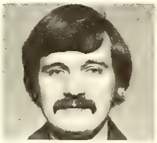
TAKING A RIDE ... When *Ralph Robison,* an engineer with the Santa Fe railroad for 42 years, retired April 28, more than 160 family and friends were aboard the train for its Los Angeles-San Diego run. Ralph and his wife, *Lucille,* members of the *La Verne* (Calif.) church, had invited those who wished to to join them for this "sentimental journey."

Bethany faculty named to new chair, posts

Graydon F. Snyder, James N. Poling and Lauree Hersch Meyer were named to new positions at Bethany Theological Seminary during the recent Board of Directors meetings.

Grady Snyder

Lauree Meyer



James Poling

Snyder, dean since 1975 of the denomination's only graduate school of theology, was appointed to the newly endowed Wieand Chair of New Testament Studies. He will also continue his responsibilities as dean. A member of the Bethany faculty since 1959, he holds a B.A. from Manchester College, B.D. from Bethany, and Th.D. from Princeton Theological Seminary. He and his wife, Lois Horning Snyder, have three children.

Lauree Hersch Meyer, who has been teaching at the seminary during the 1978-79 academic year, has been appointed assistant professor of biblical theology. A graduate of Bridgewater College, Meyer earned her master's and doctoral degrees in theology from the University of Chicago. Among places she has taught are Notre Dame University, University of North Carolina, Belmont Abbey, Belmont, N.C. She delivered the Hoff Lectures at Bethany in 1974. Denominationally, she served on the abortion study committee, has participated in a variety of conferences, and is presently on the committee planning the fourth theological study conference. She has two sons.

James N. Poling has been appointed assistant professor of pastoral care and counseling. He completed this summer his doctorate in religion and personality at the Claremont School of Theology, Claremont, Calif. He is a graduate of Bridgewater College and Bethany, and is a clinical member of the American Association of Pastoral Counselors. Poling was pastor of the West York church, York, Pa., for seven years, and served three years on the General Board, one year as chairperson of the Parish Ministries Commission. He and his wife, Nancy Werking Poling, have two children.

In other action, the board granted tenure and full professor status to Murray L. Wagner, now librarian and professor of historical research. Wagner has been on the Bethany faculty since 1973.

New Call schedules next national meeting in 1980

A second national New Call to Peacemaking Conference has been recommended by the Central Planning Committee of the New Call. Plans call for the conference to be held Oct. 2-5, 1980, in Green Lake, Wis., site of the first conference in October 1978.

In recommending the conference, the committee cited "a sense of urgency that our churches move toward a deeper level of discipleship in the face of growing militarization in our world."

Planners anticipate that the upcoming conference will focus on three issues: conscription, taxation for war and nuclear questions. In preparing for the conference, regional New Call meetings are encouraged to focus autumn 1979 events around the problem of conscription, paying special attention to the involvement of youth. Spring 1980 events might focus on taxation and/or nuclear issues.

Also announced at the recent committee meeting was the publication of the official New Call study book, *New Call to Peacemakers*. Maynard Shelley, former editor of *The Mennonite*, is the book's author. It calls for examination of the themes of authentic biblical Christianity, committed living and peacemaking.

WPTF bill introduced; New Call backing cited

The World Peace Tax Fund Bill has been introduced in the current session of Congress by Senator Mark Hatfield (R-Ore.) The bill would give taxpayers opposed to war the option of channeling their taxes to non-military purposes.

In introducing the bill, Hatfield said, "Denominational church support for this bill is wide and growing. Possibly the most compelling affirmative statement to date came from the New Call to Peacemaking Conference in Green Lake, Wis.," he said. That joint effort of Brethren, Mennonites and Friends endorsed the WPTF concept.

Anniversary celebration set for Service Center

The 35th anniversary of the Brethren Service Center in New Windsor, Md., will be marked with a day of celebrative activities Sunday, Oct. 14.

Center staff are planning program exhibits, continuous showing of the Center's new 12-minute film, and refreshments between 12:30 and 4 p.m. An anniversary service of commitment to the future will begin at 5 p.m. with Maryland Senator Charles McC. Mathias as the guest speaker.

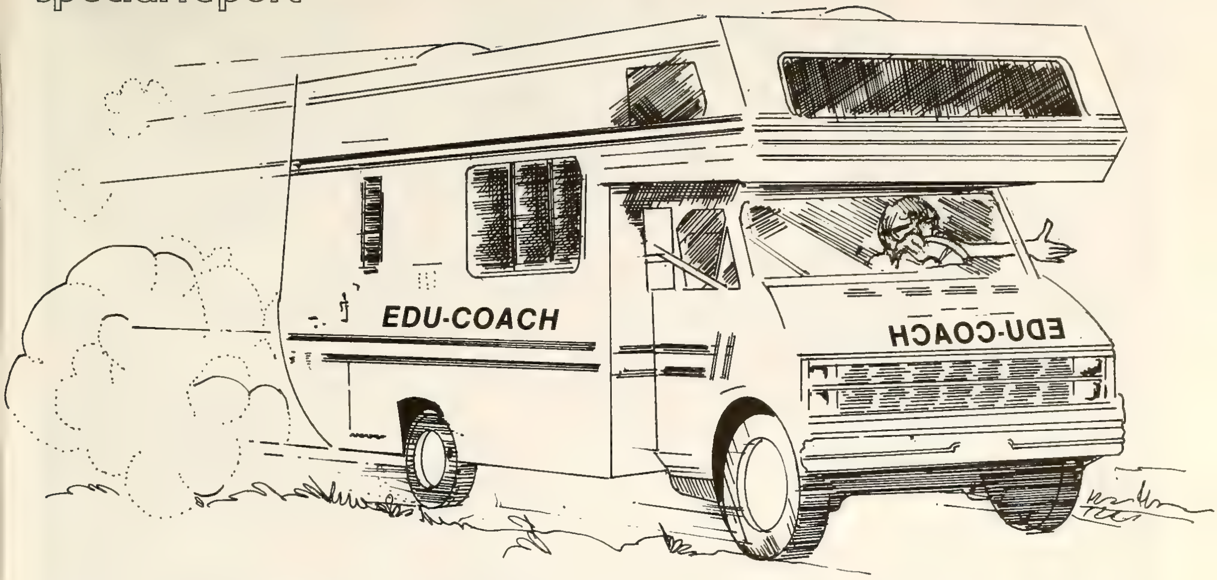
Brethren from across the denomination are invited to attend the celebration. Also invited are Church of the Brethren national and district staff members, staff of related ecumenical agencies including Church World Service, and neighboring executives of other denominations.

New code urged for US firms in South Africa

The president of the National Council of Churches has called on the more than 350 US corporations operating in South Africa to sign a new code of conduct. William Howard has offered his new six principles as an extension of the so-called Sullivan Six Principles of 1977, which were signed by more than 100 US corporations. Howard said that there is no question that the principles of 1977 raised the consciousness of corporations, but they were only a first step.

The proposed new six principles are a commitment to no expansion; no new investment in South Africa; no new bank loans to South Africa; no sales to the police or military; no investment inside or on the border areas of the reservations for Africans, the Bantustans; an end to trade in strategic areas with South Africa; and a commitment by US investors to withdraw operations from South Africa unless and until the white supremacist government abandons it apartheid policy.

"An ultimatum by US investors," Howard said, "that they will withdraw unless South Africa moves toward black majority rule and the disengagement by US companies would be a very real shock to South Africa. It would be a severe blow to the white minority," Howard continued, "which values its membership in 'white, Western civilization.'"



The Edu-Coach is coming!

by Kermon Thomasson

How do you make Brethren aware of resources and services available from the Elgin General Offices? That question is a perennial one among the Elgin staff. No amount of publicity distributed through Messenger and *Agenda* does the job. Annual Conference exhibits are seen only by conferencegoers. Individual staff field trips do not reach everyone.

Out of that dilemma was born the idea of the Edu-Coach. The staff would put its show on the road. So, September 4, a converted mini-motor home, named the Edu-Coach, will pull out of Elgin, bound west for Mount Morris, Ill. Aboard will be two Parish Ministries staff, along with a driver and a representative of the Illinois-Wisconsin District. From Mount Morris the Edu-Coach will go on to tour Wisconsin, Minnesota, North Dakota, Montana, Idaho, Washington and Oregon. It will swing back through California, Arizona, New Mexico, Texas, Colorado, Kansas, Nebraska and Iowa, ending its western tour back in Illinois on October 16.

At each of its 27 stops on this trip the Edu-Coach will meet with people from area churches to acquaint them with program resources and to hear local concerns. Inside the Edu-Coach there will be an exhibit of materials and General Board program. The event in each area will include a shared meal, inspection of the exhibit, a slide-tape presentation, gathering of local concerns and two or three workshops. Program materials will be on sale.

Twenty Elgin staff persons will be involved from time to time. They will catch up with the Edu-Coach at prescribed points, alternating with each other for short stints on the team.

Beginning October 25, the Edu-Coach will do an eastern circuit, hitting congregations in Indiana, Ohio, Pennsylvania, Virginia, and in the districts of West Marva, Southeastern, Florida/Puerto Rico, Missouri and Southern Missouri/Arkansas. December 16 the Edu-Coach returns to Elgin, having completed 65 stops around the country.

Shirley Heckman, Parish Ministries staff for educational development, who developed the Edu-Coach idea, explains the need for closer contacts between staff and congregations: "In many congregations, persons are raising questions about their educational programs. They experience the program as splintered or ineffective. At the same time, Elgin staff and Bethany Seminary are offering resources, programs and services about which congregations and districts have little or mixed information. Many of us are working with dimensions of congregational education, but no one has the whole picture."

Heckman goes on to say that good things are happening in education in some congregations but there are not enough opportunities for communicating such positive experiences to other persons.

What does the Elgin staff hope to accomplish with the Edu-Coach venture? Its goals are

—to respond to the uneasiness expressed in congregations about their education programs by promoting a holistic approach to congregational education.

—to hear from persons in congregations about what emphases they want to see in denominational programs.

—to provide a setting in which congregations can share with each other their successes and concerns.

—to provide an introduction to a variety of resources, services and programs.

—to share information about up to three kinds of programs at each caravan stop.

—to have time for persons planning education on the district level to interpret what is available, and to hear from them concerns and joys related to shared educational programs.

Check with your pastor or the district office for the Edu-Coach stop nearest you and be waiting when the Edu-Coach rolls into your community. It may mark the beginning of a lively new educational program for your church. ☐

Live Oak: No dead wood here

by Bob and Mary Baucher

With only 83 members, the Live Oak Church of the Brethren was not hampered but blessed, and was challenged to prove that small churches can do things of worth and significance.

The telephone rang. "Good morning. Live Oak Church of the Brethren and Child Care Center." That response from Pastor Ernest Bolz typifies the dual focus of a Brethren congregation in this small northern California agricultural community determined to be in mission and not simply to survive. It was Saturday. Pastor "Ernie" and a work crew were transforming the interior of a new and impressive church building from a child-care center to a house of worship. The enthusiasm of the workers as they spoke of an earlier decision to remain involved with their community and not separate from it indicated a good marriage had taken place.

About a decade ago, this small congregation began to seek creative and relevant ways to serve the Live Oak community and to demonstrate to its youth religious principles of love, service and partnership. Concurrently several elementary school teachers in the congregation observed that children from non-English-speaking homes, primarily Chicanos (Mexican-Americans), had a poor image of themselves, were labled "dumb" by other children and had no understanding of the local customs, food or even toys. These children often dropped out of school early and became the lowest paid farm laborers, as their parents were. Also, there were voices saying it was time to get out of the old, falling-apart church building. Slowly taking shape was a collective dream of a church that could also serve the community during the week. As the dream persisted the work began.

Determined to be involved, the Live Oak Brethren were adamant about avoiding imposition upon a community. Meetings were called to which several churches, women's clubs and representatives from the non-Anglo sectors were invited. A questionnaire was prepared and a survey taken to determine what the entire community needed. A child-care center figured high on the list. Originally the Church of the Brethren considered putting a day-care facility in the old church, but state inspections and fire regulations ended that dream.

Earlier in 1963, for use by a Dutch-Indonesian refugee family, a double lot with a house on it had been purchased on which volunteers later built and sold a duplex. The profit from that sale was applied toward the purchase of 9.3 acres which David and Agnes Border offered to the church in 1965. More than three acres were reserved for the new church facility to be built "sometime"; the remainder was subdivided and lots sold. On one of those lots volunteers built and sold a house which, along with the sale of the old church, brought the building fund to $54,000.

In 1971 the Live Oak congregation determined to construct a building designed to more than house a church family for worship and fellowship. It would serve the community too, and be instrumental in changing the lives of children. A day-care committee, spurred by Evelyn Johnson, began to build program and budgets, investigate state regulations, seek funding and draw up bylaws.

The decision makers were incessantly confronted with a barrage of problems. The most significant was the design of the building itself. Architects had drawn a beautiful, versatile building, far beyond the means of the church to construct. The architects refused to modify their plans and the church was stymied. All doors slammed shut. Building costs rose relentlessly. Codes changed. With no place to go, but refusing to accept failure, the congregation sought spiritual resources.

Answers came. The church decided to pay the architects' fees and proceed with congregationally revised plans, scaled down in size to use money available effectively and still meet program needs. Support from the Brotherhood Fund and Pacific Southwest District resulted in grants of $27,000 and loans of $103,000. A professional fund-raising campaign netted $28,000 in gifts and pledges. Heavy indebtedness was incurred, but the church was on the move.

The building, completed in February 1977 at a cost of $165,000, has 6,500 square feet of floor space with an open, sunlit central section that can be opened further by sliding the walls back into corners on ceiling tracks that terminate at the storage points like a railroad switchyard. Revealed behind the opened walls along the perimeter of the building are classrooms, a multipurpose room, kitchen, front and rear exits, office space, a fireside room, restrooms, patio and well-designed storage rooms.

*The congregation of Live Oak Church of the Brethren has exchanged its old building (***inset, above***) for the new combination sanctuary-child-care center they built (***above***). The congregation never fell victim to the adage that small churches can't be vital. Its renewal and growth project only served to heighten fellowship and commitment. Several members took off from secure jobs to aid in the building. Bob Smith's wife Mary ran the family paint store while he supervised construction. "I just felt the call, that's all," he said. One senior citizen, against the project from the start, nevertheless came with his hammer. The playground (***right***), designed by Chalmers Johnson, features a gravel-bottomed pit that can be converted into a wading pool during the summer and also serves as the church baptistry.*

Above: *The mobile sanctuary set up for church. It can be rearranged for the day-care center in 30 minutes. Pastor Ernie Bolz* **(right, center)** *arrived during the project and ministered at the end of a cement trowel, designing pencil and hammer. His "kids" were donated to play with the others. Child-care center director Natella Franklin boasts of the "spacious, well-equipped facility" with toys and animals* **(right top and bottom)** *created by church members.*

The congregation meets for worship each Sunday in the central section with the walls pulled into place. Whoever sets up on Saturday decides where to place the pulpit and altar. Pastor Bolz jests, "I never know where I'll preach from until I get here on Sunday morning." Sunday school classes meet in the peripheral rooms. Family clusters, Bible studies, quilters, boards and committees and community groups such as well-baby clinic, prenatal nutritional education, Kiwanis luncheons, anniversary and wedding receptions and conferences from other denominations meet in the building throughout the week.

On Sunday after worship, as in most Brethren churches, the worshipers visit and greet each other, moving gradually out of the central meeting room. Soon individuals slip away from the little clusters of people to put hymnbooks in the book cart, stack chairs and carry them to the designated area, cover and roll out the piano, organ, pulpit and altar table. One comments, "This is really a moving church!" Before long the area is emptied with only the rays of the sun streaming down onto the colorful carpet and warm wooden walls.

Monday morning the child-care staff arrives early and rolls out cupboards, area dividers, wooden horses and little furniture and in 30 minutes the room, which 24 hours earlier was a sanctuary, is transformed into a child-care center. Natalla Franklin is administrator of the child-care center with a staff of two full-time and one half-time teachers. Approximately 50 children come for day care, from families where both parents work, single-parent families and from families who want a good day-care experience for their child even though the mother doesn't work. Natalla is delighted that the church has given utmost cooperation without invasion

(Continued on page 37)

Seattle report

A summary of the 193rd recorded Annual Conference

Annual Conference is, for the Church of the Brethren, a family council and reunion. It is a meeting in which respect is paid to pronouncements from the highest officials of the church. But opportunity is also provided for the individual member to stand and share with sisters and brothers a piece of his mind. The family sits down together and threshes out its differences so that in its witness to the world it presents a unified front. The family feeling was much in evidence when a potentially divisive paper on biblical inspiration and authority turned out to be a unifying instrument acknowledging and affirming Brethren unity in diversity. For the Seattle scene as we viewed it, read on. — THE EDITORS

Text by MESSENGER *staff.*
Photos by Randy Miller and Nguyen Van Gia.

Business flowed smoothly at Seattle, following the agenda closely, with few surprises. To aid readers who followed business attentively at Conference, we are reporting on each item in the order it appeared in the Conference Booklet, noting after each subhead the corresponding page number of the booklet.

Old business: Problems that don't go away

Human Sexuality from a Christian Perspective (p. 98). Seattle was where the human sexuality paper was supposed to be the "biggie" on the agenda. Now it looks like Indianapolis will host that debate.

The report of the study committee sparked so much discussion at the February General Board meeting that it was tabled for the June/July meeting in Seattle. Termed by one Board member a "hot potato," the report was received "as a beginning" and the Board will appoint a committee chosen from its members to prepare a final report—slated for the 1981 Conference agenda.

Belief that too hasty reporting on a controversial issue would be detrimental to the concern of the original study request accounted for the new trackage. In spite of the study's human sexuality scope, attention has focused on the parts of the paper dealing with *homosexuality*. The General Board in its action seemed determined that any report would not only avoid ambiguity on the church's stance on human sexuality issues, but would offer practical help to congregations and individuals dealing with them.

Biblical Inspiration and Authority (p. 98). By an overwhelming majority, Conference delegates approved the work of the Biblical Inspiration and Authority study committee. The report sets forth eight affirmations about the function and nature of the Scriptures for the church's faith. It also lists points on which Brethren cannot yet agree about the Bible. See story on page 16, "The Victory Belonged to the Whole Church."

Christian Life-style (p. 113). A task force studying life-style concerns raised by two 1977 queries about the use of resources and global responsibility will report in 1980. The task force will suggest practical steps toward responsible and just life-style approaches. Research is underway already—this issue of MESSENGER carries a survey questionnaire on life-style to be completed and returned to the committee (see page 29). The November MESSENGER will be a special issue: "Simplicity and Solidarity."

Annual Conference Elections (p. 115). After much debate and the deleting of a key portion which would have allowed the General Board to *appoint* one person each year to its membership, delegates overwhelmingly approved the controversial Annual Conference Elections paper. Advocates of equitable representation of "all our people" in the church's elected offices could take pause from the treatment of the paper, the 1979 elections and the General Board reorganization. Women, in particular, suffered setbacks this year. The "journey of the sisters" continues. See story on page 15, "An Uneasy Conscience on the Status Quo."

Baptism and Church Membership (p. 121). Annual Conference delegates, stirred by Three Mile Island, adopted a paper on Nuclear Power Plants which encouraged congregations and districts to engage in creative responses to critical Eco-Justice issues. The paper affirmed the 1977 Annual Conference statement on the church's responsibility for justice and nonviolence; asked the General Board to make stewardship of creation a 1980-84 program priority; and commended the National Council of Churches' study document, "The Ethical Implications of Energy Production and Use."

The action was in response to a 1978 query initiated by the Castañer, Puerto Rico, congregation through the Florida/Puerto Rico District, out of concern for possible adverse environmental and social effects from the introduction of nuclear power plants and nuclear waste storage facilities to its island.

One of the great things about Conference is the right of everyone to speak on an issue, whether a delegate or a spectator. Vicki and Bob Morris of Quicksburg, Va., check facts before heading for the microphones.

Discussion of the paper centered on the need to look at the issues surrounding nuclear power plants. Local congregations and districts were called to give careful analysis to their unique local concerns.

World Mission Program (p. 123). A 1978 query asked Conference to direct the General Board to develop and implement a more aggressive home and world missions program to more fully carry out Christ's great "Go ye" mandate. As delegates wrestled with the General Board's response to the query, evidence was not lacking that there is a great gap between the official mission philosophy of the denomination and the philosophy of the people in the pews.

Despite the realities of tightened budgets, modern nationalism and a quarter century of indigenization of Brethren mission work, the members in the pews still dream of a vigorous implementation—Hang the cost; we'll *give* if you provide program—of the Great Commission. That feeling was articulated by Bob Nance of Kansas: "We need to develop new mission fields—there are still

thousands of tribes that don't know the name of Jesus."

A terse answer by World Ministries did not *begin* to satisfy delegates at Seattle. Alert mission advocates immediately were suspicious of the statement that WMC is working to incorporate the query's values "insofar as present mission philosophy and budget will allow." "What *don't* they allow?" was the first question from the floor.

Explanations of indigenization policy and the budget crunch did not stem the tide of dissatisfaction. Hartman Rice, believing that the query strikes at the problem of why people don't support the Brotherhood Fund, moved to refer the query to another study committee. A groundswell of support for the motion carried this last item of Conference business to swift completion. A committee of three World Ministries Commission members and three members of the church at large was to be appointed by Conference officers in late August to further study the issue.

Challenge Goal for Per-member Giving to Brotherhood Fund (p. 124). A 1978 Annual Conference directive brought from the General Board a new "challenge goal for per-member giving."

Total giving to the Brotherhood Fund has steadily declined in recent years (7.8 percent in 1977 compared to 11.5 percent in 1967). In 1977, giving to Brotherhood Fund and all related institutions and causes was a pitiful 2.6 percent of Brethren collective income. The General Board is convinced that this can and should be raised to a modest five percent

An uneasy conscience on the status quo

From the pre-historical considerations of whether or not women should participate in the tribal religious dances and become chieftains to the current question of whether women should be Conference moderators, the debate on equitable participation in the religious community spans the millenniums.

The theme of equality in the religious setting consumed a sizable portion of the business session at Seattle.

The report on Annual Conference Elections in essence called for "a more equitable participation of all of our people—men, women, various ages, racial and ethnic minorities, rural and urban segments" in the elected offices of the church.

The proposal called for a more just representation of the demographic make-up of our denomination stressing the Reformation theme of the priesthood of all believers. The report did not call for a quota system based on percentages or a ballot which is any more structured than the present one, but was more in the form of a strong encouragement to seek out equitable representation. Specifically, it recommended that the nominating committee of Standing Committee consider the offices of moderator-elect, secretary, General Board, Bethany Board, Annual Conference Central Committee, Interchurch Relations Committee, National Council Representative, World Council Representative and Review and Evaluations Committee in this regard.

After a prolonged debate with numerous amendments proposed, the delegate body overwhelmingly approved the paper as a whole. However, Conference deleted a key portion of the goals for election section calling for the General Board to appoint one person per year to fill vacancies on the Board to insure equitable representation. The debate on this matter concerned whether or not this was extending the power of the Board to become a self-perpetuating institution.

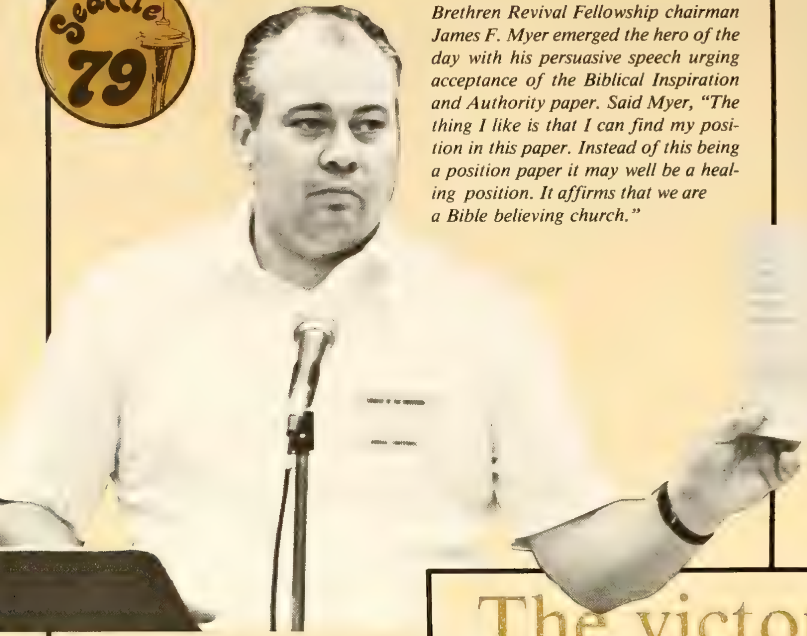
Because this question involved a change in polity, a two-thirds majority was needed. The supportive vote at 65 percent fell only one percentage point short of passage on the initial count. A recount indicated a two percent gap.

A Conference survey in 1978 indicated that 43 percent of male delegates consciously voted for women and 41 percent of the women did the same. An overwhelming 89 percent of all delegates indicated that the main reason for voting for a candidate was the biographical sketch. Twenty-two percent indicated that they voted because of the sex of the candidate and only seven percent indicated that they did not vote for women because of their biblical interpretation concerning women in positions of leadership and authority. Neither sex nor occupation of the candidate was particularly important to the delegates, apparently.

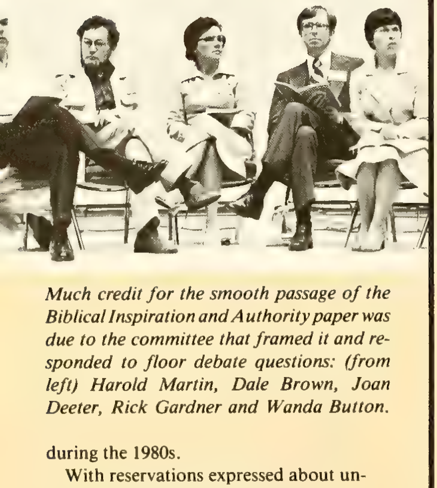
The Church of the Brethren continues to function as a predominately patriarchial denomination. However, the emotional tone of the spirited debators betrayed an uneasy conscience regarding the status quo and a desire to progress, although somewhat reluctantly, to a more equitable participation.

The discussion of the elections paper came appropriately after an evening dramatic presentation on the "Journey of the Sisters Among the Brethren." Looking back to the open prejudice expressed toward the 19th century woman preacher, Sarah Major, one could say, "You've come a long way, sister." But that would represent the male viewpoint. The women might reply, "Sure, we are now fully participating in the tribal rituals, but when will we receive the staff of the chieftain?"—A. HERBERT SMITH

A. Herbert Smith is pastor of the Lick Creek congregation, Bryan, Ohio.



Brethren Revival Fellowship chairman James F. Myer emerged the hero of the day with his persuasive speech urging acceptance of the Biblical Inspiration and Authority paper. Said Myer, "The thing I like is that I can find my position in this paper. Instead of this being a position paper it may well be a healing position. It affirms that we are a Bible believing church."



Much credit for the smooth passage of the Biblical Inspiration and Authority paper was due to the committee that framed it and responded to floor debate questions: (from left) Harold Martin, Dale Brown, Joan Deeter, Rick Gardner and Wanda Button.

during the 1980s.

With reservations expressed about unfairness to the small-budget church, the usual complaints about goals and comparative categorizing of stewards, the delegates accepted the proposed giving goal. "Challenge" congregations are called to give at least $40 per member per year or 25 percent and above of local budget. "Partnership" congregations are to give $24 per member or 15 percent of local budget. "Participating" congregations would give $16 per member or 10 percent of local budget.

As congregations take up the challenge, they may find themselves—or *place* themselves—in the category to which Christ calls them, as they best understand it. For the Church of the Brethren, both locally and denominationally, the delegates affirmed that this upgrading of our financial witness is essential, not just for growth but for life itself.

General Secretary Bob Neff states that personal commitment to Jesus Christ is not enough. We must also acknowledge his lordship and our discipleship in every area of our lives. The usual is not enough. The Conference delegates voted with their hands. All the Brethren must vote with their dollars. ☐

MESSENGER is indebted to writers Tim Speicher and Alan Kieffaber for portions of this coverage.

The victory belonged

The report on Biblical Inspiration and Authority must surely stand as one of the surprises in recent Brethren history. Amazingly, an issue on which we hold acknowledged wide diversity, and one which approaches ultimacy in importance to us, was resolved in a manner that created a sense of unity and respect for each other within our differences.

How did it happen? It happened first of all when Standing Committee framed the request in 1977, and the delegates approved a study that would present not *the* Brethren understanding on the nature of the Bible as our authority in faith and practice, but *representative positions.* This was in contrast to our visual procedure in seeking to identify *the* Brethren position that is the vision of the majority of the delegates at the time. The request specified a committee of five, to include three appointed by the General Board, one by the Brethren Revival Fellowship, and one by Bethany Theological Seminary. It was without precedent for Annual Conference to name a committee by granting a part of the appointment to an unofficial association (BRF) in which the church at large has no direct determination of personnel or program.

The request asked for guidance on how we could hold each other in love and fellowship while holding a diversity of attitudes. The committee not only offered such guidance in the paper, but seemed to embody love and fellowship in completing its task. Committee members spoke of the process, first of being afraid of each other, and then of discovering more shared convictions than anticipated. Their process became *our* process in the Tuesday evening hearing and the Wednesday consideration.

Beyond the assignment and the process, this new unity and respect emerged from the approach of the report—an approach that did not require us to choose between the majority and the minority, but emphasized our substantial consensus, identified areas wherein we are not yet agreed, and gave high visibility to a minority view which spoke of verbal inspiration and inerrancy. The committee defended its approach, but had to reach all the way back to a 19th century Annual Meeting debate on the universal restoration of all souls for its precedent.

The report on Biblical Inspiration and Authority brought together the witness of the Bible itself; a review of the views of the great streams of the Christian Church, including Anabaptism and Pietism and the Brethren experience; recent

New Business: Continuing concerns to challenge us

Diminishing Membership in the Church of the Brethren (p. 126): Excitement for greater impact on church growth was evident when Conference delegates approved the formation of a seven-member committee to study the problem of diminishing church membership. Its response to a query from Missouri District, with specific recommendations, will be due in 1980.

In response to the query from the Missouri District, Standing Committee felt the concern would be most completely addressed by assigning the petition to the General Board. The delegate body, however, voted that greater action and ownership of the concern would be achieved through a study committee appointed by the Annual Conference officers. The committee was to be named in late August.

The study process will include the involvement of the districts and local groups as well as the Parish Ministries Commission, with the final report including specific methods and procedures for handling the problem at the local level.

The need for openness was expressed as to whether churches can actually reverse their trends and increase membership or may need to accept current membership and dedicate their efforts to other aspects of church growth and life.

Support Systems for Those Called to Set-apart Ministries (p. 126): Conference delegates adopted an amended recommendation from Standing Committee urging the General Board to develop a plan of assistance for persons in set-apart ministries during times of financial crises.

Recognizing the concern for financial support when pastors are un- or underemployed, Standing Committee had suggested that the General Board consider the development of a plan to address such concerns. The delegates supported the amendment which made the Board activity imperative.

Coming from the Michigan District, the original query petitioned Annual Conference to study and develop a comprehensive support system for persons called into set-apart ministries, including unemployment compensation; lack of equity and assets; spiritual, psychological and personal demands; and the sabbatical system.

Believing a study committee was not the answer, Standing Committee cited several previous Annual Conference actions "which, if consistently used as guidelines, could deal effectively with most of the concerns expressed." Recognition was made that "tools" already exist on paper and now need to be used more creatively.

Citing their adoption of the recommendation, the delegates deleted Standing Committee's request to return the query to the district.

Encouragement was given to district executives and commissions "to continue working at understanding the 'covenantal' relationship between a congregation and pastor."

Two concerns were expressed during the debate: increased attention to the more invisible forms of emotional and moral crises and the willingness of congregations to support the Brotherhood program in such a way that monies will be available for the plan which the General Board will develop.

Church of the Brethren Pension Plan (three items; pp. 127-128): Three commen-

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to the whole church

Brethren views, including results of a survey and an identification of some representative positions; eight affirmations about the Scriptures with related identification of areas in which "we are not yet agreed"; ways of holding one another in love and fellowship; and five recommendations.

One of the recommendations asked the General Board to make the statement available along with a study guide for use by congregations. MESSENGER readers will profit by securing and studying the full report.

It was another recommendation, however, that poses the most questions for the future. It was a recommendation calling for "a more complete representation of persons holding different viewpoints on the Bible's inspiration and authority at all levels of the church's life." Representatives of the Brethren Revival Fellowship saw it as a promise for more involvement, especially in areas such as curriculum writing.

Some, who feel the Fellowship is already over-represented in Annual Conference programing and General Board attention, are concerned that a very effective, dedicated minority may unduly shape the whole body. The size of the minority is open to question—the results of the survey questionnaire may suggest a host of "closet BRFers" beyond the recognized membership. The committee did not suggest how this representation was to happen and there could be chilling implications in the recommendations if, in implementation, a member's service could not begin until the member's viewpoint on the inspiration and authority of the Bible was determined. Committee members said this was certainly not the intent, and that any such examination would violate the spirit of the paper.

Clearly, the Brethren Revival Fellowship achieved at this Conference what it intended with its approach to Conference in 1977. It was, as one member of the Fellowship said, "a step in the right direction." But the real victory belonged to the whole church, for we emerged holding each other in love and fellowship and respect. As a committee member noted, perhaps the prophetic part of the paper was in permitting the Scriptures to bring us to unity.

Remaining is the task of studying, not just the report, but the Bible itself, and giving the Scripture authority in our everyday lives.—LELAND WILSON

Leland Wilson is pastor of the La Verne (Calif.) congregation.

Commitment in the 80s

Audio-visual presentations in key morning slots of the business agenda gave the General Board report visibility in keeping with its role in the life of the Church of the Brethren. Annual Conference delegates shared in the midst of important business the related involvement of elected representatives and employed staff.

Three million dollars—less than the budget of one Florida congregation—in another denomination—buys a lot: a program feeding 600 Haitian children a day their only regular food, the resettlement of Vietnamese refugees in an Illinois community, the far-reaching involvement of a busy homemaker who is on the General Board, and a Pennsylvania scientist whose research and traumatic surgery inspire his witness that born-again persons must also have transformed life-styles.

So spoke World Ministries Commission. Vignettes from General Services Commission showed the General Board's attempt to be faithful to the Scriptures in the world of corporate investment—far from easy when half the largest economic entities in the world are multi-national corporations. Brethren profit through them, both as a church and as individual members. Both involvements need critical examination. How would Jesus invest the $30 million the Brethren will have by 1985? South African stocks are very good, so is Nestlé infant formula, and more children than ever are influenced by tv advertising in this, "The International Year of the Child."

Parish Ministries Commission is reaching out through Misión Mutua to Latin brothers and sisters, in interdependent sharing—not as a one-sided mission effort. The Womaen's Caucus, far beyond simply seeking equality, is reaching to the world's women through a voluntary tax. Ribbons stretching across the Conference floor connected commission and staff members to new churches, camps, worship workshops, evangelistic movements, church schools, Brethren homes, hospitals and colleges. There is one body, but with many members.

Additional concerns of the General Board focus on the issues of salvation and justice, and on the renewed sensitivity to the bondage of our society to nuclear expansion, the specter of the draft and the threat of war. The energy pinch and heightened competition for the earth's resources concern us. We feel the tension—consumers called to be servants.

We feel the pressure of shrinking statistics as inflation squeezes personal and denominational budgets, and secularism and inertia erode church membership—notwithstanding church renewal, the Holy Spirit revival and the Great Commission. As goals are projected for the 80s, the Conference issues a challenge to Brethren to increase their stewardship to one half of a tithe! Rough statistics show that Brethren have an annual net worth of nearly one and a half billion dollars. Of that, 32 million reaches church projects and three million is budgeted and spent in the General Board's program.

The bottom line? Should not we, who so vocally and with such deep spiritual rootage affirm salvation, justice, equality, healing and shalom for all the world's brothers and sisters, do better than 2.6 percent stewardship to put our faith into action? If we are committed to the life of the Church of the Brethren in the 80s, in the last two decades of the 20th century, this is where it must begin. Increase in persons and dollars must exceed inflation of the forces that drain us.—ALAN KIEFFABER

Alan Kieffaber is campus minister for McPherson College, McPherson, Kans.

dations came to Conference from the Pension Board to update its policies. All were accepted routinely. One change allows a member of the Pension Plan, with the spouse's written consent, to elect a single-life annuity payable only for the life of the member. Another clears the way for more "inclusive" language, since the Pension Plan now includes many women members. The other change substituted new paragraphs in the Pension Plan that include a vesting provision for the employer accumulation when members withdraw personal contribution accumulations.

Goals for the 80s (p. 129): Goals for the Church of the Brethren to cover the years 1980-1984 were passed with little amending, indicative of the exhaustive process by which the goals had been set—everyone in the denomination having had opportunity to give input to it in the past 18 months. An accompanying story (page 19), "Goals for a Difficult Venture," tells how Brethren came to "own" the goals statement.

PARTNERS of the PRINCE

The General Board report was enlivened when Parish Ministries Commission demonstrated with outstretched ribbons how program lines reach out to congregations and members.

Other new business included five items which came to Conference from Standing Committee at Seattle and thus were not included in the Conference Booklet:

Review and Evaluation Procedure Change: Heretofore the Annual Conference Review and Evaluation Committee (whose function is to appraise the work of the General Board in terms of its mandate from Annual Conference) has operated on a five-year cycle. It has become clear that the cycle needs to be longer. A new eight-year cycle adopted at Seattle affords the General Board a period of time between evaluations "to experience the operational realities of any changes made" by the committee's suggestions.

Resolution on Conscription: Jarred by major moves to reinstate registration and military draft, Annual Conference once again voiced its historic opposition to military conscription and participation in war. Conference officers were commissioned at Seattle to make that opposition known to President Carter and congressional leaders. Educational efforts at all levels regarding the Brethren peace witness were urged.

1981 Biblical/Theological Quest: Theological study conferences of the Church of the Brethren were held in 1960, 1964 and 1969—small groups of scholars meeting to identify and develop theological grounding and general direction for the denomination. The 1981 "Conference" will be different. Conference approved a plan whereby a series of experiences in 1981 will involve *many* people throughout the denomination in a biblical/theological quest. The experiences will be designed to deepen the theological awareness of persons in the denomination as they search in community for that which will move the church to reaffirm God's mission as *its* mission.

Proposed is a January 1981 experience involving General Board members, Bethany Seminary faculty and staff, Annual Conference officers, Elgin staff and district executives. The second phase of the Quest will be the infusion of biblical/theological reflection into the 1981 Annual Conference at Indianapolis. The final experience of the Quest year will be a November 1981 meeting of Brethren ministers from congregations and church-related institutions.

Refugee Crisis in Southeast Asia: Addressing the problem of Indochina refugees (personalized at Seattle by testimony from Mac Coffman, WMC service ministries director—fresh back from a visit to Southeast Asia—and a plea from Cleo Beery, father of Galen Beery—who works with "Boat People" cases in Kuala Lumpur, Malaysia), Conference called on the US government to normalize diplomatic and trade relations with Vietnam as one means of stanching the flow of refugees from Southeast Asia. Delegates also urged the government to immediately move from Southeast Asia all refugees ready for entrance into the US, using military aircraft or ships if necessary.

Brethren at Seattle were especially interested in finding ways they could personally be involved in alleviating the refugee problem. One part of the adopted statement on refugees pledged the church to continue its efforts to provide sponsorships for refugees.

Volunteer Service: A resolution calling for an emphasis on volunteer service program strengthening turned out to be more a test of who makes program—Standing Committee or the General Board—than a bold new service thrust.

The dialog began when the On Earth Peace Assembly (OEPA) gained access to Standing Committee to present its concern for promoting opportunities for youth to enter volunteer service. There the issue became whether a program unit of the

Moderator Groff joined other conferencegoers in wearing a "God Calls" button in support of the approved Goals for the 80s.

Goals for a difficult venture

One speaker described the denomination's Goals for the 80s as "a vehicle by which we can move from where we are to where we want to be." Another declared, "These goals are demanding enough to call for our very best."

Add to these quotes the obvious excitement of Goals and Budget Committee chairperson Wayne Fralin as he presented the paper, and the post debate "celebration" in which General Board persons led the delegate body and "God Calls" buttons were distributed, and the mood begins to emerge.

Designed to give direction to Church of the Brethren program for the next five years, the goals paper had been 18 months in process. It had involved hundreds of hours of thinking and discussing, input from countless persons, including 15 percent of the congregations and numerous revisions. The paper even survived, intact, the attacks of several would be amenders, only one of whom, the delegates decided, succeeded in improving it. The amendment added the phrase "by diligently searching the Scriptures" to the end of the goals statement.

It seemed a miracle that so much content could be packed into 30 lines of print. Could it be that this terse development from Micah 6:8 could speak for 177,000 Brethren? True, familiar Brethren words ring throughout: justice . . . second mile . . . simplicity . . . non-violence . . . good news of Jesus Christ . . . peace . . . community and wholeness . . . reconciliation . . . servant people . . . basin and towel . . . mutuality . . . Lordship of Christ. Yet could this statement provide, as Fralin hoped, "a reference point to meet our yearning for unity, focus and renewal"? The delegate body gave a resounding "Aye!"

As the floor debate closed, Luke Brandt of Atlantic Northeast District urged, "This is a beautiful paper. I hope now that we will all 'own' it." The vehicle awaits the fuelling, the getting on board, the steering.

A part of the steering comes from the printed statement on the goals: "Now we begin a more difficult venture, the implementation of the goals by the development of definable objectives in the local church, the district, the General Board and the church-related institutions so that we may be in ministry together."—Charles M. Bieber

Charles M. Bieber is executive/district minister for Northern Indiana District.

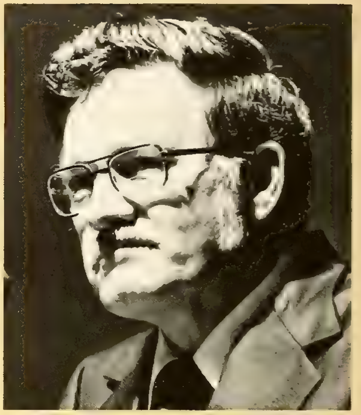
General Board (OEPA relates to the office of WMC peace consultant Chuck Boyer) can bring a business item to Conference. This irregularity was circumvented by Standing Committee creating its own resolution on volunteer service.

But when this resolution came to the Conference floor the question was raised whether Standing Committee was not acting as a "program arm" of the Board. Eventually, with genuine concerns for supporting Brethren Volunteer Service being aired throughout, the controversial Standing Committee resolution was referred to the General Board for "suitable implementation."

Little seemed to have been accomplished beyond a fascinating display of Brethren politics at work in the machinery of Annual Conference, Standing Committee and the General Board. ☐

MESSENGER *is indebted to writer Tim Speicher for portions of this coverage.*

Duane H. Ramsey



William R. Eberly

Those who will lead us

Duane H. Ramsey, 54, pastor of the Washington City Church of the Brethren since 1954, will moderate the 1981 Annual Conference in Indianapolis. On the initial ballot for moderator-elect, Ramsey was elected over Patricia Kennedy Helman of North Manchester, Ind., and Leon Neher of Quinter, Kans. Neher was nominated from the floor in Seattle.

William R. Eberly, director of environmental studies at Manchester College, North Manchester, Ind., is the new moderator of Annual Conference.

Other elections and appointments:

General Board, district representatives (5-year terms): B. Stanley Bittinger, Kingsville, Tex. (S. Plains); Curtis W. Dubble, York, Pa. (S. Pa.); Robert Mays, Seattle, Wash. (Ore.-Wash.).

General Board at large representatives (5-year terms): Karen S. Carter, Daleville, Va.; Vernard Eller, La Verne, Calif.

William A. Hayes, Baltimore, Md., was elected to complete the final year of Phyllis Carter's term. Carter resigned from the Board to become district executive for Florida/Puerto Rico District.

Annual Conference Central Committee (3-year term): Leah Musser Zuck, Goshen, Ind.

Committee on Interchurch Relations (3-year terms): Nelda Rhoades, Milford, Ind.; Paul D. Steiner, Union Bridge, Md.

Bethany Theological Seminary Board of Electors (5-year terms): Jean Lichty Hendricks, Sheldon, Iowa (representing alumni); John Gingrich, Pomona, Calif., (representing colleges).

Minister's Association (3-year term; elected by the association): James E. Tomlonson, Preston, Minn. (Guy R. Buch, Orlando, Fla., serves as 1980 president).

Observer-consultant to American Baptist General Board: Doris Cline Egge, Roanoke, Va.

Standing Committee's Nominating Committee: Anita F. Metzler, Nappanee, Ind., chairwoman; Evelyn M. Bowman, Frostburg, Md.; Jan Eller, Portland, Ore.; G. Arthur Hunn, Polo, Ill. (1979). Luke H. Brandt, Harleysville, Pa.; John Bunch, Marion, Ind.; R. Eugene Miller, Duncansville, Pa.; Phillip C. Stone, Linville, Va. (1980).

Standing Committee Study Committees: 1) *Energy Crisis and the Future of Annual Conference:* Emily Mumma, Largo, Fla.; Wilmer Hurst, Timberville, Va.; Byron Flory, Xenia, Ohio; David Stauffer, Waka, Tex.; Dorothy Brumbaugh, Joliet, Ill. 2) *Dissidence and Division:* Anita Metzler, Nappanee, Ind.; Ruth Clark, Froid, Mont.; Eugene Miller, Duncansville, Pa.; Ross Noffsinger, Leola, Pa.; John Bunch, Marion, Ind.

(Two committees to be named by the Annual Conference officers had not been named by press time: 1) *World Mission;* 2) *Diminishing Church Membership.*

General Board Reorganization: Clyde R. Shallenberger, Baltimore, Md., (1981) continues as chairman. Doris Cline Egge, Roanoke, Va., (1980) will serve as vice-chairwoman. James Myer, Lititz, Pa. (1983), and Wayne Fralin, Orlando, Fla. (1981), will serve as members-at-large of Executive Committee.

General Services Commission: Wayne F. Geisert, Bridgewater, Va. (1982), chairman; Doris Cline Egge, Roanoke, Va. (1980); Anne M. Albright, Fort Wayne, Ind. (1981); James H. Baile, Warrensburg, Mo. (1983); Dale Detwiler, Roaring Spring, Pa. (1982); Robert Mays, Seattle, Wash. (1984); Vernard Eller, La Verne, Calif. (1984); Wendell Bohrer, Johnstown, Pa. (1982).

Parish Ministries Commission: Earl K. Ziegler, Quarryville, Pa. (1980), chairman; Nancy R. Faus, Lombard, Ill. (1982); Paul R. White, Mogadore, Ohio (1981); William A. Hayes, Baltimore, Md. (1980); Dan Petry, Johnstown, Pa. (1983); James F. Myer, Lititz, Pa. (1983); Guy E. Wampler Jr., Fort Wayne, Ind. (1982); Joyce Miller, Franklin Grove, Ill. (1983).

World Ministries Commission: Wanda Will Button, Conrad, Iowa (1983), chairwoman; Dale Aukerman, Union Bridge, Md. (1980); Karen S. Carter, Daleville, Va. (1984); L. Wayne Fralin, Orlando, Fla. (1981); T. Wayne Rieman, North Manchester, Ind. (1980); Mary Sue Rosenberger, Louisville, Ohio (1981); B. Stanley Bittinger, Kingsville, Tex. (1984); ; Curtis W. Dubble, York, Pa. (1984).

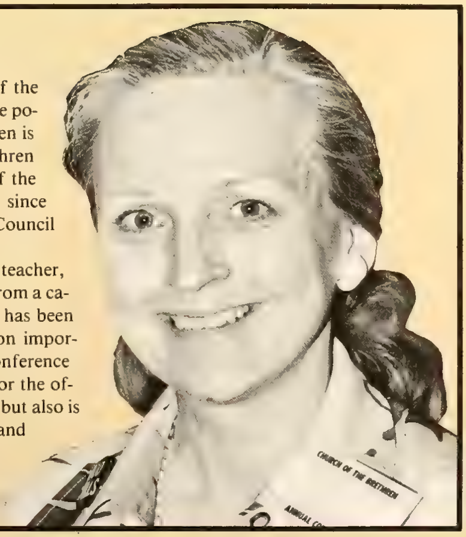
Also in Seattle . . .

So, what have we missed? Conference week moves at too hectic a pace for the MESSENGER staff to keep up with everything. Here is a cluster of brief items which, we hope, includes the things we missed in the fuller coverage.

From the General Board meetings, Conference business and other sources:

- The General Board passed a resolution calling for full voting representation in Congress for the District of Columbia. In supporting the resolution, the Board noted that even though the 700,000 residents of the nation's capital pay federal taxes and bear other citizenship responsibilities, they have no voting representation.
- The 1980 General Board budget of $3,460,000 represents a six percent reduction of program. The cut is due to increased program costs and sluggish giving to the Brotherhood Fund.
- The Board adopted a Statement on Editorial Freedom and Repsonsibility for its communicators. The paper asks the church "to provide access to information, freedom of inquiry and the right to exercise editorial freedom."
- Parish Ministries Commission experienced dialog with representatives of the Brethren Revival Fellowship (BRF). Affirming the group's desire to stay part of the denomination, the BRFers addressed the content of official educational materials published by the church, the books listed for use in the three-year reading course for licensed ministers and the evangelism and mission posture of biblical inerrancy. The BRF dialog ended with the group hoping for more plurality in Board staffing and programing.
- Parish Ministries also approved a conference in the summer of 1980 for men and women sponsored by the person awareness office and agreed to consider transferring the work of Parish Volunteer Service (PVS) to the districts and congregations.
- General Services Commission established an eight-percent increase in the 1980 base salary for Church of the Brethren pastors. The recommended change in the minimum pastors' salary schedule applies equally across all categories of the scale and attempts to speak to rising inflationary needs of pastoral families.
- The Brethren Press' production services will operate experimentally for a period of up to four years as if it were a separate corporation. The move is designed to increase efficiency and to meet impending taxation demands upon nonprofit organizations with unrelated business activity.
- Personnel shifts among Elgin staff are noted: Gwen Bobb has retired, Ron Petry and Jan Mason have resigned, Jackie Driver and Dale Minnich have joined the staff, and Bev Weaver is shifting from a BVS assignment to coordinator of BVS orientation.
- World Ministries Commission is developing plans for a primary health care system for villages in the Upper Nile province of Sudan. The system will address the lack there of clean water, sanitation, nutrition, hygiene and pre- and post-natal care. A Brethren-sponsored worker is to be there by next March.
- Viewing with alarm the resumption of capital punishment, World Ministries, in a resolution, reaffirmed former Brethren action opposing the practice, and called for Brethren to work for the abolition of the death penalty.
- World Ministries honored four retiring India workers: Joy and Everett Fasnacht (39 years service) and Rae and George Mason (27 years service).
- The General Board, after much debate, adopted a paper on disarmament, "Choose Life," prepared by church representatives from the USA and USSR this past spring. It represented dialog begun by W. Harold Row and work facilitated by H. Lamar Gibble. Most controversial in the paper was the urging of swift acceptance of the SALT II accords (the Brethren have repeatedly called for *total* disarmament).
- Edward K. Ziegler was honored for his quarter-century service as editor of *Brethren Life and Thought* journal by the Brethren Journal Association. Only trouble was that the honored guest didn't show. Ziegler had suddenly taken ill at home in Maryland, but guests at the BJA Luncheon were treated to an excellent taped address from Ziegler's hospital bed.
- Joan Deeter of North Manchester, Ind., was elected president of the Brethren Journal Association at its Seattle meeting. She serves a three-year term.
- Wilbur H. Neff of Coraopolis, Pa., father of general secretary Bob Neff, died

She also leads . . .



Curiously, little has been made of the fact that the second highest elective position in the Church of the Brethren is filled by a woman. Most Brethren know little about the functions of the Annual Conference secretary, since 1977, Phyllis Kingery Ruff of Council Bluffs, Iowa.

Ruff, an Omaha Kindergarten teacher, came to the Conference position from a career in elementary education. She has been a district moderator and served on important study committees. In her Conference work she is not only responsible for the offical Annual Conference minutes, but also is a member of Central Committee, and serves as secretary of Standing Committee and its Nominating Committee.

July 10, following a heart attack.

- Dr. John Scoltock, who formerly served at Castañer (Puerto Rico) Hospital, contended in a speech at the Health and Welfare Luncheon that "the fee for service system of reimbursement for doctors tends to undermine and dilute what is a natural human process of caring."

- Old-timers from the 1914 Seattle Conference were on hand for an ovation from the 1979 crowd. Recognized were Alida Larimer Harper, La Verne, Calif.; Galen and Dollie Leavell, Mt. Vernon, Wash. (who honeymooned at the 1914 meeting); Raymond Flory, Paradise, Calif. (95-year-old former China missionary); Hazel Rothrock, Omak, Wash.; Eliza Boone Prine, Lacey, Wash.; and Chalmer Faw, Quinter, Kans.

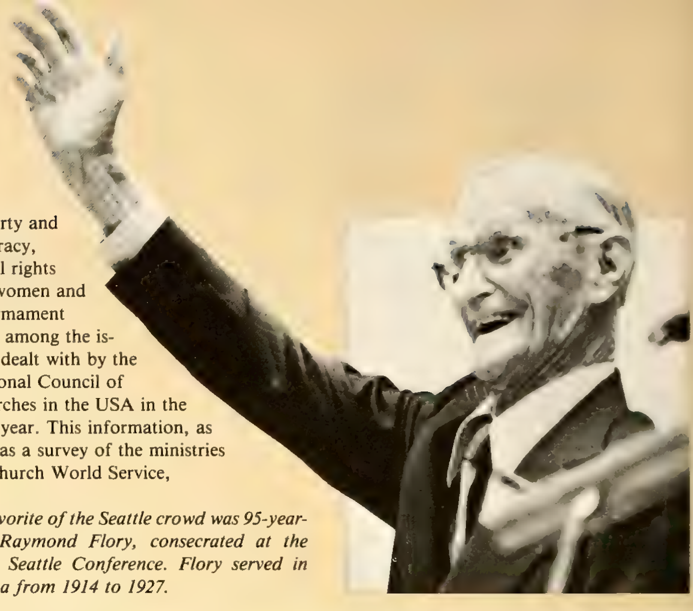
- The Annual Conference Health and Welfare Committee appointed in 1972 turned over its work in Seattle to the General Board. The phased-out committee is replaced by health and welfare/homes and hospital consultant Jackie Driver, newly hired to the Elgin staff.

- Leadership for the 1980 Brethren Ministers' Association meeting in Pittsburgh will be provided by Robert Keck, of New Wineskins Ministries, Columbus, Ohio. The theme will be "Prayer and Meditation."

- The Committee on Interchurch Relations introduced to Conference 16 representatives from various ecumenical groups and denominational offices in the Seattle area.

- The Board of Trustees of Bethany Hospital shared plans for a new health care campus to be constructed in the vicinity of the present hospital in Westside Chicago and utilizing the former site of Bethany Seminary. The projected cost of the proposed facilities is $31,900,000, $2 million of which will be solicited from individuals and congregations of the Church of the Brethren. Partners in the expansion and administration of Bethany Hospital are members of the Evangelical Hospital Association, a coalition of health care institutions in the Chicago area.

- Concern for the right use of nuclear energy, religious programs of the highest quality for radio and television, renewed commitment to the rights and needs of native Americans, peace in the Middle East, the use of infant formula in areas of poverty and illiteracy, equal rights for women and disarmament were among the issues dealt with by the National Council of Churches in the USA in the past year. This information, as well as a survey of the ministries of Church World Service,



A favorite of the Seattle crowd was 95-year-old Raymond Flory, consecrated at the 1914 Seattle Conference. Flory served in China from 1914 to 1927.

'Journey': First step on

In recent years Conference program planners have been varying the evening program format with presentations other than the traditional preaching. Thursday evening in Seattle, conferencegoers were treated to the "Journey of the Sisters Among the Brethren." Wrongly billed as "a dramatic presentation," the work is a not so unique blend of re-enacted Conference hearings, a reading story-teller and audio-visual presentations "to portray the work women have done in the church," which it seeks to prove is more than baking communion bread and sewing quilts.

The story, using Conference minutes, books, letters, newspapers and denominational publications, focuses on the Annual Meetings in which women again got the rights to be deaconesses, pass the cup and break bread as the men (instead of it being broken to them), the right to be licensed and the 1958 Annual Conference in which the sisters finally received the right to be ordained.

The intent of the work is admirable—to tell the story of women in the church from 1708 to the present—if not overly ambitious. The purported dramatic action isn't, and the slides take in so many noteworthy female doers, leaders and followers that one never gets to know any of them and hence, to care. How much better to focus on, say, Sarah Major, Julia Gilbert, Mattie Dolby or Anna Mow, show their personal struggles and frustrations in the context of their worlds and give an audience something to grasp onto—more than fleeting glimpses of passing history on quickly changing slides.

As a dramatic work, "The Journey of the Sisters," is too long and is, as author/compiler Pam Brubaker Lowe says, "just a survey" with no details or examples to flesh it out.

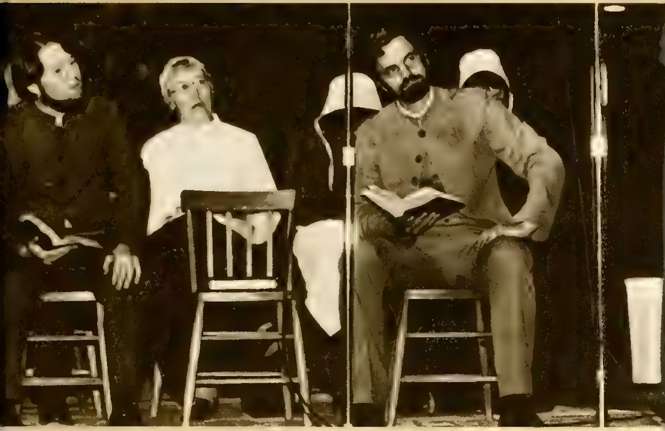
The message is one that must be told, the irrational way women have been treated by the church, first given rights, then having them taken away and fighting to win them back.

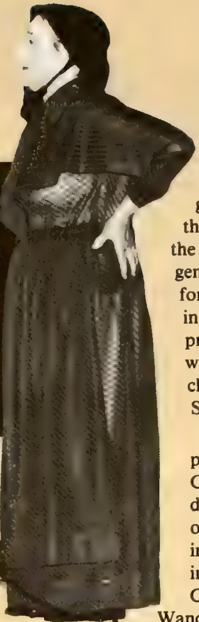
Creation of the "Journey" began when Pam and her husband, Jack, were asked to write an article on women in the church for *Brethren Life and Thought*.

They spent time in the archives of Juniata College and researched not only Annual Meeting minutes but photographs and any other available source to find out what women were really doing—much of the basic research went into the article but the presentation idea stuck in Pam's mind.

She asked Brethren artist Joyce Miller to help her develop the concept and

Naomi Kinsel, who as a child knew Julia Gilbert, plays the doughty Dunker feminist in "Journey."





the right track

Miller updated photos, added music (accompaniment on the Henry Kurtz pipe organ played by Wilbur Brumbaugh) and cut some of the editorial work. "I tried to eliminate some things to improve the balance. We try to keep the interest level up," said Miller.

But as slides of virtually every woman who contributed to the church flit by, it is hard to focus one's attention. Florence Murphy, Anna Warstler, Anetta Mow and more speed by to blur with the others. These glimpses show what truly dramatic situations are available and what the piece could have become. They do, also, accomplish one of Lowe's purposes, that of making one want to research on one's own, to find out what made these women tick.

Lowe discovered that the 1880s and 1890s Annual Meetings dealt with many of the women's concerns which Conference still deals with today. It was ironic that while the dramatic presentation was highlighting the progress of the denomination's women, a ballot was being counted in which the delegates again defeated a qualified woman candidate for moderator. And the section of the Annual Conference Elections paper allowing the General Board to appoint one member each year to assure equal representation of sexes and minorities was also defeated. "We still have farther to go on the journey," said Lowe.

She is looking forward to 1985, the 100th anniversary of organized women's work in the life of the church. "'Journey' is just an outline for a story that is just beginning. As Miller points out, "my purpose is to get people to think about the rate of progress—and then act."

As "a dramatic presentation," "The Journey of the Sisters Among the Brethren" is a failure, a list of accomplishments with none of the struggle. As a purveyor of a message the total church must face and as an educational tool, the work is a total success.

To see Annual Conference incorporate the dramatic arts into its program is timely and exciting—a recognition that the church is ready to consider seriously theater as worship.

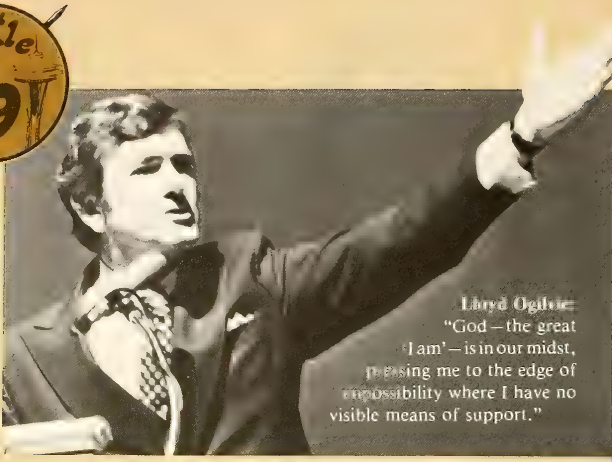
With the script and slides for the work available through the Life Cycle Ministries/Personal Awareness Office, more local churches can take advantage of the performing arts. The journey, sparked by Conference, of restoring drama to the church has begun. "Journey" is a first step on the right track.—S.S.

was shared with Conference delegates by Brethren representatives to the NCC. The report also chronicled the participation of Brethren associate general secretary Joel Thompson in the formulation of an NCC resolution calling for international attention to the problem of the use of nuclear energy without proper safeguards. Thompson chaired a 120 member NCC Energy Study Panel during the past two years.

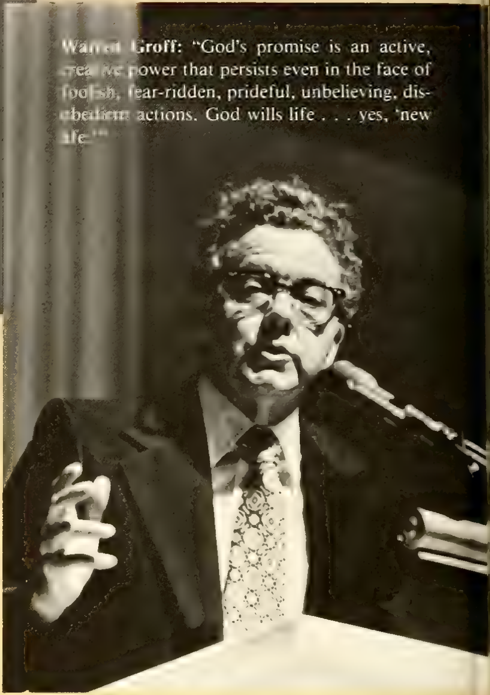
- The influence of the Brethren peace witness in the World Council of Churches' program for disarmament during the past years was a highlight of the report of representatives to the international faith organization. Making the report on behalf of Annual Conference's three official delegates, Wanda Will Button cited the leadership of Elgin staff member H. Lamar Gibble, who had a major part in drafting the paper on disarmament and against militarism which was before the WCC Central Committee in Jamaica earlier this year.
- Bethany Theological Seminary's report to Conference was highlighted by the presence of its president, Warren Groff, as Conference moderator. Other highlights: a campus fully paid for; strong congregational backing in direct support fund-raising; new gifts for an endowment foundation; increased enrollment; and the launching of the 75th Anniversary Year of the school.
- Because of the location, the fuel crunch and airline travel difficulties, Seattle was one of the most lightly attended recent Conferences. Total registration was 3,099. There were 832 registered delegates and 42 Standing Committee members. Breakdown of the delegate body showed 64 percent men and 36 percent laypersons. Curiously, the Tuesday evening worship drew the largest crowd, according to ushers' count: 3,052. Saturday evening drew only 2,341.
- Next year's Annual Conference will be held in Pittsburgh, Pa., June 24-29. The 1981 Conference will return to Indianapolis (1978) and 1982 will bring the Brethren back to Wichita, Kans. (1976). Dates for the Wichita Conference are being looked at carefully to, hopefully, avoid conflicting with harvest time for Brethren wheat farmers.

Seattle 79

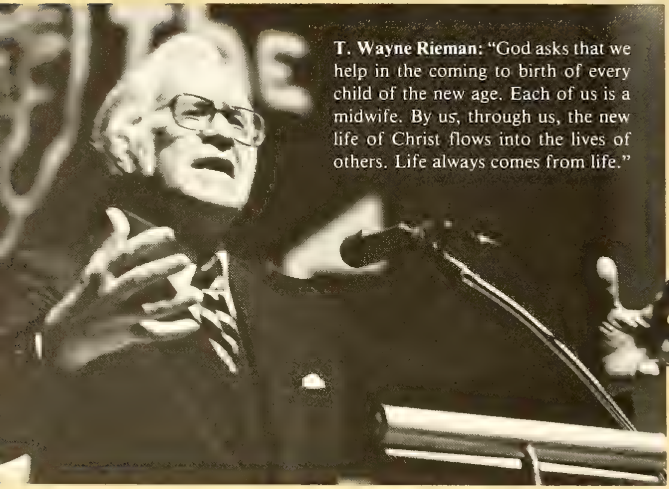
Partaking of



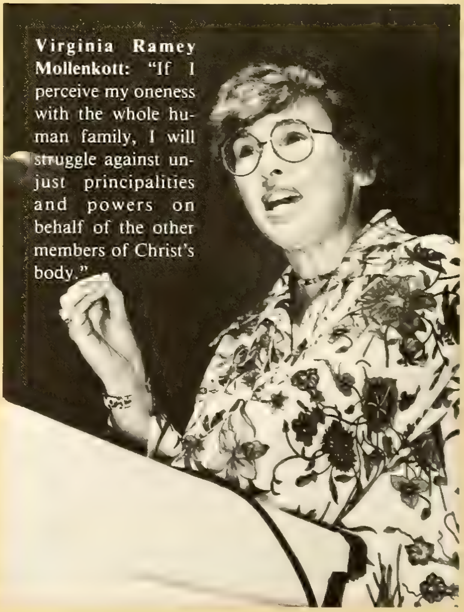
Lloyd Ogilvie: "God – the great 'I am' – is in our midst, pressing me to the edge of impossibility where I have no visible means of support."



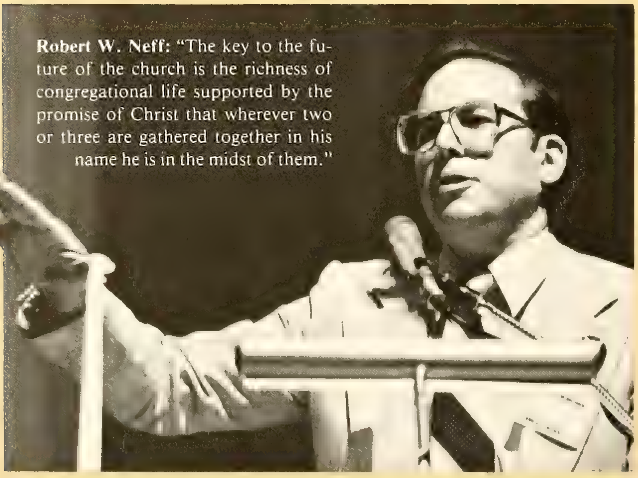
Warren Groff: "God's promise is an active, creative power that persists even in the face of foolish, fear-ridden, prideful, unbelieving, disobedient actions. God wills life . . . yes, 'new life.'"



T. Wayne Rieman: "God asks that we help in the coming to birth of every child of the new age. Each of us is a midwife. By us, through us, the new life of Christ flows into the lives of others. Life always comes from life."



Virginia Ramey Mollenkott: "If I perceive my oneness with the whole human family, I will struggle against unjust principalities and powers on behalf of the other members of Christ's body."



Robert W. Neff: "The key to the future of the church is the richness of congregational life supported by the promise of Christ that wherever two or three are gathered together in his name he is in the midst of them."

the promise

"Partakers of the Promise" was the theme of the Seattle Conference and the five persons who addressed the worship services of the week worked it over well as they searched the Scriptures to affirm the promise—first made by God to Abraham—that is basic to the Christian faith.

Speakers for the week were Annual Conference moderator Warren Groff, president of Bethany Seminary, Oak Brook, Ill.; Lloyd Ogilvie, pastor of First Presbyterian Church, Hollywood, Calif.; Virginia Ramey Mollenkott, professor of English at William Paterson College of New Jersey, Hewitt, N.J.; T. Wayne Rieman, retired professor from Manchester College and a General Board member, from North Manchester, Ind.; and Robert W. Neff, general secretary of the General Board of the Church of the Brethren.

Jean Young on children: The International Year of the Child has succeeded in getting nations to take a harder look at the needs of their "weakest and most vulnerable—the children," said Jean Childs Young, who chairs the US National Committee on the International Year of the Child. Addressing the World Ministries dinner in Seattle, Young spoke of IYC as a unifying emphasis. "In this day of divisive one-issue politics, people need the chance to be brought together, to work across racial, social, economic and political issues. Our belief and concern for children can provide this."

A vigil can't be a failure

The cost of a single Trident submarine would cover the Church of the Brethren General Board budget for years to come. When completed, one Trident submarine—560 feet long and over 18,000 tons—will be capable of destroying 408 large cities in a single attack with nuclear blasts five times that of Hiroshima. This enormous power, along with the uncanny accuracy of these missiles, will enable the US to visit radioactive devastation onto any country, destroying life and producing a barren wasteland, unusable for many years. The entire fleet of 30 proposed Trident submarines will be capable of destroying the earth. They will have as their base port Bangor, Wash., about 15 miles as the crow flies from Seattle Center.

Ground Zero, a group for nonviolent action against Trident, has purchased land adjacent to the Trident base and weekly distributes pamphlets to the submarine base employees. It was in cooperation with this group that Chuck Boyer, World Ministries Commission peace consultant, and Mike Stern, assisting with the youth program at Annual Conference, were able to coordinate a silent vigil at the Trident submarine base on Saturday of Conference week.

When our caravan of Brethren arrived we were greeted by Jim Douglas, a member of Ground Zero. He took us to a small patch of land called Bunker Hill, which overlooks a forested land of beautiful trees, wildflowers and birds which houses the ammunition depot to the Poseidon/Polaris submarines. There our group of 94 persons of all ages worshiped and prayed while leaning against the barbed wire fence enclosing potential death and destruction.

After worship the group moved to the front gate for a silent vigil. The front area of the base with its rolling lawns and clean buildings is marred only with a large fence and scattered military police.

To the one reporter who was there the witness must have seemed a dismal failure but to me a silent vigil can never be a failure—only a success. Success for me in such a venture is marked by the feeling that I have done what I must do—the feeling that I have been part of the answer to a problem, not a part of the problem itself. As I told the reporter, it sets my heart at ease a little bit. —Chris Bowman

Chris Bowman is a high school senior and a member of the Highland Avenue congregation, Elgin, Ill.

The performing arts: Retreating to the islands

Opening with concerts, and continuing them through the week, the Seattle Conference was blessed with many and varied opportunities for Brethren to enjoy the performing arts.

Conference opened in Seattle with a concert by the University of La Verne Chamber Singers. Under the direction of assistant professor of music Janice Long, the 20-member student group performed religious pieces ranging from Bach's "Christ Lag in Todesbanden" to black spirituals like "Deep River." Highlight of the performance was the premiere of "God in the Space Age," a poem by Alvin Brightbill (written two weeks before his death in 1976) set to music by La Verne music professor Reed Gratz. The work centers on viewing God through time. The poet affirms that God "is now and forever" regardless of time and definitions.

Following the number, Brightbill's widow, Mae, was escorted to the stage where she read another of her husband's poems, and received a warm ovation from the delegate body.

As a new attraction the four meeting nights of Conference featured dinner hour concerts with a variety of Brethren musicians.

The series opened Wednesday with the brother and sister pianist team of Lyle Lichty and Jean Lichty Hendricks. The duo performed four works by Schumann, Brahms and Dvorak. The trio of Lois Brown (piano), Deanna Brown-Ciszek (viola) and Donald Miller (clarinet), made up the middle third of the concert, performing Mozart's "Trio in E-Flat Major."

Ralph McFadden lent his tenor to the proceedings, performing works by R. Vaughan Williams and James MacDermid. As an added treat for the many children in the audience McFadden sang a "Handel-ized" version of "Old Mother Hubbard" (complete with trills and operatic flourishes).

The concert ended with Beethoven and "Joyful, Joyful, We Adore Thee," with the soloists each taking a verse and the "congregation" joining in at the end.

Thursday brought the return of Deanna Brown-Ciszek on viola in concert with Susan Radcliff on violin.

"Singer's Glen," (Friday's presentation) performed by University of La Verne students, concerns the dissension over the use of music and instruments in the 19th century Mennonite Church. Directed by La Verne faculty members Linda Seger and Janice Long, the musical toured Oregon, Washington and Idaho.

Saturday night, the closest thing to a Brethren musical celebrity, Andy Murray, accompanied by his wife and arranger, Terry, proved how he earned that honor. For an hour the Murray team kept a standing-room-only audience enthralled as they ran through their hits.

The majority of Murray's songs were those about Brethren heroes. "The Ballad of John Kline" recounts the work of the Civil War martyr while "Brave Man From Ohio" continues the Brethren line of service as it speaks of Vietnam War martyr Ted Studebaker.

Murray also pleased the children, especially with "The Great Botetourt Bus-Truck Race," a Murray classic about his school bus riding days in Virginia.

Also in the concert were Murray's reworking of the "Lord's Prayer" and his song about the difficulties of Saturday night for a pastor. Closing with one of his biggest hits, Andy Murray and "Goodbye Still Night" was a fitting close to a series of concerts that were islands of calm in a hectic Conference sea.

At the concerts Brethren were able to realize "the music that is within us," to be inspired, entertained and to enjoy.—S.S.

Above: *The University of LaVerne Chamber Singers, directed by Janice Long, performed numerous religious pieces ranging from Bach to black spirituals.*

Left: *Sister and brother duo Jean Lichty Hendricks and Lyle Lichty performed works by Schumann, Brahms and Dvorak.*

Below: *It was literally standing room only as Andy and Terry Murray, joined by Deanna Brown-Ciszek, enthralled their audience with the Murray classics.*

Insight Sessions too varied to recount proved as popular as ever in Seattle. These late night events fall roughly into two categories—those sponsored by special interest groups, such as the Brethren Revival Fellowship, Association for the Arts, Brethren Genealogists and the Holy Spirit conference; and those sponsored by the three commissions' staffs. The latter are usually "how to" sessions, such as this one introducing the new book of worship resources, We Gather Together. *Worship resource consultant Bob Bowman describes the piece.*

Bible Study: Feeling unity

"I really do like these Bible studies! Isn't it exciting, Karen?"

Karen was standing on the platform waiting for the Monorail to transport her to the morning Bible study. While waiting, she had met Alice and Fred. Each was from a different part of the country. As I listened in on their conversation I discovered that Alice, a member of the Brethren Revival Fellowship, was attending Conference for the first time and Karen had been a delegate for several years. Because of his regular participation, Fred has been called "The Familiar Face of Annual Conference."

"Well, Alice . . . to be frank, I preferred the former format."

"I didn't know it was different."

"It used to be in smaller groups with a variety of leaders coming from the different special interest groups—like the Womaen's Caucus, Brethren Revival Fellowship and the charismatics."

"I don't think I would have liked that. Seems like that would tend to fragment us. This way, we experience together a point of spiritual contact before business sessions begin."

"But, before, there was such a nice intimate feeling and more discussion. I'm kind of tired of this steady diet of lecture."

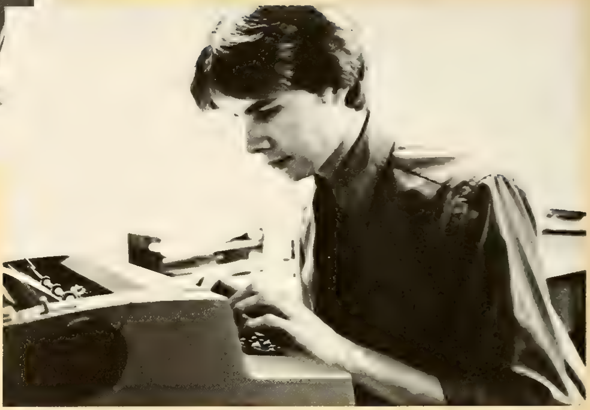
At this point in the conversation, Fred, who had been listening, decided to add his ideas, "I remember what you're talking about. You're right about the benefits of the small group style. Another good thing was that you could move around until you felt comfortable with the approach the leader was taking. But years ago the style was like it is this year."

Alice asked, "How do you like it this year, Fred?"

"I like it. Seems like the study has been much more systematic. I just didn't like the skipping around that so many of the leaders did before. Besides, I am really interested in Ephesians, now. I've felt that Bible study has taken on a whole new dimension for me this year."

As we got on the Monorail, it occurred to me that we have indeed gone full circle in our daily Bible study at Annual Conference. Why we have returned to a style which is centralized was not really hard to understand since it seemed to be quite in keeping with the paper on Biblical Inspiration and Authority, which had a reconciliatory and uniting approach. And the use of Ephesians (from which comes the Conference theme) made this centralized approach especially appropriate since its theme is a strong plea for unity. The leadership given by Bob Faus, Chalmer Faw, Vivian Ziegler, Albert Sauls and Theresa Eshbach contributed to a spiritually based feeling of unity which characterized much of the 193rd recorded Annual Conference. — JOHN DAVID BOWMAN

John David Bowman is pastor of the Little Swatara congregation, Bethel, Pa.



What does the Communications Team do at Conference? Many things at once—publishing an on-the-scene newssheet, writing and dispatching press releases, dealing with the local media, keeping logs of business sessions, and doing the preliminary work for MESSENGER coverage are some of the major tasks. Two of the busiest persons are the director of news services Harriet Z. Blake (above), who handles press releases and the editor of *Conference Journal,* MESSENGER editorial assistant Steve Simmons (right), who puts out the newsheet that keeps conferencegoers apprised of what's happening.

Ogilvie: The message in a different package

Some listeners felt moved by articulate and inspiring preaching and challenged by an effective and well-organized pastoral model. Others felt they were witnesses to a dramatic example of showmanship in the best style of PTL, the glass church and electric religion. One called Lloyd Ogilvie the "best preacher I've heard." Another observed, "The enemy quotes scripture frequently and flawlessly."

Charisma and magnetism did indeed flow freely during the Ministers' Association meeting, addressed by Lloyd Ogilvie, senior pastor of the First Presbyterian Church of Hollywood, Calif., evoking a diversity of reactions such as has always surrounded spokesmen—prophetic, popular, political—in the Judean desert, on the patriotic platform and from the pulpits of history. With strength and popularity came controversy. Certainly Ogilvie spoke the truth. Whether it was fresh, creative and spirit-sprung or jaded and simply well-tailored and coiffed for the occasion; each listener was to judge.

"Nothing can happen *through* us until it has happened *to* us." We need to "move beyond superficiality to authenticity," thus to "maximize our ministry." The personal spiritual experience, loosely but glowingly defined, must center the effective ministry.

Most Brethren found it difficult to identify with the sermonic guidelines of the head of a 5,000-member parish, employing a pastoral staff of eight. Planning sermons two years in advance, keeping six-category card files on them, spending two working weeks in a year in solitary spiritual and study retreat, preparing 20 hours a week, rehearsing aloud a dozen times—such standards seemed both idealistic and luxurious. Yet, a personal devotional life and an ongoing sensitivity to peoples' needs are keys to effective ministry that few would deny.

How is scripture most effectively read? By memorization and eye contact, or by obvious attention to the inspired page? However worship is led, it should include a pointing to God, an awareness of both sin and forgiveness, sharing of self in offering, and, in relationship, a clear opportunity for decision making.

People need to have opportunity to express their love for God and their loving human relationship in the worship experience. There is a place for hands joined, uplifted, even applauding. New ways are needed for giving our gifts, for sharing our personal joys and sorrows, and for all Christians to express their faith.

Golden-voiced, well-dressed and the epitome of the popular "good life" in every facet, Ogilvie spoke the familiar words—how to pastor, how to preach, how to embody salvation and to enable the redeemed community. "All is vanity. There is nothing new under the sun." It is for the hearers to give flavorful salt, effective leaven and the freshness of wells connected to the living water. The message *was* Ogilvie's, Hollywood though he was. The message is ours, empowered by Jesus.—ALAN KIEFFABER

Alan Kieffaber is campus minister for McPherson College, McPherson, Kans.

SURVEY ON LIFE-STYLE CHANGE

An estimated five million people in the United States have adopted some form of voluntary simplicity. This is the conclusion drawn from a Stanford Research Institute study on life-styles. The Institute predicts that by 1985 the number will be 35 million.

In the Church of the Brethren, a Task Force on Christian Life-style named by the General Board is gathering similar information on life-style changes that Brethren have undertaken or are considering. The Task Force is compiling the findings as background for a report to the General Board and the 1980 Annual Conference.

Toward bringing together data on how Brethren look upon their role as consumers and stewards, the Task Force invites MESSENGER readers to fill in and return the following survey by Aug. 27. The form may be either signed or anonymous.

Please indicate whether your response to the survey is on behalf of:

☐ yourself ☐ your family
☐ your church fellowship

For each item, select the one of five possible answers which best indicates your response or opinion and put a check in the appropriate column. The code for the columns is as follows:

1—This concern does not apply.

2—Have not thought much about this concern.

3—Am informed and convinced this concern is important.

4—Have worked on this concern and made specific changes.

5—Disagree with this concern.

Comments are requested after completing the survey. Of particular interest will be information on how changes noted in column 4 have been carried out. Attach additional pages for comments.

I. Transportation

1	2	3	4	5		
					A	Driving a more energy efficient car
					B	Owning a car that is more easily repaired and maintained
					C	Requiring fewer cars in the family
					D	Buying a used car
					E	Eliminating use of private car
					F	Using public transportation (or walking or biking) to work
					G	Sharing in a car pool for work or church
					H	Locating job near home, or vice versa
					I	Combining trips when possible
					J	Shopping less frequently

II. Home Energy

1	2	3	4	5		
					A	Turning off lights, radio, tv when not in use
					B	Limiting number, use of electrical appliances
					C	Weatherizing home (insulating, weather stripping, caulking)
					D	Lowering thermostat in winter
					E	Doing without air-conditioning
					F	Using attic fan in lieu of air-conditioning
					G	Heating only part of house used
					H	Solar heating
					I	Solar water heater
					J	Solar cooking, drying of food
					K	Wood heating (using more efficient stoves)
					L	Wood cookstove
					M	Washing with cold water
					N	Mowing lawn with hand mower
					O	Planting shade trees
					P	Gardening with little or no power equipment
					Q	Using organic fertilizer and pesticides (no fossil fuels needed)
					R	Methane generator
					S	Building an earth-sheltered home

III. Recycling Materials

					A	Composting kitchen wastes for garden
					B	Using leaves for compost or mulch (less waste to be hauled)
					C	Saving and recycling newspapers
					D	Reusing writing materials (envelopes, paper used on one side)
					E	Recycling glass (buy returnable bottles; use glass for canning)
					F	Salvaging metal (aluminum, tin, heavy metals)
					G	Buying used equipment, garden tools at yard sales
					H	Buying used furniture
					I	Using salvaged lumber

IV. Food

					A	Growing own produce at least in part
					B	Reducing amount of meat in daily diet
					C	Eliminating meat from the diet
					D	Keeping meals modest (sufficient, not extravagant)
					E	Using leftovers

1	2	3	4	5		
					F	Curtailing purchase of foods that are produced far away and require lots of transportation
					G	Owning no pets
					H	Avoiding purchase of commercial pet foods
					I	Cutting consumption of heavily processed foods
					J	Raising foods that can be stored without energy consumption (some fruits, squash, potatoes, carrots, beets, cabbage, sweet potatoes, peanuts, etc.)
					K	Eating out less often or not at all
					L	Avoiding use of tobacco
					M	Avoiding use of alcohol

V. Clothes and Personal

					A	Buying used clothes
					B	Trading clothes
					C	Wearing clothes out, patching clothes
					D	Selecting clothing made of natural fibers
					E	Being concerned less about keeping in style
					F	Making your own clothes
					G	Reducing consumption of non-essential toiletries—hair spray, beauty aids, bath oils

VI. Water

					A	Not letting water run while brushing teeth or washing dishes and cars
					B	Flushing toilet with recycled waste water
					C	Using a composting toilet (no water)
					D	Using less water in bathing

VII. Peace Concerns

					A	Acknowledging the entire global community as the arena of God's concern
					B	Repenting after mistreating others, forgiving those by whom I (we) have been mistreated
					C	Engaging in political activity on justice issues
					D	Writing or visiting legislators
					E	Declining to work in industries related to weapons and defense production
					F	Keeping income down in order not to pay taxes
					G	Supporting the rights of others in making decisions which affect their future

VIII. Economics

1	2	3	4	5		
					A	Assessing whether your wage or salary is just in light of what others receive
					B	Avoiding purchase of products or services from companies with exploitive policies or practices
					C	Owning or living in a house no larger nor more expensive than needed
					D	Urging institutions (including the church) to use shareholdings to press for corporate responsibility
					E	Lending or investing money with low interest or no interest in order to help others
					F	Exercising restraint in acquiring real estate or personal property
					G	Sharing one's money and possessions

IX. Time and Talents

					A	Spending more time with members of the family
					B	Discovering interests and needs of neighbors
					C	Being available to others who need you
					D	Giving prime time to prayer and contemplation
					E	Cultivating inner and interpersonal growth
					F	Relying less on outside entertainment (watch less tv, have own family activities)
					G	Keeping one's body healthy and fit
					H	Exercising regularly
					I	Participating in crafts or some form of the arts
					J	Developing new skills and interests

X. Continuing Growth

					A	Acknowledging a source of life and reason for being beyond one's own survival
					B	Living simply to use few resources and generate as little pollution as possible
					C	Witnessing in the way of peace and protesting violence in its many forms
					D	Exploring the gospel's call both to freedom and responsibility
					E	Recognizing the interrelatedness of all living things
					F	Participating in a covenant or support group to work at life-style change

Comments about your own interest and experience in life-style change (add additional pages):

Age range: ☐ Under 20 ☐ 20-35 ☐ 36-50 ☐ 51-65 ☐ Over 65

☐ Please send me (if name and address appear below) the results of the survey and any further information on life-style concerns.

Name of individual or group (optional) ____________________

St./RFD ____________________

City ____________________ State ____________ Zip ____________

Congregation ____________________

(Mail to Christian Life-style Task Force, Attention Howard E. Royer, Church of the Brethren General Board, 1451 Dundee Ave. Elgin, IL 60120, by August 27, 1979.)

ILLNESS

Illness is a common event in most people's lives. Unfortunately, with the exception of those devoted to terminal illness, few resources are available to help us look at illness in light of faith. Several recent books, however, provide valuable insights and raise important questions for our thinking about illness.

You can help healing

How can I play an active role in regaining and maintaining my health? How are my emotions and illness related? Will spiritual and mental fulfillment insure me a healthy body? In *You Can Help With Your Healing: A Guide for Recovering Wholeness in Body, Mind and Spirit,* (Augsburg Publishing House, $3.95) Chaplain Vernon Bittner seeks answers to these and other questions about faith, healing and illness. He maintains there is a direct relationship between physical healing and spiritual recovery. Writing about illness in general, Bittner defines spiritual recovery as a process of maturing both mentally and spiritually so that healing can take place.

In the book's opening paragraph, Bittner writes that being healed or whole "does not only pertain to one's spiritual life, but to one's emotional and physical life as well." He involves the reader in discovering how to live with wholeness of body, mind and spirit. He adapts the 12 steps of Alcoholics Anonymous as a guide for effective spiritual living and takes the reader through the various stages of illness while sharing his own experiences of coping with similar problems.

This book will be of interest to those trying to more fully understand the relationship between faith and illness as well as those seeking to better understand the inter-relatedness of body, mind and spirit. Bittner deals with the broad subject of illness from the common cold to the most critical cases of heart disease and cancer.

You can grow with illness

Does God will people to be ill? Why did this disease inflict itself upon me? What will I do now? Is illness a waste of time? Again, Chaplain Vernon Bittner attempts to answer questions related to illness and faith. In *Make Your Illness Count* (128-page paperback, Augsburg, $3.50), Bittner states his belief that a period of illness can be one of the most important opportunities a person can have.

Writing out of his experience as a parish pastor and a hospital chaplain, Bittner offers several examples of people who used their experience of illness to mature as persons, to grow in wisdom and to serve others.

Bittner uses his knowledge of the Bible, theology and prayer to come to an understanding of illness and its effect on the sufferer. It is Bittner's belief that in illness people can discover how to tap the emotional strengths and spiritual powers available to every person who is a follower of God. Bittner concludes by noting that people can make their illnesses count if they are willing to see their illness as an opportunity for God's healing power to be released in their lives.

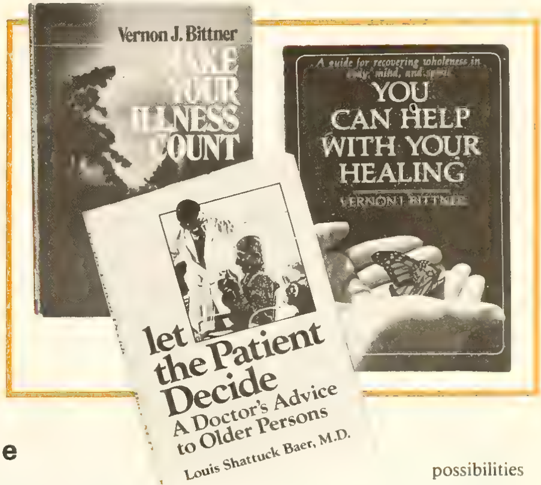
You can decide

A different kind of book is Dr. Louis Shattuck's *Let the Patient Decide: A Doctor's Advice to Older Persons* (Westminster Press, $4.95).

Drawing upon 32 years' experience as a family doctor, Shattuck raises interesting and timely questions about the choices people face in response to their illness and its treatment.

The author believes that people have the right and the responsibility to tell their doctors and families what types of medical treatment they will—and will not—accept. Shattuck writes, "Too often today patients are losing freedom to a technocratic elite. Only you can decide," he adds, "when you wish to accept aggressive medical therapeutic treatment and when you wish to avoid this approach."

The author confronts the reader with the question, "Since death is inevitable for all of us, have you thought of how you want to die?" He contends that although most older persons would rather die from a sudden brief illness than as senile and totally dependent invalids in nursing homes, they deal only with the "risk/benefit ratio" when making decisions about treatment—they simply weigh the chances of cure against those of death. They do not consider "the forgotten question," crucial after age 65. That question, for Shattuck, is, "What are the chances that this measure . . . will neither kill me nor cure me but will leave me in limbo, existing biologically but with my mind so damaged or my physical incapacity so great that I will be doomed to months or years in a nursing home?" He then offers several possibilities for avoiding this fate.


Vernon J. Bittner
MAKE YOUR ILLNESS COUNT
A guide for recovering wholeness in body, mind, and spirit
YOU CAN HELP WITH YOUR HEALING
VERNON J. BITTNER
let the Patient Decide
A Doctor's Advice to Older Persons
Louis Shattuck Baer, M.D.

Shattuck limits himself to raising questions and offering possible solutions. He does not discuss the ethical, moral, theological or legal considerations which are raised by these questions. However, by lifting up the questions, he does force his readers to think about the issues. In so doing, he pushes us one step closer to making informed decisions about life, illness and death. Although the book is subtitled *A Doctor's Advice to Older Persons,* the issues are important to a much wider audience than those over 65.

—Robert P. Blake

Robert P. Blake, former pastor of the Pleasant Hill (Ohio) church, is a chaplaincy resident in the Clinical Pastoral Education program at Rush Presbyterian St. Luke's Medical Center, Chicago, and a member of the Highland Ave. (Elgin, Ill.) church.

The China Syndrome: Facing nukes

by Stewart M. Hoover

THE CHINA SYNDROME—A Michael Douglas/IPC Film Production. Released by Columbia Pictures. Produced by Michael Douglas. Directed by James Bridges. Written by Mike Gray, T.S. Cook and James Bridges.

The China Syndrome deals with two important issues facing society. The film goes far in giving the viewer insight into them as well, and whatever its shortcomings, is worth seeing for that value alone.

Most people are probably aware that the film deals with an accident in a nuclear power plant, and in these days after the Three Mile Island accident, it has received a great deal of attention. But it is also a film about the news business, specifically the *television* news business, and were it not for the current interest in nuclear safety, that aspect of it might have received more prominence. As it is, one sees the film and attends to its treatment of the nuclear safety issue, and must afterward reflect a bit to catch on to its treatment of tv journalism.

The China Syndrome is the story of a television news crew which happens to be on hand at a nuclear power plant when a potentially deadly accident occurs. The cameraman (producer Michael Douglas) surreptitiously films the control room of the plant during the crisis, and the film turns out to be a revealing testimony to the seriousness of the danger at the plant. The correspondent on the crew (Jane Fonda) tries first to persuade the news editor of her station to carry the film on the evening news, and when that fails, begins investigating the incident. During her search, she becomes acquainted with the chief engineer of the power plant (Jack Lemmon) who has reason to doubt the safety of the plant. He is convinced one of the pumps is defective, a suspicion that is supported when he discovers the X-rays used to verify the welds in the pump lines have been falsified.

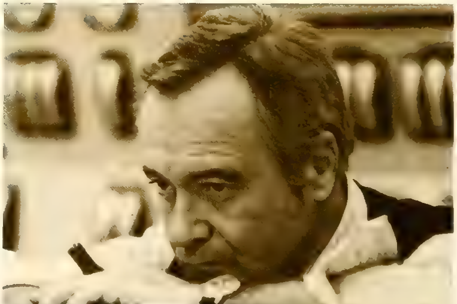
The relationship between the tv crew and the plant engineer provides most of the plot for the movie, as they work to bring the defects in the plant to the attention of a commission investigating licensing for a second plant by the same power company.

It is intriguing to see the same sort of pressure from above blocking the road to truth both within the power company and within the television station. The company cannot bring itself to believe that it is in the wrong. The television general manager cannot believe that something serious could have happened if no other news people reported on it. In the most telling bit of dialog between Fonda and her news editor he exclaims, "There couldn't have been an accident there today, there's been nothing on the wires (the news wire services, AP and UPI) about it. . . . " The general manager of the station reinforces the reluctance of the news division to handle the story by insisting that the film be locked up and eventually given to the power company for their disposal. He also pressures the correspondent to discourage her from wanting to do "hard news."

The climax of the film is an exciting confrontation between the plant engineer and the power company which brings the television crew back to the plant so that Lemmon can make the world aware of the danger at the plant. But this ending is the weakest point of the film—there are other ways that the media and people on the inside with information, such as Lemmon's character, can and do go about affecting change in society besides violent confrontation. In fact, if we learned anything from the Three Mile Island mishap it was that the press' snooping around the edges of an incident can often make it perfectly clear that those who are in charge really don't know what's going on anymore than the rest of us. The film also had an investigation commission. Couldn't the process of public discussion and exposure of such things as the fake welds provide the film with a way of explaining the process of changing societal perspective?

Below: *Tv reporter (Jane Fonda, center) and newscameraman (Michael Douglas, right) visit a nuclear energy plant on a routine assignment and end up as witnesses to a near calamitous accident.*

Right: *Jack Lemmon, the power company's supervising engineer, facing the full dimensions of disaster, struggles with the ramifications of his duty—to tell the truth.*



and news

In spite of my concern, the film chose to take another tack for satisfaction of its plot, and it is a direction that works well. The conclusion is exciting, and the self-awareness and revelation we see developing in Fonda's character is rounded out well in the end.

What then, does the film tell us about nuclear power? If it is to be believed (and the events at Middletown would tend to support its case) nuclear power is not as safe as the nuclear industry would have us believe. It is not foolproof because, in the movie as well as in real life, *people* are involved. The possibility of a meltdown (the reactor overheating until it literally burns its way through the bottom of the plant and into the earth below, theoretically all the way to China—thus the title of the film) of the reactor core does exist, an incident that would (to quote the film) " . . . render an area the size of the state of Pennyslvania uninhabitable for centuries." The film also says that the nuclear plant's people are a complex set of needs, desires, motivations and concerns. They are no more callous or insensitive than anyone else. They are just in a peculiar *place,* and given a chance, they may have a change of heart.

The film also tells us something about television. People who work in television news have said that its portrayal of that business is the best yet produced. Television news is entertainment. Television management is as routine and conservative as power company management. Television is a medium that eats people—it takes their creativity and sucks them dry. Television news follows the "pack"—rarely if ever pausing to take a look at itself or the real news that may be happening, whether or not "it's on the wires."

The China Syndrome is a finely crafted piece of work. The direction is good, the cinematography and editing compelling and not intrusive. The plot is good drama, drama that tells us something about life in today's America. Go see it, and remember that it is art that predicted life. Its predictions apply equally to nuclear power and to television news. ☐

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pilgrim's pen

by Patricia Kennedy Helman

The pilgrim is a wanderer . . . over the highways, on the byways, through the skyways of life . . . and as she wanders, her thoughts meander along.

• August—fun-in-the-sun vacation time. Being a child of the depression, vacations were what other people took. I remember vividly looking on as neighbors loaded their Model A Fords with suitcases and picnic hampers and started out to the World's Fair in Chicago or to Yellowstone National Park or some other seemingly exotic destination. For us, the possibility of such a trip was too remote to make even a good fantasy. We entertained smaller dreams that held the possibility of becoming a reality—one of which was a week at church camp. August always brought that dream into reality and for many years I checked in at Camp Pine Lake on Sunday evening for an exhilarating week—the zenith of my year. It was a great social experience . . . an exciting, growing experience . . . more often than not a life-transforming experience.

Around the nightly campfire . . . made reflective by the harmony and words of special songs, I watched and listened to the personification of the church—Desmond Bittinger, Al Brightbill, "Red" Royer, Anna Mow, Ida Shumaker, Raymond Peters, Dan West, Kurt Naylor, they were my heroes and heroines; they made the church live, they made Christ a reality. We need to be sure that in this anti-hero culture our young people are not cheated out of living an experience with the contemporary church leadership. More things are wrought by campfires than we can know.

• Since the hot August sun is turning Pilgrim's brain to melted Jell-O, I trust I will be forgiven one grandmother story:

My grandson and his mother were driving east one morning facing the bright light of the sun. Three-year-old Hamilton, a budding theologian said, "I guess God's up there." His mother agreed, and the following conversation ensued:

Hamilton: Is God a man?

Mother: God is more than a man.

Hamilton: Is God a boy?

Mother: God is like a girl and a boy and a great deal more.

Hamilton (after a long searching pause): Oh, Momma, you know God's not a girl's name!

I must find a way to spend more time with that boy.

• College students strive for records in numerous strange ways. The Cambridge University Student Methodist Society sang through 984 hymns in the Methodist Hymnbook in 45 hours and 42 minutes. By adding 16 requests and 88 more minutes they sang 1,000 hymns in the Wesley Church in Cambridge, England—a more sacred attempt at record-setting than squeezing bodies into Volkswagens.

• STOP SIGNS: On a bulletin-board in Indianapolis: The gas war is over—gas won!

• For "light " vacation reading watch for a best seller on the *Reader's Digest* condensed book list: the editors are in the process of reducing the 750,000-word Revised Standard Version of the Bible (copyrighted by the National Council of Churches) to 400,000 words or less.

• Some favorite books of some favorite sisters and brothers: Joyce Nolen: *Changing* by Liv Ullmann; *Person to Person* by Carl R. Rogers and Barry Stevens; *In Transition* by Judith M. Bardwick. Kaydo Petry: *A Serious Call to a Devout & Holy Life* by William Law; *A Testament of Devotion* by Thomas Kelly; *Of the Imitation of Christ* by Thomas A'Kempis.

• One feature of vacationing is to be confronted with many strange faces. When that occurs, remember these words (From Another Pilgrim's Pen): "We may ignore but we can nowhere evade the presence of God. The world is crowded with him. He walks everywhere incognito. And the incognito is not always hard to penetrate. The real labor is to remember, to attend."—C.S. Lewis

See you on the journey —P.K.H.

On changing the name, working together,

Dick Miller

What to do 'til you can sing . . .

The February editorial, "A New Name to Set Us Singing," has had its share of comments . . . but so far, the editor has escaped one criticism that is his due.

In that same February issue in which he called for a denominational name change that would not exclude women, the term "Brethren" or "Brotherhood" was used nearly 100 times, not in a formal name way, i.e. Church of the Brethren, The Brethren Press, the Brotherhood Fund, Brethren Service Center, or Brethren Volunteer Service . . . , but as a shorthand, nickname, shortened version in referring to the members of this denomination.

Granted, Messenger is required to refer to the denomination as the Church of the Brethren until the name is officially changed. Messenger is not required to call us "Brethren" when not using the full name!

At the same time the editorial called for more sensitivity in a name, a staff writer was using "Brethren" 20 times in one two-page spread, Messenger staff writers were using it 12 times in news articles and "Brethren" appeared in six headings/titles and four intros to articles. Hardly an example of inclusiveness!

Until those who are most sensitive to the use of language and its way of reinforcing relationships change the patterns that we have grown accustomed to, the name is not likely to be changed.

Christians have been helpful historically by marching to the beat of a different drummer. Members of our denomination have made their witness by living by a law that was/is higher than man's (sic) law. Messenger can make a significant contribution by using guidelines different from those of the general readership.

It is this simple: Whenever the name "Brethren" is considered in a headline, title or summary, use another name that is more inclusive. Suggest that General Board staff do the same, not only in Messenger, but in brochures they may develop. Moreover, add this suggestion to the "Guidelines (for writers) for Equal Treatment of the Sexes" appearing as part of the Parish Ministries Commission action, minutes, June 1975.

I'll be better able to wait for that new name to set us singing if, in the meantime, I can hum a few bars with those who live and write as if we already have that new name.

A one, and a two and a three: hummmmmmmm. ☐

Dick Miller is a Realtor® from Manassas, Va.

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

Fred W. Benedict

Is it wrong to work together?

Since I'm an Old Order contributor to the new three-volume Brethren Encyclopedia, I ought to clear the air concerning a touchy issue for many Old Orders. It is probably due to my own enthusiasm for the encyclopedia that the Church of the Brethren assumes the Old Order as a body supports the work. As Marcus Miller has intimated (Letters, January), it is true that the Old Order fraternity has made no agreement with the other Brethren bodies. It would be accurate to say that several Old Order individuals are interested in writing for the work, a good number have privately expressed interest and some have offered cautious support. (Some individuals however, have expressed extreme displeasure with the project). But there is more to be said:

A Brethren encyclopedia will be a first-rate educational tool. After working with the proposed list of topics and writers, I feel the work will express our gamut of past and present views as found in official pronouncements. It will not advocate strange doctrines or aberrations.

Now is the time to begin work. It is significant that until now such a project could not be undertaken. As we approach the 100th anniversary of the divisions among Brethren, at least some in each group feel they won't lose their integrity by sitting down together with one another.

Our fathers have given us excellent misinformation about each of the other Brethren bodies. Indeed, some people, making it a hobby, have multiplied the misinformation. *Here* is where a Brethren encyclopedia will be most useful to us.

For myself, I'd like to ask: Why can't one Brethren body show the same respect to people in another Brethren body that they show their Catholic and Lutheran neighbors? Why may we not rejoice at the good fortune of Brethren cousins and sympathize with them in their problems and distresses, for we have the same? As we have sometimes worked together in times of great national crises, why may we not write together in times of peace? And who would say it is wrong to pray for each other?

The Messenger editorial (October 1978) wasn't far off when it spoke of the encyclopedia project as being a "sign." While reconciliation of church bodies is unlikely, we who work together on the encyclopedia experience a Christian spirit of cordiality. I think our lives will never be quite the same as before. We think the Brethren Encyclopedia will promote understanding. A better understanding of where we have been and where we are may tell us where we're going. ☐

Fred W. Benedict is a member of the Old German Baptist Brethren and publishes a journal, Old Order Notes. *He is president of the Brethren Encyclopedia, Inc. Board of Directors.*

Steve Longenecker

War is in national interest, not God's

Well-meaning Christians sometimes fall into a trap by justifying reduced militarism with patriotic and pragmatic arguments.

They fail to realize that occasionally war is a national necessity and that Christians are pacifists because of spiritual

struggling for peace

motivations; not because pacifism is best for the nation.

This is not to say that pacifism does not have concrete benefits. Christians arguing pacifism from a pragmatic or patriotic perspective correctly assume that arms races, inflationary military budgets and confrontation diplomacy undermine national security and threaten peace. Many of these points will be heard during the crescendoing SALT debate.

Some pacifists become so enthusiastic about making their idealism patriotic that they forget that sometimes national security demands that a war be fought. Admittedly, most wars can be avoided, and it is usually in the best interests of nations to refrain from war. However, several examples below show that sometimes war has been vital to insure national survival:

The American Civil War had to be fought to keep the nation from being destroyed. To avoid war would have meant the end of the US in anything near the form in which it existed in 1861.

The Czechoslovakian crisis of 1938 that led up to the Munich Conference provides several situations in which war was desirable from a national point of view. The Czechs faced German threats to destroy their country, yet had the Czechs resorted to war, many historians concede that Hitler would have had a difficult task in cracking the Czechs. With the aid of hindsight, it is now clear that war in 1938 would have been the best option for the Czech state because Hitler intended to destroy that nation. In 1938 the German army was not the dominating force it was to become a year later.

War over the Czech problem was also in the best interest of the Russian government. The Soviets correctly guessed that Hitler's aggression would not end in Czechoslovakia and that some day German panzers would point toward Russia. The Russians believed it would be better to fight a relatively weaker Germany in 1938 in Czechoslovakia than to battle the inevitably stronger German army later on Russian soil. Russia's willingness to fight must be viewed skeptically since the

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Hubert R. Newcomer

Hubert R. Newcomer,
Executive Director

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Soviets bordered neither on Germany nor Czechoslovakia.

In each of the above circumstances war was beneficial for national survival and yet an American, Czech or Russian Christian would still have called for peace. Even though Christians recognize Paul's belief that governments are basically beneficial, it must be understood that a nation is a human-created institution. The survival of a government is not worth the suffering of war, and the preservation of the state is not sufficient reason to take another's life.

While God generally wants us to respect and obey the government, God does not expect us to go to war and break every command in the Bible just to serve the government.

The best interests of government do not always correspond with the best interests of a Christian. A government is interested foremost in survival, and much of government activity serves the purpose of perpetuating the state's existence. In a crisis the government does what will keep it strong and enhance its chances of survival.

The bottom line for Christians is obedience to Jesus. If the government ceases to exist, that is not the worst fate for a Christian; the worst thing is to stop living according to the Word of Christ. Life under a new government, a weaker government or even a foreign regime may be uncomfortable, but the life of a Christian sometimes lacks worldly comforts.

Christians are called to sacrifice and to endure hardships as testaments to their faith. It is unreasonable to ask others to lose their lives in war just to keep a government in power that will keep life comfortable. On the contrary, Christians must be willing to endure persecution rather than disobey Jesus.

As SALT debates escalate, all arguments pro and con will center on America's vital interests. Many pacifists will use arguments concerning national security and make valid points about the futility of gaining peace by preparing for war.

While continuing the struggle for peace, Christians need to remember that the path of peace occasionally leads to hardship. Christians must admit that peace is best for God, and for themselves but not always for the nation. ☐

Steve Longenecker is a high school social studies teacher in Richwood, W.Va., and a member of the Lititz, Pa., congregation. He was a 1974-75 BVSer in the Washington Office.

(Continued from page 12)

and that the congregation chose to build a "quality facility for quality care."

The two-way dimensions of relationships and caring are developed on the center's playground. A toad living at the foot of the cross in the damp ground teaches respect for life as does Mr. Thurber, a large black rabbit. Two kid goats visiting for a day frolic on the rocky outcroppings with the children. As the older men do yard work and repairs around the playground and building, the children's joyous greeting of "Hi, Grandpa," are heard.

The child-care center is run by a six-person board of directors, three from the community and three from the church. One of the latter is a representative on the church board. The church and community have been careful to have ethnic representation on the the board, also. Because the church has trusted the child-care Board, it has avoided "psychological control" as owners of the building.

All this sounds like the ideal situation, but this marriage has not been without its problems and disappointments. With so many people deeply involved in the development of the building and the child-care program, not all expectations and dreams have been fulfilled. Some wondered why have a new building and program when the old church was perfectly adequate for everything *but* day-care. Some had concern about going into debt. Some people didn't work as hard or invest as many workdays as others. However, because moderator Paul Groff laboriously took time to see that everyone had opportunity to express feelings and ideas as each decision came to council, the group cohesiveness and unity were maintained with decisive majority votes. Occasionally the church or child-care staff will leave clutter in the building or yard, but these kinds of problems are worked out as a family. Some thought that with the child-care center more young parents with children would come to church, but this has not been the case.

The dream of a financially independent child-care center has not yet become a reality. Some of the money promised by the state has not come through and the church "gave away too many spaces" in their desire for racial balance in the classes. Hope for both these dreams is presenting itself in a migrant head-start program which is running for the first time this summer. Custodial work, now funded by this program, is a welcome relief, as it had been done by families in the church.

Where is the church going from here? As Pastor Bolz said, "We're no longer building a building, but we're still building the church." The Live Oak congregation has learned much about the mystery of God's guidance and timing during three years of delays and setbacks. In the same way, the Live Oak congregation is beginning to wait expectantly to see how God will lead them in growing spiritually and in fulfilling new dreams of service. As they look at membership and attendance statistics that are repetitions of the last several years, they are struggling to go to God with empty agendas and timetables rather than lists of instructions for God.

A new church is waiting to be born, a church drawing closer to God with individuals looking at that to which they are committed, a church where individuals really hear one another. Live Oak con--gregation has become an even deeper and more inclusive community dealing with personal problems and joys as the body of Christ and as a body of loving strength for the sake of Christ in Live Oak and the world. ☐

Bob and Mary Baucher are members of the Modesto (Calif.) congregation.

prayer calendar

Genuine Christians are people who believe in Christ. They have entered into a personal, trusting relationship with Christ as their Lord, so that they commit themselves wholeheartedly to his cause and work in this world. In such a relationship prayer comes naturally, and is to be regarded not as a substitute for the Lord's work, but as an integral part of it. Through prayer let us participate in the activity to which our Lord has called us.

August Prayer Calendar

Aug. 5-11: Uphold in your prayers the Bethany Summer Institute to be held at Bethany Theological Seminary, Aug. 6-12 and the Brethren Bible Institute at Elizabethtown College, Elizabethtown, Pa., Aug. 6-24.

Pray for the Conference on the Holy Spirit at Manchester College, Aug. 6-11.

Give prayer support to the work of these districts assembled in conference: Southeastern, Aug. 10-12; Western Plains, Aug. 10-12.

Aug. 12-18: Pray for Living in Faith Experiences, a Life Lab sponsored by Parish Ministries Commission, at Elizabethtown College, Elizabethtown, Pa., Aug. 12-17.

Uphold in prayer the Northern Ohio District assembled in conference Aug. 17-19.

In your prayers share these concerns with church people of Haiti: the need to find a new director and other personnel for the Aide Aux Enfants clinic, Port-au-Prince; for the national leaders of Haiti, that they may hear God's word.

Aug. 19-25: Pray for the work of these districts: Michigan, Aug. 23-26; Northern Indiana, Aug. 24-26.

Give prayer support to pastors entering new pastorates.

Pray for the pastor of your congregation.

Aug. 26-Sept. 1: Remember the church school teachers and officers of your congregation as they plan for a new church school year.

Pray for the public school teachers of your community.

Give prayer support to Joan Boatz, a Church of the Brethren member, as she serves as nutritionist at the Anna Waters Head Start Policy Council of Decatur, Ill. ☐

turning points

Licensing/ Ordination

Cox, Henry, commissioned lay speaker, May 20, 1979, Blue Ridge, Virlina

Geesaman, Edward L., licensed May 6, 1979, Rouzerville, Southern Pennsylvania

Juillerat, Virgil, licensed May 6, 1979, Sugar Creek, South/Central Indiana

McGuffin, Lois, commissioned lay speaker, June 18, 1978, Blue Ridge, Virlina

Waddell, Marc Edward, licensed April 22, 1979, Fellowship Church, Pacific Southwest

Wills, Douglas, licensed May 6, 1979, Fairview, Virlina

Pastoral Placements

Cherian, Sam, from interim to permanent, Arlington, Mid-Atlantic

Flory, Donald R., from West Milton, Southern Ohio, to Christiansburg, Virlina

Jones, Timothy K., from Princeton Theological Seminary, to Germantown, Brick, Virlina

Kurtz, Robert W., from Bethany Seminary, to Potsdam, Southern Ohio

Lenker, Eugene, from Forest Chapel, Shenandoah, to Pleasant View, Northern Ohio

Lipscomb, Kres, from Bethany Seminary, to Lower Miami, Southern Ohio

Martin, LeRoy E., from Eastern Mennonite College, to Mechanic Grove, second staff, Atlantic Northeast

Spangler, Clarence, to Johnstown, Mid-Atlantic, part-time

Zigler, Carl H., from Brethren Home, New Oxford, Pa., to West View Manor chaplaincy and Wooster, Christ, Northern Ohio

Wedding Anniversaries

Bollinger, Mr. and Mrs. George T., Elkton, Md., 60

Eby, Mr. and Mrs. Horner, Lombard, Ill., 50

Gall, Mr. and Mrs. Fred, New Paris, Ind., 50

Geiger, Mr. and Mrs. Emanuel, Churubusco, Ind., 50

Getz, Mr. and Mrs. George H., Fort Wayne, Ind., 54

Layser, Mr. and Mrs. Frank, Neffsville, Pa., 64

Naill, Mr. and Mrs. Arthur, Westminster, Md., 64

Neely, Mr. and Mrs. Milton, Hollidaysburg, Pa., 63

Neterer, Mr. and Mrs. George, Hollidaysburg, Pa., 50

Rhoades, Mr. and Mrs. Simon, Union City, Ind., 50

Shankster, Mr. and Mrs. Owen, Pioneer, Ohio, 55

Wolfe, Mr. and Mrs. Maurice, Westminster, Md., 55

Wolford, Mr. and Mrs. Charles, Emmaus, Pa., 55

Deaths

Angle, Henry C., 66, Mercersburg, Pa., Dec. 7, 1978

Baugher, Steven K., 30, Columbus, Ohio, Apr. 28, 1979

Bechtel, Kathryn, 71, McPherson, Kan., Apr. 12, 1979

Bowman, Stover D., 80, Callaway, Va., Feb. 24, 1979

Brockus, Vera Stella, 87, Nampa, Ida., Feb. 2, 1979

Burkholder, Aaron H., 88, Chambersburg, Pa., Apr. 7, 1979

Caton, Mabel, 79, Windber, Pa., Apr. 23, 1979

Druley, Rose R., 93, Hollansburg, Ohio, Oct. 7, 1978

Ebersole, Nancy, 29, Osterburg, Pa., Mar. 30, 1979

Egge, Ralph, 94, McPherson, Kan., May 6, 1979

Flegal, Bessie M., 70, Hollidaysburg, Pa., May 7, 1979

Geiman, Eugenia C.R., 92, Westminster, Md., Feb. 1, 1979

Glasmire, Leah Sheaffer, 89, Lancaster, Pa., Mar. 27, 1979

Hackney, Oliver, 66, Boones Mill, Va., Feb. 9, 1979

Howe, Iva Fox, Chambersburg, Pa., Apr. 17, 1979

Hull, Frank, 64, Chambersburg, Pa., Apr. 1, 1979

Kern, Inez L., 77, Garrett, Ind., May 1, 1979

Kirkpatrick, Sallie, 86, Royal Oak, Mich., Apr. 22, 1979

Kreitzer, Annie, 82, Dayton, Ohio, Apr. 1, 1979

Kuehl, Iowa West, 61, Polo, Ill., Mar. 31, 1979

Layton, Carlton W., 78, Greenwood, Del., Apr. 27, 1979

Lehman, Oscar, 83, Windber, Pa., Apr. 10, 1979

Lloyd, Marcelle, 85, Dayton, Ohio, Mar. 31, 1979

McClanahan, David, 89, Mercersburg, Pa., Apr. 13, 1979

Miller, J. Herbert, 63, Hershey, Pa., Mar. 9, 1979

Naill, Mrs. Arthur, 86, Westminster, Md., Feb. 26, 1979

Nauman, Rufus G., 72, Manheim, Pa., Mar. 16, 1979

Picking, Charles L., 70, Greencastle, Pa., Apr. 18, 1979

Renold, Lidia, 71, Spring Grove, Pa., Apr. 23, 1979

Rubeck, Gernard, 69, Mercersburg, Pa., Apr. 26, 1979

Throne, George S., 92, Pioneer, Ohio, May 4, 1979

Webster, Patricia Naff, 33, Boones Mill, Va., Jan. 10, 1979

Wentz, Clara Osborn, 79, Dunkirk, Ind., Apr. 7, 1979

Wickert, Merlin, 60, Dixon, Ill., Apr. 10, 1979

Wingert, Glen P., 71, Chambersburg, Pa., Apr. 9, 1979

A Raspberry Seed Under God's Denture

Earle Fike, Jr.

William McKinley Beahm was a unique churchman who found great delight in painting vivid and provocative pictures with picturesque language. A master of the pun and quip, the Church of the Brethren minister, missionary and seminary dean both entertained and nurtured with his pungent phrases and coined words.

But back of his wordplay was a life deeply committed to the will and mind of God, and a warm, intense love for people. The late Andrew Cordier, Executive Assistant to the United Nations General Secretary, wrote these words to William:

"As I walked with Dag Hammarskjold at 4:00 one morning in the midst of great crisis, we looked to the starry heavens and he said, 'The twinkle of that star is the span of our life in the long expanse of time which reaches into eternity.' This twinkle perhaps varies a bit for members of the human family, but it proves again that it is not the length of our years but what we have done with them that counts.

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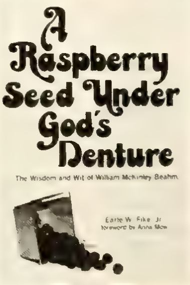
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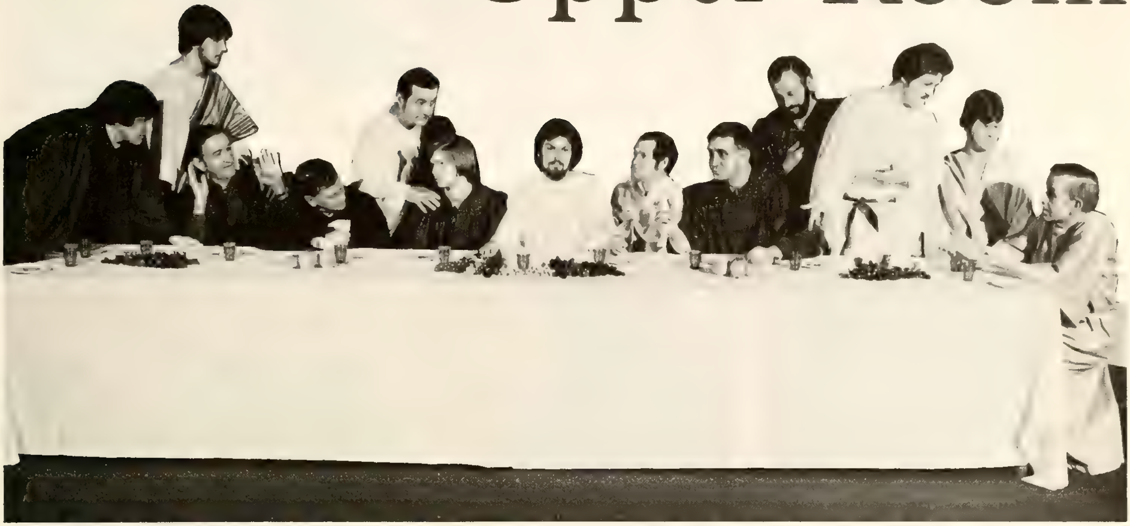


The events of the Upper Room and the last moments of Jesus' earthly life were made more vivid and real for members and friends of the Morrellville (Pa.) Church of the Brethren as live scenes from the Last Supper and the Garden Prayer were staged during the spring love feast. The pre-publicized innovations for what had previously been a fairly traditional and constant service bolstered the love feast attendance to 162 for the 165-member congregation, a nearly 40-percent increase over previous counts.

Sharing plans for the tableau through the local newspaper attracted visitors from other communions to the love feast. Persons were present from the Methodist, Baptist, Orthodox and Roman Catholic churches of the area. Neil Lehman, who portrayed Jesus, is a Mennonite.

Others taking part in the Last Supper scene were all members of the Morrellville church, including five of the deacons and John Hess, whom the congregation will license to the ministry this fall.

The portrayal was set at the very beginning of the love feast. The Twelve Disciples and Christ took their places at the table as the congregation sang the opening hymn. Then as Pastor Duane Lewellen read a characterization of each disciple the corresponding actor struck the pose familiar in Leonardo da Vinci's famous painting. Next the events of the Upper Room were narrated from the Scriptures by the pastor with the scene participants acting them out, including the washing of Peter's feet by Jesus. The congregation then joined in the traditional footwashing, supper and communion, but with deeper appreciation and a fresh insight into the meaning of the love feast.

The service ended on the dramatic note with which it began as the disciples—Peter, James and John—and Jesus recreated the scene in which Jesus went to the Garden of Gethsemane to pray. Especially moving were Jesus' words, "Can you not watch with me . . . ?"

Written comments were solicited in the days following the special love feast and nearly one-third of those in attendance responded. Typical of the enthusiastic endorsement of the dramatic portrayal were comments such as these:

"A beautiful and rich addition to an already sacred service."

"This service has been one of the most meaningful and understanding ever portrayed at the Morrellville Church."

"The portrayal of the Last Supper was beautiful and so meaningful my heart just pounded. The characters were so realistic. It made the whole service more meaningful and more sacred than ever."

"To me it was inspirational and meaningful. This is what I needed as I had been in a kind of low spirit. I think this should be a continuous thing."

An 83-year-old member of the congregation wrote: "It was a beautiful service. I am glad I could be there. It seemed more holy to me."

And the visitor from the Orthodox church commented: "A beautiful service, inspiring and a reminder of the importance of humility."

Many respondents urged that the service be repeated and Pastor Lewellen and the deacons are beginning to plan accordingly: "I feel this service helped everyone present to have a better understanding of those final hours of Jesus' earthly existence and to experience the true *love* that he had for his disciples. We are already looking forward to next year when we will repeat the service, adding more dialog in place of the narration."—F.W.S.

letters

BRETHREN BY ANY OTHER NAME . . .

I do not enjoy watching pacifists squabble over a change of name. However, I would like to see members of our denomination engaged in a positive, uplifting discussion of the issue. Changing the name, "Brethren," does not change us from Christians to something else. We still believe in Jesus Christ.

Unfortunately, we have outgrown the name "Brethren." In a day when ERA is splashed over the headlines of every hometown newspaper in North America, the inclusion of women has become an issue among Brethren and non-Brethren alike. And the name—Church of the Brethren—as much as I love it, does not, on the surface at least, appear to include women. Let me cite an example.

My husband, pastor of the Lick Creek Church of the Brethren in Northern Ohio, has been working with many young couples as prospective members. While visiting in their homes, he learned to his dismay that many of them were asking, "What is the Church of the Brethren's attitude toward women? Does the church allow only men in positions of power? What can and can't a woman do as a member of the Church of the Brethren?"

Fortunately my husband has been able to set the record straight with them, but what about the hundreds of couples who never try us because of the implications of our name? Thus, I propose a new name for our denomination, not only to satisfy ourselves, but for the sake of potential members.

As a direct descendant of Alexander and Anna Margaretha Mack, I have always been proud to be called one of the Brethren, and it is only with regret that I advocate a change. But for the sake of both the church and the many young and not so young people out there who need a fellowship like ours, but who are afraid to try us because of our name, perhaps we should.

JEANNE JACOBY SMITH

Bryan, Ohio

BRETHREN AGREE TO EVERYTHING

Is it necessary for the modern Dunkers to adopt a new name? Read the 133rd Psalm and discover that only members of the Church of the Brethren are commended for agreeing to whatever is proposed.

ALFRED ALLING

Cabool, Mo.

RESPONDING TO BIBLICAL VALUES

Thank you for Richard Keeler's fine article in the March MESSENGER, "Handling Energy Transition in the Brethren Tradition." It is especially appropriate in a Brethren publication because it ties in with our values of simple living.

From time to time I see letters from readers who feel the magazine is too secular and should be more biblical. I sense that there can be no such distinction. All the articles I am familiar with have dealt with the responses of individuals or groups to biblical values. I find this interesting and challenging—to read what others sense to be appropriate responses to today's problems.

Especially encouraging to me have been articles about "soft" energy and low-energy life-styles. Our Amish cousins have spared themselves some of our current anguish because they have not been caught up in materialism like the rest of us.

I encourage MESSENGER to keep on enlightening us with such valid articles. I also challenge church groups to think seriously about alternative energies and life-styles. How might the church facilities be made more energy efficient, make use of solar radiation and so on. If we want to help others we have to be willing to limit our own consumption of energy and resources.

The church I attend in Hawaii is concerned about consumption and has developed one solar water heating system, with more to come. We also have a windmill for pumping water. These energy producing systems can also be utilized to do work in other parts of the country—work I hope MESSENGER readers will investigate.

DENNIS ALGER

Kaneohe, Hawaii

MORE PROTESTORS THAN CREDITED

I appreciated your special report in the April MESSENGER on the Arms Bazaar (Defense Technology '79). However, the article suggests that the largest contingent of Brethren, about 100, demonstrated on Wednesday. Although Wednesday may have been the focus of Brethren planning by reason of the General Board and staff participation, there were about 200 Brethren from Reba Place Fellowship, plus other small groups of Brethren, present on Sunday as we led the open-air worship service beginning the four-day witness for peace.

I offer this correction not because we want any credit, but because we want to affirm our identity as members of the Church of the Brethren. It is newsworthy and inspirational to know that so many Brethren were involved at various times during the demonstration.

DAVE JACKSON

Evanston, Ill.

WHEN LOVE IS LEFT OUT

The April MESSENGER is superb. From the very beautiful, "alive" cover to the editorial. One comment on "Letters": Some letters reveal very un-Christlike attitudes. This says to me they were written in the "heat of anger" rather than in the spirit of loving criticism.

We are accountable, as Christians, to one another. Beware of the spirit which leaves out loving.

MARGARET ZINN

Tampa, Fla.

FACING THE TRUTH OF PRISONS

Thank you for the May MESSENGER. I hope we of the church may be alerted to the many areas lacking justice. Each is important.

I agree with Bob Gross' assertion that "men going home from . . . prison were more likely to commit another offense than if they had never been imprisoned." This is a shattering truth we must face. Ex-convicts leaving prison with higher ideals and more capability of coping with everyday life have achieved that *in spite of* their prison experience rather than because of it.

Steve Simmons' editorial is a fitting cap to the entire issue: "The world *is* larger than our hearts."

ARLENE SHELLER

Eldora, Iowa

WHAT'S WRONG WITH MESSENGER?

After reading the May MESSENGER I am sure that I no longer want this magazine in my home.

It doesn't seem to me that you know or care much about Bible doctrine. Why? Because you agree with the young leftists? Or have you lost track of God's way?

Also, the trivia of changing the denomination's name is below good Christian people who care.

MRS. KEITH MARCHANT

Panora, Iowa

THANKS FOR MESSENGER

As a BVSer, I want you to know how much the MESSENGER means to me. I look forward to receiving it each month and enjoy reading it from cover to cover. Each issue is full of interesting articles that keep me up on what's happening all over the Brotherhood. I appreciate my complimentary subscription and plan to continue receiving MESSENGER after my BVS term.

PATTI MOSER

Bethel, Pa.

PRISONERS NEED CONVERSION

Gary Rock needs conversion—the kind of conversion which takes seriously the command, "Thou shalt not kill." What kind of justice allows a two-time murderer and arsonist freedom in our society? Gary Rock's problem did not stem from military service, per se. It stemmed from his forgetting that the Lord said, "All who take the sword will perish by the sword." Are prisoners to be coddled or told that they got exactly what they deserved? "Whatever a man sows, that he will also reap." If the Lord's grace rehabilitates a prisoner spiritually, he should receive early parole.

Visit a prisoner.
Comfort and cheer.
Just forget why he's here.

MYRON C. HORST

York, Pa.

MENNONITES, TOO, AWARE OF JUSTICE

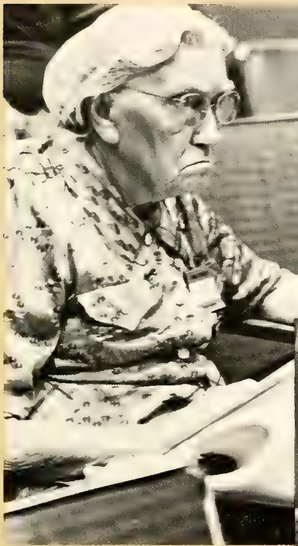
Hooray for your May MESSENGER special issue. Mennonites are also becoming more aware of the larger dimensions of the biblical teaching on justice.

In my judgment, the MESSENGER is one of the most interesting denominational papers in Christendom.

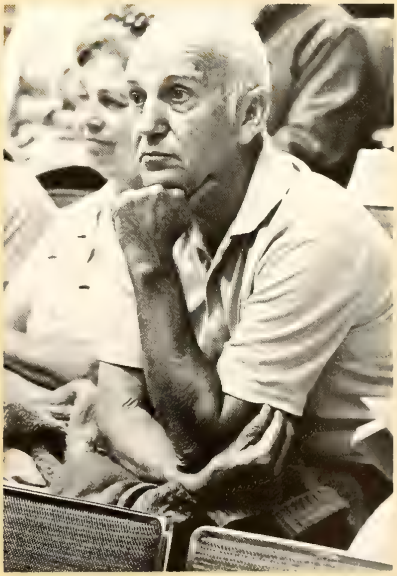
WILLIAM T. SNYDER
Executive Secretary
Mennonite Central Committee

Akron, Pa.

Quilting has become big business (as well as pleasure) at Conference. Gladys Royer (above) adds her touch to the stitchery. At the auction (right) four quilts were sold for a total of $5,075. The sponsoring group, the Association for the Arts, splits the quilt money fifty-fifty with the church's SHARE ministry.



. . . also seen in Seattle



The pace and content of Conference business is mirrored in the faces of the participants. Could long-standing tradition and beliefs have been at stake when the above photo was snapped? The roving camera (right) sometimes catches those who give unconscious commentary on the proceedings, as well as those who manage to effect alert attention even on the drowsiest afternoon.

Can You Answer These Questions About Writing Your Will?*

TRUE T or **FALSE** F

Mark each of the following statements T for True, or F for False, in the box at its right. For correct answers, see panel below.

1—If you do not have a Will and therefore die "intestate," state law will give your wife all of your Estate. ☐

2—If you die "intestate" while your children are minors, state law will divide a third of your Estate among them. ☐

3—When you leave no Will, the state automatically appoints a social worker and a bank as guardians of your minor children. ☐

4—Whoever is appointed guardian for your minor children has complete say-so in taking care of them and their affairs. ☐

5—Lacking a Will, your property will be disposed of more or less as your Will would have directed. ☐

6—Children not mentioned in your Will are excluded from an inheritance. ☐

7—A husband has the same rights to his wife's Estate as she has to his. ☐

8—A handwritten Will, unwitnessed, cannot be valid. ☐

9—Wills never require more than two witnesses. ☐

10—It is expensive to have a lawyer draw up your Will. ☐

ANSWERS

1—False. Usually not. In some states, your wife gets one-third if you die without a Will.

2—False. Many states give two-thirds of your Estate to your children equally divided among them.

3—False. It is more likely to appoint your spouse as guardian, or some other person. But they will have to furnish a bond and pay the fee for it.

4—False. Even if your wife is guardian, she usually must have specific permission from the court to spend your children's share of your Estate on their support or education. She may be required to render detailed accounts of these expenditures.

5—False. Your property would be disposed of according to the law of your state and not necessarily as you would have directed.

6—False. A child born after the date of your Will might be entitled to receive whatever would have been provided by the state if you had died "intestate."

7—False. This is not always the case.

8—False. In some states, when the handwriting is generally known, handwritten Wills can be held valid, but questions about the circumstances under which they were written make them a very risky proposition.

9—False. Some states may require three. Any Will disposing of property located in a three-witness state should have three, even if you write it while resident in a state requiring only two.

10—False. Actually, it is usually a very modest amount. Whatever his charge, the expert knowledge involved makes it a bargain.

**In most states*

Now while you are thinking about your Will, plan to see your lawyer as soon as possible. Before you go, you may find two of our booklets useful. They suggest information you may want to have at hand for consideration. Write for them now: Making Your Will and A Record of Personal Affairs.

Write or call today. We will gladly provide information based on individual circumstances, or arrange for a personal conference.

Stewart B. Kauffman
Donald L. Stern

CHURCH OF THE BRETHREN

General Board
Office of Stewardship Enlistment
1451 Dundee Avenue
Elgin, Illinois 60120

Sirs,
Please send me without obligation the following booklets:
☐ Making Your Will
☐ A Record of Personal Affairs

Name ______________________________

Address ______________________________

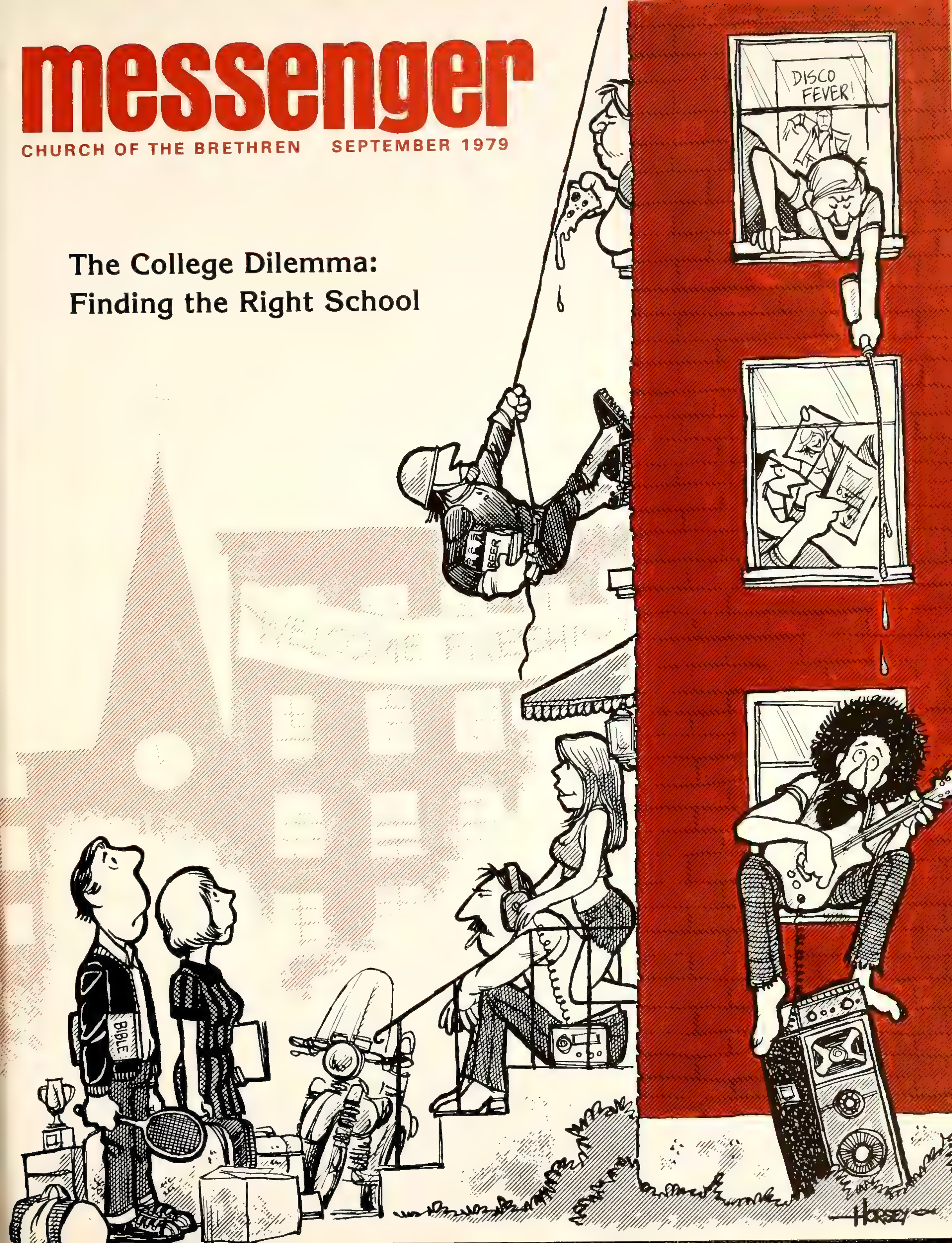
City ______________ State ________ Zip ______

#51 8.79

messenger

CHURCH OF THE BRETHREN SEPTEMBER 1979

The College Dilemma: Finding the Right School


DISCO FEVER!
BEER
BIBLE
HORSEY

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12 How 'Brethren' are the 'Brethren' Colleges? Opening a cluster of college-related articles, a look at how the six Brethren institutions of higher learning reflect, express and react to the church. Story by Steve Simmons.

16 How Do You Choose a College? Isabel M. Lynn asks and answers vital questions for anyone considering the college road.

17 The College as Neighbor. The college, community college or university in your area is a box of surprises just waiting to be opened. Shirley Heckman tells how.

18 Three Little Churches and How They Grew. Three brand-new and struggling congregations face "making it" with hope, conviction and Church Extension Loan Funds. Story by Harriet Z. Blake.

21 Church Extension Loan Fund: Uniting Partners in Ministry. Parish Ministries funds support this new program aiding churches in site buying, building, remodeling and establishing new congregations. Explained by administrator Merle Crouse.

22 Thank God for Work. We need to say "Thank God for Monday," thanking God for more days of opportunities for service and self-giving. Bible study by Glenn H. Asquith.

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letters

PUT JESUS IN OUR WORLD

We of the Kaskaskia congregation think the issues of a name change and homosexuality have received enough publicity in our church publication without affecting a positive or negative decision. We feel it is time to take a stand on these issues and make our way onto others.

We also feel too little is said about how to be born of the Spirit, saved, born again or whatever terminology you choose to use. People need to know how to make Jesus Christ their personal friend and savior, above all else, and how to bear Christ's fruit in a sick world. We feel that Jesus must be in our personal world before he can be in the larger world.

JIM BAKER
Beecher City, Ill.

SOME THINGS WE LIKE

We appreciated "Pentecost—Hallelujah!" (June). It could happen in our church if people really believed in and were guided by the Holy Spirit.

We were disappointed when some congregations tossed out the King James Version of the Bible. We believe it is nearer the original Scriptures than any other version.

Also we like the name "Church of the Brethren" the way it is. Jesus addressed his followers as brethren even though some surely were women and children as well as men.

MR. AND MRS. WALTER WEAVER
Wakarusa, Ind.

THANKS, WE NEEDED THAT

Addicted as I am to seizing fun and sounding off upon the merest provocation, I hasten to tell you I was reduced to helpless mirth when my big brother Ed brought the June MESSENGER to my room and asked me to read it aloud to him.

The devastating profiles of conferencegoers: Oh my! I could almost put names to some of them. Thanks, we needed that!

FLORENCE ZIEGLER SANGER
Trappe, Md.

'BRETHREN ARE WE!'

Lois Myers' "Opinion" on name change (May) is basic and to the point. My experience in being Brethren has never embarrassed me or been a matter of ridicule, nor have I ever been questioned on whether being a woman excluded me from membership.

Some years ago our daughter, a BVSer, married a German volunteer assigned to the same project. Upon introduction to her new father-in-law as a member of the Church of the Brethren, his reply was "Oh, I knew of the Brethren, long before I knew about you."

When asked by a fellow worker to what church I belonged, I answered, "Ours is a small denomination; perhaps you haven't heard of Church of the Brethren. His reply: "Your denomination may be small, but your involvement in peace and relief areas is widely known. Yes, I have heard of you."

Another time: "Oh, you're the ones who 'wash feet.' (Yes, some of us still do, believing it to symbolize service to others as an example set by Christ.)

To quote Anna Elizabeth, the heroine in the book of the same name by Lucile Brandt, "Brethren are we!"

Doris Brandt

Lawrence, Kans.

YOUTH WANT A VOICE

The movie, *Coming Home,* to be shown to the senior high youth on Saturday evening at Annual Conference, was cancelled only four hours prior. The conference manager felt that due to its R rating, it would be inappropriate to show to a young audience.

The movie was available to the youth without cost, due to the connections of a youth leader with the producer. Contrary to popular belief, the ratings system, with the exception of X, is not a legal guideline. It would not have been unlawful for this movie to be shown to persons under 17.

We, the youth, had many concerns over the cancellation of the movie and the system through which it was cancelled. On Saturday evening, five youth representatives (including me) met with the Central Committee and the conference manager. We read a statement which we had prepared, and presented our proposals to avoid this type of misunderstanding in the future.

The suggestions were as follows:

1) A Brotherhood-wide advisory council to work with Central Committee and the youth leaders in planning youth activities for future Conferences.

2) At least one senior high youth on Central Committee.

3) Youth more equally represented on decision-making bodies, such as the Standing Committee's nominating committee.

4) More dialog between Conference Officials and youth.

Eric Baughman

La Mirada, Calif.

LET'S FACE ABORTION CONTROVERSY

Mary Hays' letter in Messenger (April) shows she isn't well-informed about the concerns of pro-life members of our church. Not that I blame her, for we find it exceedingly difficult to get an opportunity to present our concerns.

Our number one priority is that the church support the biblical teaching that sex outside of marriage is wrong. When this principle is violated and a pregnancy occurs, you can't make it right by committing another wrong—killing the unborn child. Our second priority is that sexual relations by married couples are responsible activities. Those who engage in them should be prepared to accept all consequences.

And we must also face the fact that in spite of all our teaching to the contrary, a lot of people will persist in irresponsible sexual behavior. We must make provisions for caring for the victims, their unborn children. Many Brethren are unwilling to face the fact that these children are as much victims of circumstance as are victims of earthquakes and famines. By that I mean that the unborn child is in no way responsible for his being conceived. As an independent human being, he is entitled to the same rights as the baby that is already born. And by "independent" I mean that he is a person in his own right, and not a part of his mother's body.

Six or seven years ago our church passed an abortion paper. It provided an educational program in our church on abortion. Nothing has been done to implement this provision—we have gotten medically accurate information together and tried to offer it as a program to our churches, but we have been unable to get any of our publications to announce its availability; why?

We are also cautioned that there are two sides to the issue, and the other side needs to be heard. By that same token, we should also have a representative from the war department present at our peace programs to present their side. However, we *are* willing to have them present their side, for we know the facts support us, and their presentation only makes ours all the more convincing.

Wesley Brubaker

Walkerton, Ind.

JUDGMENT DAY EXPECTATIONS

Jesus said, "If any man would come after me, let him deny himself and take up his cross daily and follow me."

Alexander Mack said in effect that if anyone would join him, he must denounce one special way of Satan, that is infant baptism.

When I joined the Church of the Brethren 35 years ago, I was required to renounce all the ways of Satan and be dipped in water three times.

It seems that now to join the Church of the Brethren one need only nod to the question, "Do you believe that Jesus was a good man?" and then be dipped in water three times.

How many of us expect to hear on Judgment Day, "Well done, faithful servant, enter into the joy of the Lord"?

Carroll Roop

Union Bridge, Md.

DEATH NO GREAT PROBLEM

To say that God wants us healthy is only part of it. He does, and we were. Yet it also is true that God wants us to die. He does, and we shall.

Doctors study to save us, and God grants added time, sometimes. Still, all the healers of past generations died. So too did all those they healed. Healers cannot cheat death. They can defer it but slightly. God decrees that each generation must die and make way for the next.

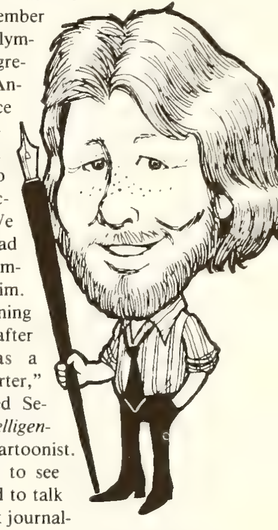
Evidently we might live until Christ returns. The early church thought they would. Yet we probably will die. Christian maturity is not to seek a healer, or to beg God for more time. Rather it is to so glorify God with the days we have, that it is no great problem when we die.

Roy White

Citronelle, Ala.

page one

About four years ago, we ran the story of a 24-year-old Brethren artist and journalist Dave Horsey. He was fresh out of the University of Washington, where he had been editor of *The Daily,* the campus newspaper. He had already become known as a political cartoonist, and we embellished his story with cartoons from his book, *Politics and Other Perversions* (see Messenger, January 1976, page 36).



That was the last we saw of this member of Seattle's Olympic View congregation until Annual Conference in his hometown afforded us a chance to renew our acquaintance. We found Dave had done well by himself in the interim. The award winning writer/artist, after four years as a "straight reporter," had just joined Seattle's *Post-Intelligencer* as political cartoonist.

It was good to see Dave again and to talk shop. "I look at journalism of any kind—whether it's a cartoon or a photograph or a column or a news story—as an attempt to latch onto a piece of the truth and hold it up to public view so that people can see it, digest it and put it to use in their lives," Dave says.

"The crazy thing about political cartooning, and the thing I'm having to get used to, is that in a cartoon, you reach the truth by wildly exaggerating the facts of a situation."

We weren't ready yet for political cartoons in Messenger (although we get occasional suggestions to try them). But across a noisy table in the Seattle Coliseum's food service area, we invited Dave to do the cover for September, feeling that as a recent Brethren college student he would have a feel for the subject. Dave enthusiastically agreed and we were all set. May we reintroduce Dave Horsey. Dave's cover highlights a cluster of articles that address the question of how Brethren youth should choose a college and how we can minister to the college in our neighborhood.—The Editors

in touch

Lynn Weaver: Brethren beliefs are important

If you don't go to a Brethren college, you lose contact with your Brethren peer group. "Wrong," says Lynn Weaver, a 21-year-old senior at Penn State University. "Not if you have an organized young adult group like the one the Western Pennsylvania District has."

Lynn, a resident of Windber, Pa., is the chairman of this young adult group made up of the 67 churches in the Western Pennsylvania District.

Founded three years ago, the group has an active mailing list of some 500 persons between the ages of 18 and 30. They manage to slip in meetings during holidays and the summer, times when Western Pennsylvania youth are on college breaks.

"Brethren young adults are unique people," says the agriculture and business management major. "I was longing for Brethren fellowship at Penn State because Brethren beliefs are important to me. Now with our group's commitment we can share again."

Their fellowship comes through square dances, picnics, Bible studies, parties and retreats. The annual New Year's Eve party and summer retreat at Camp Harmony are keenly anticipated events.

Lynn grew up on his family-owned, 250-acre dairy farm with his two sisters, Karen and Bev, and younger brother, Bruce. Bev is a new member of the Elgin staff, working as coordinator of BVS orientation. Together, the family of six tended to the chores of milking 40 Holstein cows and farming the lush Windber countryside.

Brethren colleges in Lynn's area didn't offer his agriculture major, so he attended the large state university. There, the high school valedictorian became active in the Delta Sigma Agriculture Fraternity as treasurer, the agriculture economics club and Campus Crusade for Christ.

He is a member of the Scalp Level Church of the Brethren, active in the Western Pennsylvania District youth choir, the Christian Education Board and the Camp Harmony Board, and has served two terms as his church's youth president.

Some time in the future, he sees himself as a licensed minister, but that will be after his anticipated BVS stint.

Athletic (he enjoys downhill skiing and was a champion runner in high school) and charming with twinkling hazel eyes, a winning smile and keen sense of humor, Lynn Weaver enjoys working with people and feels that for any committed Christian, the sky is the limit.

Looking forward to a full and exciting life, he has one wish for the future, "I hope I remain 'young' forever."

Claudia Carter: 'I war

A disarmingly candid 18-year-old, Claudia Carter, as some of her fans see her, is one of the best Virginia high school women's athletes who ever put on a uniform.

In track, she is a champion high school jumper, 880 yard runner and mile relay specialist, going to state meets in high jump, and to district and regional meets in the others.

She was twice named to "American High School Athletes" for her performance on the volleyball court and has led her mixed men and women's high school team to district and regional championships.

On the basketball court, Claudia's graceful 5-foot-10-inch frame is an asset and her marks of distinction are numerous.

Starting in the position of center or forward for four years, Claudia holds the record as the highest average scorer (25 points a game) for any male or female in the Roanoke Valley. Besides that, her desk is crowded with trophies for being the highest rebounder, highest free thrower, "all-district" (four years), "all-metro" (three years) and "all-American" in basketball.

Unlike other entering college women, Claudia was actively recruited by two colleges. She chose Bridgewater—her Brethren roots, her dad's influence ("the kids are neat there"), her serious determination to learn—all drew her to the Brethren college.

Don't forget athletics. Bridgewater has strong women's sports teams, and Claudia's athletic prowess will mesh perfectly with that legacy.

Claudia does not see herself as a woman trying to play a man's game, but rather athletics offer responsibility and release. "Manners are different on and off the courts," she says with a wink.

to *live!'*

"Athletics are as important as academics—you need both a strong mind and body in life," she explains.

With a mother on the General Board and a father on Standing Committee, Claudia understands the term "responsibility." Electing not to be baptized until 18, she has been active in district youth cabinet and choir, church camp and playing her coronet at Annual Conference.

Being a super athlete means hours of persistent work. In a family that includes two younger brothers, Kermon and Leonard, the only person who will go one on one up against the board with her is her pastor father. "He has a sharp turn around jump shot," smiles Claudia.

At Bridgewater, Claudia plans to major in physical education and languages—she speaks French and German. After that perhaps a stint in BVS and a career in social work or teaching private instruction in athletics.

"I don't just want a job that makes money: I want to live," she says. With that philosophy, this A-average student will be a winner—both on the court and off.

Curtis Thill: A bicycle is his passport

While others were battling the airlines over bumped reservations this summer, Curtis Thill pumped up his red Swiss-made Allegro tires, flung his backpack over his shoulder and became part of the American legend. Starting in his hometown of Adel, Iowa, 30 miles west of Des Moines, the newly elected student council president at McPherson College pedaled the 2,210 miles to Seattle, Wash., to join other Brethren at Annual Conference.

It took him 25 days, and he did it alone. But this wasn't the first time Curtis has used his bicycle to get to Conference. He did it three times before—to Dayton, Wichita and Richmond, a total of 4,360 miles.

Relaxing under the shadow of the Seattle Space Needle, Curtis recounted his cross-country trip, a trip on which he averaged 88 miles a day and wore out four tires on his bicycle. "America loves the adventurer," he explained. "The pioneer spirit is in all of us, and the bicycle is my passport for discovering this great land and making friends."

One non-Brethren family on his journey invited him into their house, fixed him dinner, washed his clothes and, before retiring, told Curtis that they were leaving early for church camp. "They told me to help myself and to be sure to lock the door when I left," remembers Curtis. "The man said he wouldn't have welcomed me into the house if I were a hitchhiker."

The image that Curtis depends on is also the one he is projecting. Just outside of Medicine Bow, Wyo., this summer, he found a stolen purse by the roadside containing $197 and a Visa card. Curtis bicycled 40 miles up the road and returned it personally to the owner.

Does this straight-A student like McPherson? "Oh, yes! I'm a believer in McPherson. The small college experience doesn't just educate the mind; it educates the total person."

Curtis, the son of Betty and Marvin Thill (the latter is pastor of the Panther Creek congregation) is a peace advocate on campus and plans to spend one year at Bethany Theological Seminary to establish "a Christian base" before beginning medical school. He has been a 4-H Club president for two years where he obedience-trained his pet sheep dog, learned horticulture skills and raised 40 lambs for market. Not surprisingly, he was the state winner in the 4-H bicycle project.

Each year, speculation is made about who traveled the farthest to get to Conference. Perhaps in the future, as Curtis' pioneer spirit catches on, the question should be "who traveled the farthest and the simplest?"—GEORGE KEELER

George Keeler is the author of all three of this month's "In Touch" stories. Keeler, former intern on the Communications Team, teaches journalism at the University of La Verne and Pasadena City College, in California. He is a member of the La Verne, Calif., congregation.

Brethren, Sudanese join forces for health care

A major new project to plan and develop a primary health care system benefiting villagers in the Sudan was announced by World Ministries Commission staff at the July General Board meetings. Staff and Board members expressed great excitement over the new project, the first venture in the Sudan for Brethren.

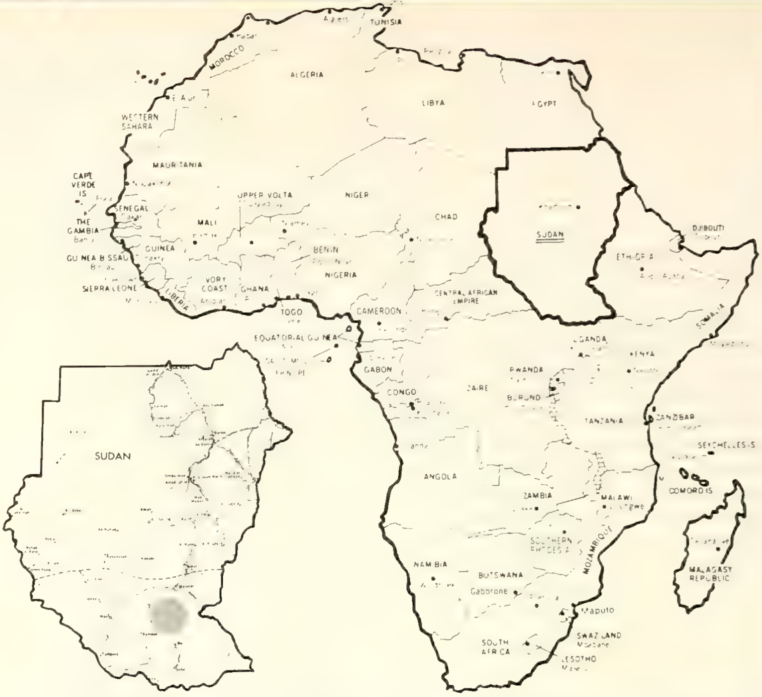
At the invitation of the Sudan Council of Churches, the Church of the Brethren plans to have a worker in the Ler, Bentiu and Mayom districts of the Upper Nile Province by March 1980. This person, yet to be employed, will assess the existing village organizations and work with them in developing the primary health care system.

Health care is a desperate need in this area, according to staff members Roger Ingold and Wil Nolen who visited there in March. An overflow area of the Nile River, with a population of about 270,000, many parts of the region are cut off because they cannot be reached by land nine months of the year. Only two small civic hospitals and a few related dressing stations serve the area's health needs. Malaria, parasitical diseases (such as schistosomiasis) and malnutrition widely afflict the population.

A survey conducted at the request of the Sudan Council of Churches by the Christian Medical Commission of the World Council of Churches will serve as the basis for the Brethren work. Ultimately, the establishment of the primary health care system will address many health problems including clean water, sanitation, nutrition, hygiene and pre- and post-natal care.

Primary health care, as defined by Ingold and Nolen, the staff members responsible for the project, is a system dependent on village health councils and village (or community) health workers. These workers are trained to help community residents in the prevention and treatment of common health problems. Backing up the workers are more highly trained medical assistants serving a larger area. The Lafiya project in Nigeria is an example of a primary health care system.

The Brethren worker will work in conjunction with the Sudan Council of Churches for up to three years. Staff members estimate costs of the initial three-year period at $250,000.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GUINEA
SIERRA LEONE
LIBERIA
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IVORY COAST
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TOGO
BENIN
NIGER
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CHAD
SUDAN
DJIBOUTI
ETHIOPIA
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GABON
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UGANDA
KENYA
RWANDA
BURUNDI
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SEYCHELLES IS
ANGOLA
ZAMBIA
MALAWI
COMORO IS
SOUTHERN RHODESIA
MOZAMBIQUE
MALAGASY REPUBLIC
NAMIBIA
BOTSWANA
Gaborone
Maputo
SWAZILAND
SOUTH AFRICA
LESOTHO
SUDAN

The map of Africa shows the Sudan, where the Church of the Brethren will soon have a worker helping develop a community-based health care system, in relationship to its neighbors. On the more detailed map of the Sudan (lower left), the area where the new health project will be located is shown by the shaded circle in the southern region.

NCC terminates Ireland program at year's end

The Ireland Program of the National Council of Churches will terminate at the end of the year because organizers believe its objectives have been met. Established in July 1975 with funding for 18 months, the Ireland program was supported an additional three years when its continuance was considered an important factor in peace building efforts.

The Church of the Brethren responded to the peacemaking efforts of the Ireland program with funds and personnel. Seven Brethren women took part in the Journey of Reconciliation sponsored by the program. More than 100 Americans flew to Northern Ireland in November 1976 to learn for themselves about the Peace People's movement and to take part in the last Peace March at Drogheda on the River Boyne.

Father David J. Bowman, the Jesuit priest who headed the Protestant program, wrote recently to the journeyers: "I believe we have accomplished the main objective (of the program) to sensitize American churches and others to the complexities of the conflict and to enable NCC member churches to be of service to the Irish and Northern Irish people primarily through the Irish Council of Churches. We have channeled close to $150,000 to a variety of people and organizations who work for justice-peace-reconciliation on that island. . . . We have supported peace groups with 'seed money' or by our presence as in the Journey of Reconciliation in 1976."

Cooperative efforts with the NCC work are not the only Brethren peace efforts in Ireland. As early as 1972 a BVS volunteer was sent to Belfast's Agnes Street community. Direct support was given to Ruby Stickel when she served as administrative assistant to the Irish Council of Churches in Belfast, a post now held by Annette Dawson. Several volunteers have worked in summer programs with problem youth from Dublin and other cities.

Father Bowman told the group of Brethren women who traveled to Ireland: "You (the Church of the Brethren) have a particular sensitivity and talent for peacemaking that is unique and has been a consistant source of help to me."—LOIS TEACH PAUL

Brethren staffer tours refugee camps, Vietnam

Mac Coffman, director of Church of the Brethren service ministries, returned in mid-June from a four-week visit to Vietnam, Thailand, Malaysia and Hong Kong.

Coffman and three other representatives of US church-related agencies made the trip in response to an invitation from Viet-My, a quasi-governmental organization of Vietnamese church and civic agencies interested in furthering reconciliation between the people of the US and Vietnam.

The group visited refugee camps in Hong Kong and Malaysia. "We saw dire need," said Coffman of the Malaysian camps. "According to western standards, the living conditions are deplorable." He cited especially the density of the population, inadequate fresh water and lack of sanitation and medical care.

Coffman would like to see the US speed up its efforts to resettle Vietnamese refugees. "Not enough is being done today," he said. "And the needs of refugees coming out of Laos and Kampuchea seem to be equally distressing."

After a briefing in Thailand with US State Department officials and representatives of voluntary agencies, the group went into Vietnam where it stayed 14 days. Group members had opportunity to meet with government officials and, because two members of the group speak the native language, the group was also able to talk with workers and others in informal contacts.

"I was impressed with the overall feeling of welcome we received," said Coffman. "Everyone—from officials to common people—expressed great interest in establishing relationships with the US. The people were friendly, gracious and willing to talk with us."

Coffman is critical of US unwillingness to help meet the humanitarian needs of the Vietnamese for adequate food, housing and education. While acknowledging that he doesn't "agree with the socialist form of government," he says "that doesn't deter my willingness to work to meet the humanitarian needs."

Normalization of diplomatic and trade relations between the US and Vietnam is essential, in Coffman's view. He contends that Vietnam must seek friends somewhere in the international community. Because of US unwillingness to open relationships, he believes Vietnam is pushed into seeking the aid of the Soviet Union.

A resolution passed by the Seattle Annual Conference calls for some of the things Coffman hopes for—normalized relations between the two countries, increased US activity on behalf of refugees, a world conference on the refugee situation. The resolution also pledges the church to continued work in the sponsorship of refugees.

Churches interested in sponsoring refugees should contact the Refugee Resettlement Office, Brethren Service Center, Box 188, New Windsor, MD 21776, or call (301) 635-6464.

Others traveling in the group, all under the auspices of the National Council of Churches, were Douglas Beane, Church World Service regional liaison for Indochina; William Herod, CWS Washington consultant on Indochina; and Arthur Simon, executive director of Bread for the World.

Victims of civil strife receive Brethren help

Victims of civil wars in Uganda and Nicaragua will receive assistance through grants from the Brethren Emergency Disaster Fund.

"Suffering within Nicaragua increases daily," says Ken McDowell, executive of the World Ministries Commission. A number of organizations in neighboring Central American countries are providing relief for the victims and the $5,000 Brethren grant was channeled to them through Church World Service. In one month this summer, one Nicaraguan agency receiving CWS funds helped more than 150,000 people.

As reports from Nicaragua revealed increasing brutality and terrorism, members of the General Board's Administrative Council sent word to President Carter asking him to do all in his power "to bring the intolerable level of persecutions and atrocities suffered by the Nicaraguan population to an end."

Across the world, the civil war in Uganda has also created tremendous suffering and vast numbers of refugees. "Press coverage has not adequately described the suffering of the people there," says McDowell.

The Brethren grant of $5,000 is being channeled through the All Africa Conference of Churches, the body coordinating relief efforts in Uganda. The conference estimates some three million Ugandans have been affected by the situation and the money will be used to purchase food, blankets, used clothing, shelter and medical supplies.

World religion, peace conference meets in US

Shirley Heckman, denominational staff for education, is representing the Church of the Brethren at the Third Assembly of the World Conference of Religion and Peace Aug. 29 to Sept. 7.

Heckman is among the 265 leaders representing the major world religions: Buddhism, Christianity, Confucianism, Hinduism, Islam, Jainism, Judaism, Shintoism, Sikhism and Zoroastrianism.

The Assembly delegates are convening at Princeton Theological Seminary in New Jersey, with breaks from their main work and studies Aug. 30 for special ceremonies in New York City and again Sept. 7 for a trip to Washington, D. C.

The major work of the Assembly delegates is expected to take place in commissions and seminars, developing the conference theme, "Religion in the Struggle for World Community." Smaller working groups are to propose follow-up activities by their religious groups and by the international secretariat of the World Conference on Religion and Peace, as well as its various national and regional groups.

Topics scheduled for review and discussion range from the international economic order, conflict and disarmament, social justice and human rights, to the spiritual dimensions of inter-religious cooperation for peace and inter-religious dialog in conflict situations.

This is the first meeting of the full Assembly to be held in the US. Previous WCRP Assemblies were conducted in Kyoto, Japan, in 1970 and in Louvain, Belgium, in 1974.

The World Conference on Religion and Peace, located near the United Nations headquarters in New York, was founded in 1970 and is a multi-religious movement with regional and national affiliates throughout the world. Its main purpose is to foster the proposition that world community is the destiny of humanity. Through its Assemblies, the WCRP helps bring together a worldwide, multi-religious network of people and organizations committed to this goal.

BRF celebrates 20 years in life of denomination

The Brethren Revival Fellowship marks the 20th anniversary of its founding during 1979. A special Insight Session at Annual Conference and the annual BRF meeting Sept. 8 are highlights of the year.

Founded at the Annual Conference in Ocean Grove, N.J., in 1959 when a group of concerned Brethren met for prayer, the Fellowship has grown in the intervening years. Leaders of the movement say it has no formal membership list but more than 10,000 copies of *The Witness* are distributed. In addition to its mailing, the group has also sponsored an annual Bible institute and special units of Brethren Volunteer Service.

Speakers at the Annual Conference Insight Session, which drew 150 persons, were Hartman Rice, Harold Martin and Paul Brubaker.

Scheduled to address the Sept. 8 annual BRF meeting at the new Upton meetinghouse near Greencastle, Pa., are Donald E. Miller, Arlan Longanecker, and BRF chairman James F. Myer.

Myer says that the fact the BRF is celebrating its 20th anniversary within the denomination proves its long-time contention that it has no desire to split the denomination, only to return it to its original and true understanding of biblical authority.

Members of the BRF and the General Board's Parish Ministries Commission engaged in one and a half hours of discussion during the July PMC meeting, a first for the two groups. Myer serves as a member of PMC and presented some of the BRF position.

World order institute to honor peace essays

The Institute for World Order will award $20,000 in honor of essays promoting peace.

The Ira D. and Miriam G. Wallach awards competition has been organized to recognize writing "in support of an abolitionist movement against war." Taking a cue from the writing which spurred the movement against slavery in the last century, the Institute for World Order hopes the competition will "bring about a new climate of informed public opinion which will stimulate national governments to dismantle the present war system . . . ."

Awards of $10,000, $3,000 and two of $1,000 each will be made to authors of the published articles which best demonstrate the advantages of an enduring peace system to all nations and groups of people. Only articles not exceeding 6,000 words and published in English between July 1, 1979, and Dec. 31, 1980, are eligible. Articles may be published in any newspaper or periodical.

Articles, in their published form, should be submitted to the Wallach Awards Committee, 777 United Nations Plaza, New York, NY 10017, soon after publication. Articles postmarked after Jan. 15, 1981, will not be considered. Articles will not be returned. Winners will be announced by April 1, 1981.

Five awards of $1,000 each will be presented to students registered in undergraduate or graduate college or university programs whose essays meet the above criteria, except that of publication. These entries must be submitted with a faculty recommendation form available from the Institute.

For copies of the announcement, entry guidelines and faculty recommendation forms, write the Wallach Awards Committee at the address above. The telephone number is (212) 575-0055.

Christian community members meet at Reba Place

Singing and charismatic worship were all part of the worship experience when more than 500 people gathered at Reba Place Fellowship in Evanston, Ill., for the eighth annual conference of the Shalom Covenant, a network of Christian communities from around the Midwest. Representatives of more than 25 communities participated.

Christianized world unbiblical, dean claims

The 20th century was supposed to be that time in history when the world was to become Christianized, claims the dean of Harvard University's divinity school.

"Well," said Krister Stendahl, "God has a marvelous way of putting arrogant Christians in their place. Now, the proportion of Christians in the world is smaller than it was at the turn of the century. We must realize we are a minority."

Stendahl, dean of Harvard Divinity School, was speaking at Marquette University. He was highly critical of what he called the "Christian conceit," that tendency of some Christians to think the world ought to be Christian.

"The Christian phenomenon in the world is a minority phenomenon," he said, " . . . but the Christian of the West has thought in majority terms for a long string of centuries."

Stendahl said that from a majority position emerged the idea of the "Christianization of the world . . . but this vision of God's plan, this Christianization of the world, is not a truly sound one from a biblical view."

The Old Testament view, he said, "is that a minority in God's crazy, glorious plan has a purpose."

"My claim, as a New Testament scholar, is that never in God's plan was it that the whole world be Christianized. The Bible did not say see good deeds and sign up for Jesus and convert, but see good deeds and praise your Father in heaven."

BVS experience comes to life in new film

"I've Troubled for You" is the title of a new 16-mm film produced by the office of Brethren Volunteer Service interpretation and recruitment.

Using a narrative format, the film shows the personal side of the volunteer experience through the eyes of a young woman volunteer who teaches reading in an area of intense poverty. Merv Keeney, staff for BVS interpretation and recruitment, says the main drama concerns the volunteer's relationship with Ruby, one of her students. "Although Ruby is one of the volunteer's failures in reading," he says, "something else grows between them."

Keeney points out that the 15-minute film can be used to start discussion not only about BVS but also about general topics such as service, mission or interpersonal relationships. A brochure with study questions is available.

The film can be obtained through the BVS Office, 1451 Dundee Avenue, Elgin, IL 60120, for a $6 service fee.

Africa tells own story in new press service

The Africa Church Information Service has launched the All Africa Press Service (APS), a news and feature service.

According to an announcement in ECUNEWS, the news service of the South African Council of Churches, the new agency aims to help African peoples, churches and nations to communicate better among themselves and with the wider world. It also seeks to correct the serious imbalance in the flow of information existing between the "so-called developed nations" and Africa.

Regional correspondents have been appointed to operate bureaus in Lagos, Kinshasa, Lusaka, Johannesburg, and possibly Addis Ababa.

Kenneth Y. Best, information director of the All Africa Conference of Churches, declared that "Africans must stop relying on foreign agencies to give them news of their own continent." He described the new venture as "a small but bold attempt by African churches, with the support of their ecumenical partners, to help Africa tell its own story to its people and to the world."

underlines

ON THE JOB ... Former NISBCO staff member *Peggy Frantz* is now living in Kansas City, Mo., and has offered her services as a peace advocate to churches within 200 miles of her location. . . . *Dennis Metzger*, member of the Decatur (Ill.) church is director of Illinois CROP. . . . *Beverly Weaver*, a Brethren Volunteer Service worker at the Elgin offices since May, has accepted new responsibilities as coordinator of BVS orientation effective Sept. 17. She is a member of the Scalp Level church, Windber, Pa. . . . *Donald Aldinger* is the new assistant administrator of the Peter Becker Memorial Home in Harleysville, Pa. . . . *Dan Trachsel* is the new manager of the Brethren Service Center in Nappanee, Ind. A Manchester College graduate, he has just completed a year of BVS as assistant manager of Pennsylvania's Camp Eder. . . . *Jon* and *Beth Stephens Cassel*, members of the Skippack church, Collegeville, Pa., are headed for Zaire for a three-year assignment with Mennonite Central Committee. . . . Continuing her father's tradition of service to the aging and to the church, *Carolyn Myers Amaral* is assistant administrator of Casa de Modesto, Modesto, Calif. Her father, *Del Myers*, was the home's administrator until his death.

NAMES YOU KNOW ... Newly-elected president of Juniata College's Church-College Relations Council is *Naomi Kulp Keeney* of First church, Harrisburg. . . . *Callie* and *Wanda Callahan* have resigned as directors of Camp Ithiel in the Florida and Puerto Rico District. . . . The Southern Ohio District is planning a reception and banquet Sept. 30 in honor of *Chester* and *Kathleen Harley*. Chester has been the district executive the past 20 years. . . . A $10,000 scholarship fund for Bridgewater College students majoring in music education has been established in memory of *Jessie Mae Connor Eller* by her husband, *John C. Eller*, and their two sons. . . . Another $10,000 fund at Bridgewater has been established in memory of the late *G.W. Petcher* and in honor of *Edith Petcher* by their children. Income will be used in support of the library. . . . *J. Perry Prather* of Ashland, Ohio, will celebrate 65 years in the ministry Oct. 24. In that time, he calculated he has preached more than 3,600 sermons. . . . Several Brethren were recently elected to the Juniata College board of trustees: *W. Clemens Rosenberger*, pastor of the Lititz (Pa.) church; *Dorothy L. Hershberger*, a teacher and member of Memorial church, Martinsburg; and *Lawrence G. Landes*, director of a counseling service and member of the Hatfield church.

HERE SHE IS ... The Miss America contest preliminaries in Pennsylvania were lucky for two young Brethren women. *Carolyn Black*, a member of the Elizabethtown church, was named Miss Pennsylvania and will represent the state in the Atlantic City pageant. Stepping up into her vacated spot as Miss Lancaster County was another Brethren woman, *Kathy Ann Mellinger*, a member of the Conestoga church.

REMEMBERED ... *Barbara Nickey*, 93, of La Verne, Calif., died Aug. 3 in La Verne. A medical doctor, she had served at the Dahanu Road Hospital in India for nearly 40 years, from 1915 through 1952.

update

HAPPY BIRTHDAY ... A special birthday party was a happy occasion even though the guest of honor was unable to attend when the *Messiah* church, Kansas City, Mo., celebrated the 300th anniversary of *Alexander Mack's* birthday. Schedule problems kept the party from being held on July 27, the baptismal anniversary, but Aug. 5 was close enough. Hymns from Mack's era, including one he wrote, cake and ice cream and a summary of Mack's life were all part of the festivities.

BREAKING NEW GROUND ... *Good Shepherd* church in Bradenton, Fla., broke ground June 24 for its new church facility with the goal of worshiping for the first time in the new sanctuary on Christmas Sunday, 1979. . . . May 6 was a groundbreaking date for the *Orlando* (Fla.) church. The congregation is adding a new sanctuary to current facilities. . . . A daughter of one of the original builders of the *Weston* (Ore.) church building broke first ground April 1 for the educational wing being added to the present structure. . . . *Brethren Hillcrest Homes*, La Verne, Calif., broke ground for a new personal services wing to the *Woods Memorial Convalescent Hospital* on Sept. 9, part of a 10th anniversary celebration of the opening of the hospital unit.

MILESTONES ... Two days of celebrations Sept. 8 and 9 marked the 125th anniversary of the *Pine Creek* church in Northern Indiana District. . . . Oct. 9, 13 and 14 will be special dates for the *Kent* (Ohio) church. A musical program and homecoming services will celebrate that congregation's 75th anniversary. . . . The *Ashland* (Ohio) church marked its 65th anniversary with special morning and afternoon services and a meal Sept. 9. . . . The *Cedar Lake* church in Northern Indiana District combined a mortgage burning service and the dedication of new kitchen facilities in special services May 27. . . . A full day of services and an open house marked the dedication June 10 of the *Chambersburg* (Pa.) church's expanded development program and remodeled facilities.

SINGING TOGETHER ... Working, eating and singing together seem to be favorite Brethren pastimes. A Brethren Choir Festival in Virginia June 3 brought together choir members from *Washington, D.C., Arlington, Oakton, Manassas* and *Nokesville*, Va., churches for a concert at the Arlington church. Ensembles and a handbell choir added their talents.

BUYING FOOD TOGETHER ... No less than seven food co-operatives are meeting these days in *Southern Ohio District* churches. Nature's Cupboard is the 46-family co-op meeting at *Mack Memorial* church in Dayton. The co-op of *Middle District* church, near Tipp City, has a membership of 50 families with more on a waiting list. It grew so big a group from north of the area is now meeting in *Piqua*. The Northwest Montgomery County Food Co-op with 68 families meets at the *Eversole* church. The 15 families of the Good Food Co-op meet at the *Bear Creek* church. One of the newest co-ops is the Emmanuel Food Co-op in Dayton's *Emmanuel* church. Some Brethren are among the 50 families who are members of the co-op now meeting at the *Happy Corner* church in Clayton.

outlook

Brethren participate in church-college congress

Representatives of five Brethren colleges participated in the recent National Congress of Church-related Colleges and Universities.

The congress, held at the University of Notre Dame's South Bend, Ind., campus, focused on six major issues facing Christian institutions today: education purposes and programs, issues of society, relationship between church and college, legal issues, public policy and financial issues.

These study commissions will continue to meet and culminate with reports at the second national congress in Washington, D.C., next year.

Four Brethren college presidents participated: Wayne Geisert, Bridgewater; Mark Ebersole, Elizabethtown; Blair Helman, Manchester; and Paul Hoffman, McPherson.

Clay Pheasant, director of development and church relations represented Juniata. Manchester also sent Paul Bowman, director of church relations, and Dick Harshbarger, professor of economics. Gerald Greiner, Elizabethtown's chaplain, was another delegate from that school. Bridgewater also sent chaplain David Metzler and trustee Loren Simpson. Alton Kurtz, dean of the Free Methodist Spring Arbor College, was also in attendance.

These joined the more than 700 delegates representing 23 denominations and almost 800 colleges and universities.

Staff member Shirley Heckman, educational development and planning/public and higher education, worked with the Brethren delegation and served as a critique member of the educational purposes and program paper. David Frantz, United Ministries in Higher Education staff on the militarism and education project, presented a paper on that topic.

John D. Moseley, chancellor of the Southern Presbyterian Austin College, Sherman, Tex., is executive director of the congress. He called the event "a new kind of ecumenicity wherein we celebrate our diversity."

Brethren representation on the congress' national committee is Jesse Ziegler, executive director of the Association of Theological Schools in the US and Canada.

Delegates found the conference valuable because it brought together denominations not often in dialog.

special report

To heal the wounds of war: A Christian imperative

by Barbara Fuller

The young man who came to repair the mimeograph machine was groping for words as he tried to express his alienation. "I don't want to have anything to do with people in this, my own country. My wife doesn't understand – I hate America."

He went on to explain, "Look, when I went to Vietnam the government told me it was the patriotic thing to do. I wanted to go to college, but they grabbed me right out of high school. It was hell over there. . . . We couldn't tell the enemy from the friendly Vietnamese. When we stayed in a village, we wanted to help the people. We gave them supplies from the officers' mess."

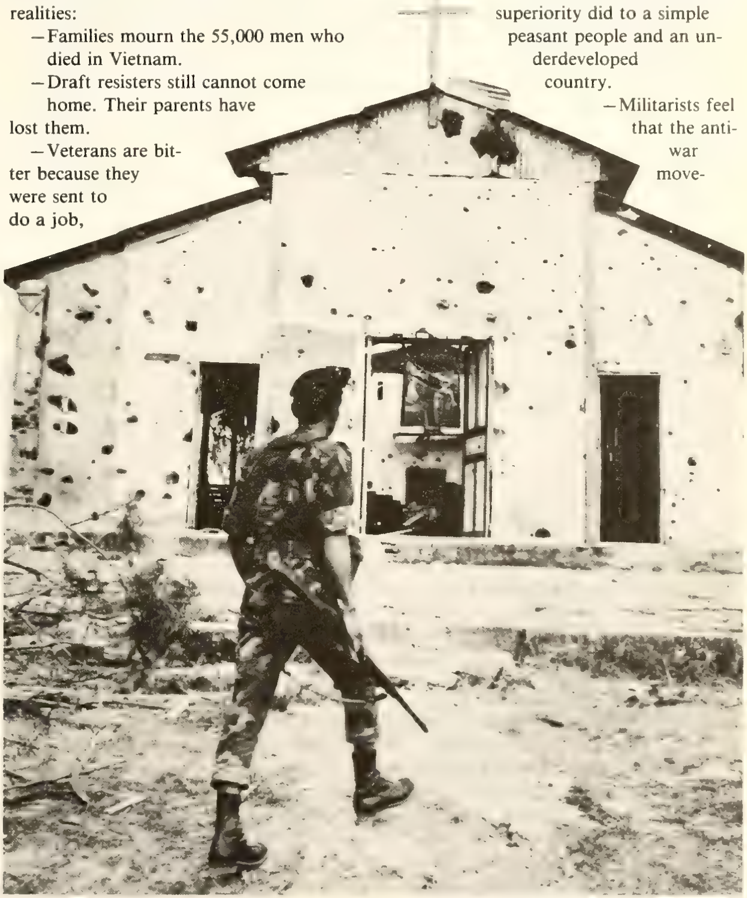
His words were coming faster. "I vomited for an hour the first time I killed someone. After that I was numb – and survival was all I could think about. Yet I believed I was doing something important. I was really upset when I heard people back home were against the war – and there I was, putting my life on the line.

"Since I've been home, it has been worse. I feel like the Veterans Administration and the government don't care what happens. The Vietnam vets don't have a GI Bill anything like the one that helped World War II veterans get a good education. My buddies who were injured don't have decent hospital care. People look at you like you are dirt if you tell them you fought in the war. I can't get a good job, even with an honorable discharge. The country is still divided about the war, but no one will talk about it. No one cares that we did what our country asked. No one cares that we hated what we had to do. No one cares what the war did to those of us who were forced to go."

I was relieved that I could tell him that the people who tried to stop the war were opposed, *not to him,* but to the policy that put him and 2.8 million other Americans in Vietnam. But this encounter in the Interfaith Council for Peace office caused me to reflect again that the wounds caused by the war – physical, psychological, social, political – will be long in healing, both in Vietnam and the United States. Many people want to forget the war in order to avoid the burden of that tragic, disillusioning and divisive period in our national life. Yet, the response to recent movies such as *Coming Home, The Deer Hunter* and the tv special, *Friendly Fire,* suggest that just below the surface are suppressed feelings of confusion, hate, sorrow, anger and anguish.

The wounds of war – physical, psychological, social and political – have not been healed. They fester in these realities:

- Families mourn the 55,000 men who died in Vietnam.
- Draft resisters still cannot come home. Their parents have lost them.
- Veterans are bitter because they were sent to do a job, and feel the country did not support them.
- Civilians have jail sentences because they opposed what they believed to be an illegal and immoral war.
- Veterans have dishonorable discharges because they opposed a war they came to believe was wrong.
- Jobless veterans caught in the web of inner city problems and crime now comprise a sizable percentage of the US prison population.
- People feel shame at what US technological and military superiority did to a simple peasant people and an underdeveloped country.
- Militarists feel that the antiwar move-



Washington officials prevented them from winning the war.

- Friends have become strangers because of different perceptions and beliefs about the war.
- Medical and educational benefits are inadequate for those who fought in the war.
- The religious community feels a spiritual inadequacy in a nation that resorts to military answers to solve human questions of liberty, justice and independence.
- Politicians are afraid to advocate humanitarian aid for the most bombed people in the history of the world.
- US tradition of sending humanitarian aid to war-torn and disaster-struck nations is yet unfulfilled.
- Our national conscience has not come to terms with the meaning of the war.

We have not dealt compassionately with the problems created in our society by the war. Rather, they have been forced into the subconscious of our national life.

Our nation has not responded to the wounds of war in Vietnam, nor to the continued suffering of the Vietnamese people—the very people that the military, the politicians, the religious community and the peace movement claimed were the *major* concern of their efforts. These wounds of war have not been healed in Vietnam:

- Over 13 million Vietnamese were killed, wounded or made refugees from 1965 to 1975.
- Some 880,000 Vietnamese are orphans and half-orphans.
- Over 180,000 Vietnamese are physically disabled.
- Over five million Vietnamese need employment.
- Twenty percent of the land area is contaminated by missile fragments.
- Between 300 and 600 million pounds of unexploded ordnance lie in the fields.
- Roads, bridges, railroads and irrigation systems are destroyed or damaged.
- Hospitals, churches, schools, homes and industries need rebuilding or repairing.
- One-fifth of the forests and one-sixth of the crop land were sprayed and are still affected with herbicides.
- There are over 200,000 prostitutes and hundreds of thousands of drug addicts.
- Food shortages and malnutrition hinder agricultural production and reconstruction efforts.
- Cities are crowded with people who have no way to support themselves under the new socialist economic system.
- Whole villages have disappeared from the face of the earth.
- Half the water buffalo,necessary for rice culture, were killed.
- The social fabric and cultural customs of the society were torn apart.
- The United States refuses to normalize relations with the country.
- Thousands of Vietnamese are leaving the country as refugees.

Looking at those staggering statistics, knowing that the US has not sent one penny of humanitarian aid, and realizing we have not recognized nor dealt with our own problems created by the war, one would have to agree with William Sloane Coffin, senior minister of the Riverside Church in New York City, "We have not made peace with the Vietnamese, because we have not made peace with ourselves."

Our refusal to make peace with Vietnam betrays our inability to find peace in ourselves. Christians must lead the struggle to find peace in the nation's heart.

I felt reluctant and fearful when I went to Vietnam as a part of a delegation investigating post-war needs. I expected to return discouraged and depressed. Instead, I brought back an Easter hope—that out of desolation can come new life. I was encouraged by the joy the Vietnamese felt now that they have gained their independence, and by their determination to rebuild their country in the face of overwhelming difficulties. I was impressed by reconciliation occurring between people who been on opposite sides during the war.

There is a great desire for American friendship on the part of the Vietnamese despite all that has happened between our contries. "We Vietnamese long for friendship with the American people," said Thich Don Hau, famous Buddhist leader of central Vietnam, Xuan Oanh, head of the Vietnamese/American Friendship Committee explained that Ho Chi Minh admonished the Vietnamese to learn the history of the American people "because it is so great." Ho copied the American Declaration of Independence when he wrote one for Vietnam.

The Vietnamese feel an affinity with Americans, recognizing that we, too, freed ourselves from an oppressive foreign government. They are impressed with our democratic institutions, peace movement, technology, industriousness, generosity and pragmatism.

The Vietnamese/American Friendship Committee (Viet-My) was founded in Hanoi by the Minister of Culture in 1968 at the height of the American bombing of the villages, cities and countryside of North Vietnam. While bombs fell, the Viet-My Committee translated, printed and distributed to the people American history and classics such as Walt Whitman's *Leaves of Grass* and Mark Twain's *Huckleberry Finn,* along with Ho Chi Minh's reminder, "It is the military that is our enemy, not the American people."

Our most surprising and hopeful experience was to learn that reconciliation is offered Americans through the spirit that prevails in Vietnam as official policy and everyday practice.

Hoang Trieu, a fishing village, lost 800 people during the war, either massacred by South Korean troops, bombed at the market, or dying in the harsh conditions during detention in a refugee camp. Land mines made much of their land unusable. Kham Thanh village had been bombed, shelled and defoliated. The dike that had kept their land safe from the South China Sea had been damaged. While the villagers were forced to live in a refugee camp, their land was bulldozed, army outposts were set up and the area planted with land mines. Since returning, 70 people had been seriously injured by those mines—a daily occurrence in Vietnam.

Hundreds of people were rebuilding the damaged dike. As we walked among them they stopped to smile, wave or call greetings to the Americans in our delegation who spoke Vietnamese. We accepted a cup of tea from a woman as we passed her temporary home. We were introduced by our guides to several former Saigon soldiers, one of whom had lost his leg when the American planes mistakenly bombed his unit. These people had suffered much during the war—deaths of their loved ones, destruction of their homes and crop land—with the aid of our government's military supplies and personnel. Yet, to our astonishment, we did not encounter one single act of hostility that entire day, though we walked among hundreds of people. We were greeted with friendliness, generosity, warmth and understanding—gifts of the spirit of reconciliation. The vice-chairman of the peoples' government of Hue summed up this spirit so evident in all of our contacts and meetings in Vietnam, "What your government did was terrible, but that is past. We must focus not on destruction, but on reconstruction and reconciliation."

Our government's unwillingness to normalize diplomatic and trade relations with Vietnam and its votes against aid by international agencies are forms of continued hostility. US unwillingness to normalize relations with Vietnam, especially in light of US normalization with China, has added to the instability of Southeast Asia and increased the political and military tensions, bringing more suffering to the Indochinese people.

Americans are a decent, compassionate people of good will. We need to have our government live up to the best of our own traditions—those of helping war-torn and disaster-struck nations. "We will not have peace with honor," says Bishop James Armstrong of the United Methodist Church, "if we do not play a meaningful role in the reconstruction of a ravaged Vietnam." When we reach out to heal the wounds of the Vietnamese, we will feel better about ourselves and more able to deal with the wounds we have inflicted on ourselves during this national tragedy. The Vietnamese interest in our nation, and the spirit with which they receive us, will be grace and healing for America. ☐

Barbara Fuller, a former member of the Manchester Church of the Brethren, North Manchester, Ind., is Vietnam consultant for The Christian Church (Disciples).

A resurrection experience

One way Brethren can respond to the need for reconciliation with Vietnam is by accepting its homeless people—the "boat people." Congregations interested in accepting refugees should contact Rebecca Eduard, Refugee Resettlement Office, Brethren Service Center, Box 188, New Windsor, MD 21776. Tel. (301) 635-6464.

Herbert Smith, pastor of the Lick Creek Church of the Brethren in Bryan, Ohio, received a phone call from New York City—the Nguyen family, Vietnamese refugees, was to arrive Palm Sunday evening! Earl and Billie Kornrumpf, chairpersons of the local project, quickly mobilized their committees and worked diligently on last-minute preparations. An interpreter, veterinarian Trung Trinh, accompanied the Kornrumpfs and five other members of the church to Toledo Airport. Several of the group commented that they were missing the final episode of *Jesus of Nazareth* on television that evening, but all agreed they had the feeling they were going to the airport to meet Him personally instead.

We waited. And we waited. Billie paced the floor like an expectant parent. Trung coached the group in Vietnamese culture and taught them to greet the family with "Chow!" meaning "Hello!"

The plane landed at midnight. Passengers drifted out one by one. Then a young mother holding a wide-eyed little boy wandered into the terminal. Trung hesitated. Moments later the father came with a tiny daughter. Parents and children stood together for a moment. Trung approached and greeted them.

There he stood—Jesus of Nazareth—Jesus in the form of a desperate, frightened family. They looked so small and alone—without a friend in the world. The little boy had no shoes and wore only a pair of stockings on his tiny feet. All their worldly possessions they carried in one duffle bag. They had been traveling for two days and were very tired because of time changes since leaving Malaysia. Bi, the mother, lost their third baby only two months before in the eighth month of pregnancy. Neither Bi nor Hanh, the father, had any command of English. Confusion gripped them. Trung introduced the members of our party, and we greeted them with the only verbal link between our worlds, the word "Chow."

Billie Kornrumpf thoughtfully had brought two stuffed animals for My and Taun, as a welcome to America. They hesitated, afraid to accept them at first. Mother Bi reassured the children, and their tiny arms encircled the little balls of fur. Father Hanh broke into a smile and Mother Bi looked pleased.

Earl Kornrumpf offered them warm coats which they gladly accepted.

The Bryan church met the Christ during Easter week. The Nguyens, among the "boat people" of Vietnam, had experienced the cross. In the Bryan community they are experiencing the resurrection love of Jesus.

The Nguyens escaped Vietnam in early 1979. They were crowded into a small vessel which sailed for Malaysia, where the United Nations refugee camps are located. Several on their boat died during the difficult journey and were buried at sea. When they finally arrived, two ports refused them acceptance. At the third port, however, the 80 remaining passengers quickly abandoned their sinking, overcrowded ship, jumping into the sea and attempting to swim ashore. The Nguyens strapped the children to their backs and struggled for land in what became a watery grave for many. They were fortunate. Only 10 of the 80 lived through the ordeal.

The Nguyens were forced to leave a 17-month-old daughter with grandparents in Vietnam because she was too young to endure the hardships of the journey. The separation is still an emotionally upsetting subject for both parents, but the Lick Creek church is initiating a complicated procedure which could possibly reunite the family. If the child's visa is approved by the US State Department, the visa will be sent to the American Embassy in Bangkok, Thailand, which will in turn transfer it to the French Embassy there. Since France still maintains diplomatic relations with Vietnam, the French Embassy in Bangkok will forward the visa to the French Embassy in Vietnam. Because the child is a minor the HEW Refugee Task Force in Washington, D.C., has informed the Lick Creek church that chances are greater that she will be released. Only God knows if political barriers can be surmounted to reunite the Nguyens with their baby daughter. ☐

Jeanne Jacoby Smith is a free-lance writer and homemaker, and a member of the Lick Creek congregation, Bryan, Ohio.

How ‘Brethren’ are the ‘Brethren’

by Steve Simmons

The Church of the Brethren has six institutions of higher learning besides its seminary. Each has a ministry and its own unique way of living it. All colleges are now facing, in the words of Manchester College President Blair Helman, “the most challenging decade ever”—competition with state-supported schools, declining numbers of college-age youth, soaring expenses caused by inflation and the rising tuitions they must charge.

But the church-related college is in a special position. Set apart by Brethren tradition, Christian morals and dedication to high standards, the colleges uphold their relations to the church and know they will survive. In the words of President Carter, “I do not believe the mission of the church-related colleges is complete. I believe church-related colleges provide a needed response to the spiritual hunger of our day.” A clinging to their uniqueness will keep Bridgewater College, Elizabethtown College, Juniata College, University of La Verne, Manchester College and McPherson College distinctive and strong.

Stereotypes of the Brethren schools, some of them uncharitable, some downright unfair, have been widespread. For example, Bridgewater is characterized as the solidly Brethren college with a southern flavor, Elizabethtown as the non-Brethren Brethren college in the heart of the Brethren world (Eastern Pennsylvania), Juniata as independent yet deliberately related to the church, La Verne as liberal, a distant cousin of the church, Manchester as the most “Brethren” college, and McPherson as the small agricultural school.

How true are these stereotypes? McPherson’s President Paul Hoffman calls his college “explicitly and avowedly” Brethren. With the highest percentage of Brethren students and college presidents Blair Helman and Wayne Geisert among other notable alumni, there is cause for reassessment. The stereotypes don’t tell the story.

Each college views its Brethren ties as special and relates to the church in different ways. As Bridgewater’s President Geisert says it, “There’s no way six colleges can have the same relationship to the church.” Juniata has never been owned by the church, Manchester is owned by the districts it serves, Bridgewater is independent as all six strive to be—as partners, not agents of the church.

College representatives agree on what the church should be doing for the colleges. Says Geisert, “The church has many reasons for supporting its colleges. Much of the church’s leadership ultimately comes from the colleges, and the colleges provide a continuous point of contact and influence for the church in relating to youth.”

At La Verne, in southern California, the college farthest to the west and out of the heart of Dunkerdom, the relationship is different. “La Verne is not quite as closely related to the churches as some other Brethren colleges,” says Undergraduate Dean Wayne Miller. “The Brethren in this part of the country are so thinly scattered. But we do feel a tremendous interest and pride from them.”

“I am not happy with our lack of programs for Brethren students,” says Eugenia Brubaker, La Verne church-college relations director. “But I have an appreciation for the ecumenical way we do things. Brethren students don’t want to be set apart, they want to be integrated with the total school. But we need to do more.”

Summer Service, a La Verne program in which students volunteer time in churches and camps for scholarships was originally for Brethren but has been opened up to the entire student body. Brethren are still the major enrollees.

The Burkhart Institute for Brethren pastors is held regularly on the campus.

According to Juniata’s campus minister, Andy Murray, “The church needs to know what it wants from the colleges. For a denomination our size, six colleges is incredible. There is an overwhelming commitment to higher education,” he says.

Juniata has intentionally decided to be in relationship with the church. Clay Pheasant, director of development and church relations, says, “The church has responsibility to help and influence.” Juniata has a Church/College Relations Council made up of administrators, board of trustee members, district representatives, faculty and students. The council recently sponsored an exchange with the church’s national offices in which general secretary Bob Neff and World Ministries Commission executive Ken McDowell shared a paper Neff had written. Denominational leaders, faculty and staff met on academic grounds—“The church and college got onto high ground rather than just school social policy,” said Pheasant. “There is a need for continuing dialog. The church must realize it cannot direct and that the colleges may sometimes have a different opinion. I think a lot of constituencies just don’t want to understand the college’s position—the church is possessive.”

The Brethren group at Juniata does meet occasionally, “to know who they are,” says Pheasant. They have planned gatherings with the Brethren at Penn State, 30 miles away.

The Church/College Relations Council sponsors Brethren Campus Day each fall for Brethren students planning to attend college; a ministers and spouses seminar; one full day on an education topic, held each winter and the Spring Youth Rally for grades 9-12 in the three districts Juniata serves. The college, through a student intern, provides staff and program for the rally.

“The church has to realize,” says Man-

colleges?

The six 'Brethren' colleges are alive and well, but like all institutions they are evolving to meet the needs of the times. They may not evoke that Dunker image of even a generation ago, but they very effectively offer quality education . . . and they haven't forgotten who founded them.

chester's Helman, "that every college has the right to develop program to meet the needs of its constituency. The colleges and the church need to strengthen their understanding of each other's mission. Manchester and the Church of the Brethren have different missions. We need and get the freedom—which is essential for running a college."

Clay Pheasant sees mission as salvation for the church and education for the colleges. "The church wants to see conversion. They ask, 'What's the return for the church?'"

"We're a church college," says McPherson's president, Paul Hoffman. "We should be given the same mercy and grace as the church. When I was a pastor I was urged to work with alcoholics—but as a college we are not. We deserve the same considerations—when the church starts throwing out these people, then maybe we will. We aren't a social work agency, but important social work is done on campus."

At McPherson, Brethren students have no organized Brethren student group, but Brethren have chapel services and hold prayer breakfasts each Thursday. McPherson hosts a Regional Youth Conference and has a Brethren disaster ministry in which 90 students participated last year.

Bridgewater President Wayne Geisert is unique in that he also serves as chairman of the Church of the Brethren General Services Commission. (Manchester's Helman served the church as Annual Conference moderator in 1976; Geisert in 1974.) He is pleased with the ties and believes serving as an educator and churchman is good for both. "The church has not forced its doctrines on the students, faculty or staff. The church is interested and it could always do more. We have a Christian orientation we are not ashamed of."

Bridgewater is the home of the Southeastern Youth Round Table, held for high school-age Brethren students in the southeastern districts of the church. The Shenandoah District holds its annual leadership conference at Bridgewater and the Bridgewater College Spiritual Life Institute is held for all area pastors is open to students and the community.

The church influence touches each of the schools at different levels but in many of the same ways, through similar activities, functions and goals.

At La Verne, Wayne Miller speaks of the person to person relationship and a general caring about people. "We say, 'This is the way we live—the La Verne spirit.'"

He says it is reflected in the service-oriented curriculum. "Our first and major careers are teaching and pre-med. We prepare students for service. The influence is expressed in our insistence that everyone speak about the meaning of their lives and morals."

Dean Dale Ulrich of Bridgewater puts the Brethren influence in human terms, saying it is manifest in the administration, faculty and staff. "Our faculty members are unapologetic about their religion." Most Brethren faculty and students attend the local Church of the Brethren, which sits on the west side of the campus.

Juniata's Clay Pheasant agrees, "The church's greatest influence is from individuals. Brethren students have a great influence—in my opinion they are serious scholars active in leadership and involved in extracurricular activities."

McPherson President Paul Hoffman agrees, "There's no question that the Brethren students have a special effect on the campus. They're open people—they

Building to suit their varied purposes, the six Brethren campuses reflect diversity and constant change: **(from left)** *Bridgewater's Kline Campus Center with dining halls and an art gallery, Manchester's Petersime Chapel with 30 stained-glass windows showing the relationship between Christianity and higher education and Elizabethtown's Gibble Science Hall, currently slated for remodeling.*

get into a lot of dialog."

Juniata has a deputation club made up of students from various Christian denominations. But says Pheasant, "The Brethren students have mixed feelings about setting themselves apart as a sect, they want to be able to invite their friends to be involved in religious activities."

Jerry Greiner at Elizabethtown deals with the other end of the spectrum, a small group of Brethren students conspicuous in their drive to study their heritage. Brethren Identity, a two-year-old group, has already held a joint retreat with Bridgewater Brethren, sponsored peace activities and headed services at last Thanksgiving's Brethren Student/Young Adult Conference.

A yearly love feast is one service the group sponsors for the college as well as two worship services.

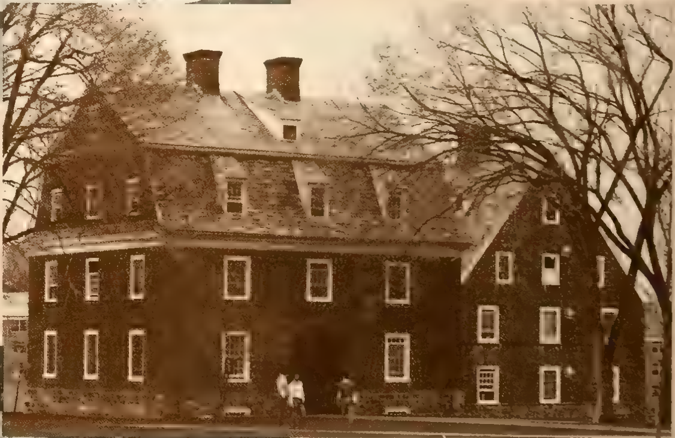
Elizabethtown is the home base of the Brethren Bible Institute of the Brethren Revival Fellowship and hosts numerous other conferences.

Campus ministers are in a special position by being Brethren, yet making their special ministries ecumenical for the entire student population.

"There is profound witness to the Brethren type," says Greiner. "We strive to show how faith relates to life. We explore responses to militarism, multi-national corporations and voluntary simplicity. When we have an emphasis on world hunger we have fasts and close the cafeteria, and we always get complete cooperation. In our chapel services we expose Brethren and non-Brethren to methods of simplicity.

Steve Gregory, La Verne's campus minister, relates to three to five religious groups (depending on the year). "Our key worship services are ecumenical. The groups divide into ranges of evangelical and social action from many denominations." Since there is a large Chicano (Mexican-American) population in the area, La Verne has a vast majority of Roman Catholics.

Andy Murray speaks enthusiastically about Juniata's religious opportunities. "I think there is a high interest in the church. And in addition to Christian holy days we have major celebrations such as the Jewish Seder and the students in religion groups are involved in hunger issues. We have a strong Intervarsity Christian Fellowship chapter and approximately 50 students in deputation clubs."



Both futuristic and traditional architecture are found on Brethren campuses, with glass-walled conventionality predominating. **Above:** *La Verne's "Supertents" multi-purpose educational facility is a cable-supported canopy of woven fiberglass and teflon.* **Right:** *G. Edwin Brumbaugh, restorer of the Ephrata Cloister, designed Juniata's "Cloisters" dormitory.* **Below:** *McPherson's Mohler Hall is an administrative and classroom center.*

Chaplain David Metzler chairs Bridgewater's Council on Religious Activities, whose task "is to encourage and nourish religious life" and initiate activities.

Bridgewater has several groups termed

by Metzler as "thriving." Brethren Student Fellowship, a Roman Catholic group which celebrates mass each week, a women's Christian group, fellowship and Bible study groups and SIRCh (Students Interested in Relating to the Church).

"I have a good relationship with the groups," says Metzler. "As a college we strive for ecumenical leadership. The issues we deal with are not only spiritual. We stress the inward and outward journeys. Our religious groups have spawned task groups on ecology, energy and hunger." Bridgewater's Summer Service Program, similar to La Verne's, is open to all students though Brethren predominate.

Robert Knechel, Manchester campus pastor confronting the changing college in his ministry, says, "We are experiencing shifts in students, in claims of faith, both symbolic and practical. As a college, preferring to keep a sense of the holy in all our relations and in our attitude toward teaching and learning, we are are resistant to secularization."

David Metzler at Bridgewater believes that the colleges *are* becoming more secular, "but that is not necessarily a bad thing. I wouldn't want the college narrowly sectarian, but genuinely Christian. The college should be marked by a caring spirit." But Ulrich and Geisert at Bridgewater disagree. Says Ulrich, "I think the pendulum has swung the other way. Twenty years ago you had the 'squirrels' (squares). Now kids are open in their religious affirmations."

Clay Pheasant describes Juniata as "an independent institution founded by members of the Church of the Brethren." He goes on, "I don't like the dichotomy between the sacred and the secular, but if it must be made, Juniata would be identified as 'Brethren.' We uphold 'Basic Brethren' values—education for peace and human service. We work for integrity. Religion and the spiritual quest hold more power now than ever. Opportunities for worship experiences flourish. To be good educationally does not mean you have to be dominated by a secular theology."

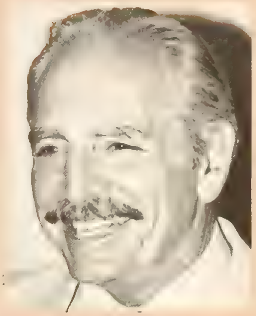
All the colleges agree that the Brethren influence is felt highly on the level of "student life-style." As Clay Pheasant says, "The church deals in social life. Most of the questions I'm asked have dealt with policies concerning campus life. Seldom have I been asked about academics. If the church has higher dreams and desires it needs to support and push the colleges."

Says Wayne Geisert, "I think students would say that our morals and standards are related to our Brethren roots. We take

(Continued on page 33)

Wayne F. Geisert
Bridgewater College

Mark C. Ebersole
Elizabethtown College



Frederick M. Binder
Juniata College

We are not ashamed of our Christian orientation. There is a trend to be strongly academic and that is what we want, but we also want students to know the reality of Christ and his impact on human life.

Christian education keeps us open and in readiness so that we can hear the whisper and feel the leanings of the divine—it keeps us open to receive the power and charm of newborn life.

We have received a great heritage from the Church of the Brethren. I know the future will be just as meaningful—as the church and the college seek to fulfill their respective missions.

The presidents speak

A college is more than an intellectual community. It is an environment where Christian love and a sense of service permeate the lives of its members. These virtues intensify the search for truth.

'A mission of outreach' doesn't say how effective we are in taking evangelism to all people, not just those in the fold. Some of the most effective work we do is not with Brethren.

Nobody should go through one of our institutions without exposure to the Christian faith (largely by example), thoughtful discourse and without developing a caring for humanity.

Armen Sarafian
University of La Verne

A. Blair Helman
Manchester College

Paul W. Hoffman
McPherson College

How do you choose a college?

by Isabel M. Lynn

How do you choose a college? Carefully, very carefully! In the nearly 20 years I counseled high school students I frequently told them and their parents that choosing the right college might well be the second most important decision of their lives, while choosing a marriage partner may be number one.

Often students are influenced unduly by what teachers, peers and parents think of a school or by the college representatives who visit the high school. There are several questions students and parents should consider as they choose a college.

Should I go to college? There are numerous vocational choices available now which do not require college degrees. It is no longer a social stigma or an economic detriment not to have a bachelor's degree. In fact, too frequently people with advanced degrees are finding themselves overqualified for available positions. The professions, however, will always require degrees and there are advantages to being exposed to the cultural atmosphere of a college campus.

Many four-year colleges as well as two-year schools now offer two-year programs in a number of technical fields. Job opportunities are often good in these fields and salaries can be excellent. In many technical fields the student can go on for a bachelor's degree after completing the two-year associate arts degree if they desire. It may require an extra semester to do this. Don't be afraid to look at these two-year opportunities.

Students should honestly look at themselves and their motives for attending college. Most young people do not find college a satisfying experience unless they have inner motivation for going.

What size campus will best suit me? The small campus under 2,000 has the advantage for students getting to know almost everyone else. When they live and eat together as well as go to class together, they develop a fellowship somewhat like a family. Also, most of the classes will be taught by the senior faculty members, which is a real asset. Classes also tend to be small, with good interaction between teacher and student. However, the curriculum may be limited and, for some professional areas, inadequate.

On a larger campus, students tend to find small group identity in the dorms or in interaction with students in their major areas of study. The beginning undergraduate courses may be in large lecture sections (100 to 200 students), somewhat impersonal but not necessarily inferior. The course choices in any one field will be much greater than at a small school.

Would I be happier at a private or public college? This question is related to the earlier question of campus size. The private colleges are more often small while publicly owned colleges are usually large. Because of size and because the private college is often church-related, students tend to be more closely supervised at a smaller institution.

Another important difference is cost. Private schools will be more costly because state legislatures do not underwrite part of the cost as they do public colleges. Many private schools can offer financial aid to offset part of this difference.

Some private schools require students to take courses in religion and require attendance at convocations.

What can I afford to pay for a college education? This question is related to the above two questions. Private college costs are now running $4,000 to $8,000 per year while public colleges are likely to be about half that amount. There are excellent financial aid programs at most colleges and many states now give state scholarship aid to needy students, so don't decide you can't afford a certain school until you have investigated all the financial aid possibilities. Young people from very low income families have an excellent chance of receiving financial aid. A high school counselor or college admission official will be helpful in this area.

Generally speaking, it is not wise for a student to work part-time in the first year of college. Concentration on social and academic adjustment is quite enough responsibility for college freshmen.

What are my professional interests? A high percentage of students change their major field at least once during the four years, but some thinking and investigating of various careers should precede college. Most high schools have career materials available. The course work of the first two years of college ordinarily consists of general education required courses. These requirements are similar from college to college. However, some fields such as music, engineering and architecture have special requirements even in the freshman and sophomore years, so students need to keep this in mind if they are interested in such specialized fields.

Should I choose a "Brethren" college? Before a Brethren student chooses a college, the considerations outlined above should be made. Certainly, Brethren students should also consider attending a "Brethren" college. While these schools are no longer as closely associated with the denomination as they once were, they still have many Brethren values to offer. All have religion departments which emphasize Brethren religious teaching. All are focal points for Brethren activity and events in their area. Students on a "Brethren" campus will have many more contacts with Brethren youth and Brethren program than if they attended other schools. They can also meet and study under well-known Brethren scholars, and meet denominational leaders.

When you consider attending a "Brethren" college, be aware that each one is different, and the closest one to you may not offer the courses you want, while a farther one specializes in that field. For example, the University of La Verne has an excellent journalism department and Manchester is noted for its peace studies program.

What else should I consider? When considering colleges a distance from home, remember the added expense of travel. On the other hand, going to school within driving distance of home may mean traveling home frequently on weekends and additional expense.

If at all possible, visit the campus you expect to attend. Arrange for your visit in advance through the admissions office. It is best to stay overnight, eat in the dining hall and visit some classes. Such a trip will give a student a good feel for the campus.

Choosing the right college and profession is extremely important. Take plenty of time and get all the knowledgeable help you can find. ☐

Isabel M. Lynn is a retired high school guidance counselor, and a member of the Sebring (Fla.) congregation.

The college as neighbor

by Shirley J. Heckman

Assignment no. 1—Mark a map. Find a local map that shows schools, fire departments and other community service agencies. The office of your school district probably has one. Make a circle on the map from your church building to include 10 miles in each direction.

Many of you will find at least one community college within that circle. If you don't find a community college, you might find another kind of college or university. The ideas below can be adapted to fit these institutions. If you don't find any kind of college or university, consider how you can apply the ideas that follow to your local senior high school.

Assignment no. 2—Make a list. Make a list of people in your congregation who are involved in or affected by the community college. The list might include:

Students:

—Young adults beginning their vocational/professional training.

—Adults of any age taking courses to improve their skills or to retrain for other work.

—Students in senior high schools who are in enriched or accelerated programs using facilities or programs of the community college.

—Adults of any age who take classes for cultural enrichment.

Faculty and staff at the college.

Parents of young people who are students or who soon might be students.

Trustees, members of school boards and advisory committees—the decision-makers of the college.

If you have no one on your list yet, consider how many in your congregation pay taxes to support the college or have the possibility of voting for trustees and on bond issues.

Assignment no. 3—Consider possibilities. Following are some myths to be discarded, some examples of college/congregation ministries and some areas for cooperation.

Myths. It used to be that when you asked which Brethren congregations were in "college towns," the list would be of congregations in the six towns that are home to Brethren campuses. The more imaginative would remember to put down places like Lafayette Church near Purdue or Champaign Church near the University of Illinois.

With the developing of community colleges, many of our congregations have become "college-town churches," maybe without even knowing it. More than 1,200 community colleges in this country involve more than 4 million students. Some are likely to be within 10 miles of a congregation of the Church of the Brethren.

Another myth that needs to be exploded is about the typical student. In the past, we have thought about students as being those who go off to college just out of high school. Many still are between the ages of 18 and 25 years of age. Through the years, there have always been the few who stay on longer than that in colleges and universities getting advanced degrees and those who get a late start on their higher education.

In the community colleges, the typical student is married, nearly 30 years of age, a taxpayer and a commuter. If these students are to be reached by the church, it will likely happen in the congregation rather than on the campus . . . but not necessarily.

Examples of congregation college ministries. In Orange County, Calif., an interdenominational campus ministry has been developed. Two ministers gathered together persons from several congregations who decided to cooperate in an area campus ministry. They hired one staff who carries out ministry and develops and maintains links with 130 churches and nine colleges—seven of which are community colleges. Six denominations, including the Church of the Brethren, provided funding. The office for the staff is in one of the church buildings rather than on a campus in order to symbolize the primary role which congregations have in this ministry.

The pastor of a church in Illinois was hired because of his interest in working with the community college. Through recent years, the college and the congregation have worked together. Persons from the congregation were involved in the development of the college.

The college aggressively sought grant funding for a senior citizens center. When the money was found, the college group turned to the congregation for space and facilities. The college provides seminars and courses for church school teachers, and encourages the pastor to teach religion and philosophy courses. The pastor feels that teaching is a good way to meet students naturally.

The congregation benefits very little in terms of increased student or faculty attention or church membership. It may benefit indirectly as the community is aware that the congregation is alert to human needs and involved in service to people. The congregation has a vision of ministry which is expressed in service to the community through the college. The church and the college need each other in order to carry out many forms of service. (These two illustrations are from United Ministries in Higher Education Perspectives Paper No. 12—*The Community Colleges: Opportunities for the Church to Create New Staffing Patterns for Ministry in Higher Education,* by Mark Rutledge. Available from the UMHE office, 1100 Witherspoon Building, Philadelphia, PA 19107.)

Areas for college congregation cooperation. Check with the office of community services at the college about doing any of the following. The ministries can be initiated by persons from either the college or the congregation.

Admissions:

—A child play center so young parents can attend college.

—An annual update on the college telling the community congregations about the programs and courses of the college which minister to the educationally or economically disadvantaged.

Career counseling:

—Use college counselors with senior high/junior high events on life planning and career choice.

—Workshop for clergy on tools and trends in career and life planning.

Counseling:

—Listing of clergy skilled in counseling for referral purposes from the college and of college personnel available to clergy for follow-up.

—Clergy used as resource persons for training of college students and staff.

Student activities:

—Provide opportunities in which students can converse with religious leaders on issues. This could be part of an

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Three little churches and how

by Harriet Z. Blake

In the sub-tropical heat of southwest Florida, worshipers gather in a hot, creaky civic auditorium for good biblically based preaching, singable music and a loving, caring fellowship.

Farther south along the Gulf Coast, others meet in a dimly lit, air-conditioned bank community room where worship includes good sermons and music, drama and dance—with cookies and juice afterwards.

Among the gently rolling hills of northeastern Ohio, the familiar smells and sights of an aging public school gymnasium are transformed into a place of worship as an enthusiastic bunch of Christians gather.

These scenes don't describe the Church of the Brethren you know? Probably not, unless you know the Good Shepherd Church of the Brethren in Bradenton, Fla., Christ the Servant Church of the Brethren in Cape Coral, Fla., or Trinity Fellowship in Massillon, Ohio.

Though their meeting places are different and their names reflect different emphases, these three little churches have a great deal in common. They are new—as recently as 1975, there was no Church of the Brethren in Bradenton, Cape Coral or Massillon. They are growing—all average more worshipers than they have members. They are attracting many people previously not Brethren. And they are alive and bubbling over with vigor.*

"We're having the time of our lives," chuckles Al Pierce, chairman of the Good Shepherd church board. Like most members of all three congregations, Al and his wife, Alberta, have never before helped get a new church off the ground—and they are thrilled. "All of my life I've been involved with churches," says Lulu Hathaway, a mainstay of Christ the Servant, "but I've never been involved in the beginning of a church and that's been tremendously exciting to me."

In a dozen or more interviews with church families in the three congregations, that word "exciting" pops up with amazing regularity. And a visitor, in describing the experience of worshiping and visiting in these new Christian communities, is hard pressed to find another word as accurate.

That excitement is different in each congregation, however. In the retirement community of Bradenton/Sarasota, under the leadership of Pastor Don White, Good Shepherd church is made up largely of retirees. In the Cape Coral/Fort Myers area, under the leadership of pastor Don Shank, Christ the Servant church draws members whose ages cross a wide span of years. Trinity, under Pastor Herb Fisher, is full of people who are relatively new to the community, who have few roots.

But no matter the kinds of people who become interested, they all cite similar reasons for their eager involvement.

An essential element is the warm acceptance and fellowship they find in the new, small, sometimes struggling congregation. "In a time of need, we can call on any of the members," says Judy Gibbs of Christ the Servant. "People have found

Easter sunrise service on the beach (below) is a popular tradition at Christ the Servant church which has drawn new members. Members also enjoy an unusual setting for love feast—an outdoor pavilion (left). Pastor Don Shank and his wife, Eileen, are at the left.

**Time and budget restrictions prevented us from visiting a fourth new group, the Lampeter Fellowship in Atlantic Northeast District. Reports indicate it shares many characteristics with the new churches in Bradenton, Cape Coral and Masillon.*

they grew

In Florida and Ohio, new churches are stretching Brethren boundaries. With diverse settings and congregations, worshipers know they have the power and convictions to mold a body of believers into a vital church.

a community here," confirms her pastor. People at the other churches echo the thought. Trinity "is almost like a family. Nobody puts on any airs," says Larry Bradley, one of its first members.

Worship differs significantly in each of the three congregations but the quality of the worship in each draws members. Christ the Servant members like worshiping "in the round." They like the content of the worship, too, with its heavy involvement of lay people, surprising bits of drama or interpretive dance to illustrate a scriptural passage and the "happy" contemporary songs.

Music is one of the drawing cards at Good Shepherd, where a choir which started with seven members has grown to 30 and sprouted a men's ensemble, too. "You go to church for sacred moments," says member Alma Williams. "We find a spiritual uplift there," adds her husband, Ray.

But the key factor in these churches' growth, mentioned unanimously, is the enthusiasm, warmth, vision and sincerity of the pastors. "Without our pastor the church wouldn't be here," is the affirmation made in every congregation.

The pastors themselves agree that certain leadership methods are helpful. Don White and Herb Fisher, for instance, put great emphasis on calling on prospective members, but both refrain from directly asking people to join the church. "It takes some planting of seeds and then letting them grow," reflects Fisher. His visiting pays off. He kept calling on some families for as long as nine months before they started coming.

Members of every age took part in groundbreaking festivities June 24 for Good Shepherd's new church building (left). Merle Crouse presented a check for $19,500, part of a $50,000 grant from the General Board. Until the new facility is completed, the congregation will continue to worship (below) in Jones Auditorium in Bradenton.

The pastor's personal style is important, too. "Herb Fisher lives what he preaches," insists Pete Tewes, a self-proclaimed skeptic about religion. Members at Good Shepherd say, "Don is always there if someone is in trouble. I've never known any pastor who does as much."

Whatever kinds of leadership the pastors provide, it is significant that the new churches' membership rolls are not filled with the familiar Brethren names. Few and far between are the Brumbaughs and Ellers, the Bowmans and Gibbles. The *new* Brethren names are ones like Presutto and Tewes, Hathaway and Gibbs, Williams and Pierce. Few of these new Brethren ever even attended a Church of the Brethren before.

Although they are new to it, "being Brethren" is important to most of the newcomers and is another aspect of their excitement. They may express some hesitation about traditions unfamiliar to them, such as the love feast or baptism by trine immersion, but they are just as quick to say that they want to try them.

Because the denomination's beliefs and traditions are new to so many of the members, the pastors have worked especially hard to provide learning opportunities about the Church of the Brethren. "We've told our church people at North Webster (Indiana) that the people at Good Shepherd know more about the Church of the Brethren than we do," say Dorothy and Preston Gregory, life-long Brethren who winter in Florida.

Herb Fisher thinks the involvement of traditionally non-Brethren folks is the way new church development in the denomination must go. It's a mistake, he contends, for Brethren to build new churches only for Brethren, Methodists for

Methodists, and so on. "What's most important," he says, "is creating the kind of climate people will feel is a significant Christian community." Fisher, with years of experience in new church work, thinks Brethren have too long been self-conscious about "the things we do that are different—love feast, our peace stance. Maybe we're afraid to put our beliefs on the marketplace—but I think they're pretty good coin."

How do these kinds of church developments happen? Again, the patterns differ. Trinity and Christ the Servant were initiated by district committees which, with the help of national staff, assessed the growing areas in their districts which seemed underchurched, chose locations, arranged for land and hired pastors. Those pastors began with no people, no meeting place, no equipment—only faith, initiative and the will to succeed.

Herb and Helen Fisher moved into the parsonage in January 1977. Immediately, Herb started knocking on doors. His approach still is to inquire whether the family has a church home. If not, he mentions that he is working with a newly beginning church, invites them and says he hopes they will find some church home. Most of the original families were brought in through his visitation. Many of them are now bringing others and the church continues to grow through word of mouth.

By March 1977, a small group was gathering in the Fishers' recreation room. Within several weeks, they outgrew that, moved to the school and appointed a five-member steering committee. Now, membership is 36 and the church plans to meet a $16,000 operating budget and a $12,000 building fund this year. A building site on a main thoroughfare was purchased by the district and Trinity hopes to break ground on Easter Sunday 1980.

When Don and Eileen Shank arrived at Cape Coral in January 1976, they had only a vision of what a new church might be. Don had hoped the church could be different from the traditional property-owning congregation. But after a couple years of struggle, it became clear the "house church" model would not work in that setting. Don admits the attempt probably slowed the church's growth. At the end of 1978, membership was 46.

Although the vision of the church has changed (Christ the Servant hopes to break ground in the spring of 1980), the continuing mission design of the church is one of its strengths. Its members are involved in various kinds of community service and the congregation helps support the two Brethren Volunteer Service workers working with migrants in nearby Immokalee. To plan its building, the church has a "Building and Mission Committee" and the church building will be developed in light of the mission design.

Good Shepherd was born when a group of about 50 persons left an established church in the area. Don White had been the congregation's previous pastor and they asked him and his wife, Beckie, to work with the new group. Don was then pastor of the Cajon Valley church in the Pacific Southwest District and, through him, the congregation found a denomination.

Since Don and Beckie came in 1976, the church has grown steadily. At the end of 1978, membership was 137 with 12 associate members. Land was purchased soon after Don came and the church broke ground June 24 this year. Although money is a problem for some young churches, Good Shepherd is able to respond with enthusiasm. Good Shepherd has not

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A bright banner displaying Trinity's symbol (above) is one of many banners which help transform the school gymnasium into a place of worship. Church school for all ages is an important part of Trinity's ministry. The school's cafeteria becomes a real learning center for primary and intermediate children. At right, Helen Fisher helps youngsters tune in to a cassette tape. Three other classes were underway for tots, teens, adults.

Church Extension Loan Fund: Uniting partners in ministry

by Merle Crouse

In its Seattle meetings, the Parish Ministries Commission approved church building loans for two congregations. The first was for the Christ the Servant Church of the Brethren, Cape Coral, Fla., a new church chartered by the District of Florida and Puerto Rico in 1977. The group will borrow $30,000 to build the first unit of its building which will cost a total of $92,000. Ground will be broken during Holy Week 1980.

The second loan is for up to $49,100 and will go to the Hickory Grove congregation in South/Central Indiana. The church was chartered in 1872 and has written a long history of witness and faithfulness in the rich farm country of Jay County, Ind. Their project is to replace the present building, which was constructed in 1913, reroofed in the early 1930s after a tornado and then refurbished in the 1940s and 50s.

Like Cape Coral, Hickory Grove's new building will be multi-purpose, for worship, fellowship and educational programs. The Christ the Servant Church expects to be heavily involved in community service work also and is building accordingly.

The source of Parish Ministries resources to undergird the building programs of these and other churches is the Church Extension Loan Fund. The fund now has assets totaling $1,983,000, all of which are at work through 70 outstanding loans. There are seven churches now waiting for money to be available for loans which are already approved for them. Newly approved loans must wait a year for funds to come in. At this time congregations either must wait a year to begin construction or else make temporary loans for a time and refinance when General Board money is available.

The Church Extension Loan Fund was established to provide capital funds for church building and development loans. Its purpose is to purchase new sites, establish new congregations, build new church facilities and remodel existing buildings. Funds are also used, when not needed for church buildings, for financing parsonages and to assist congregations in the purchase of housing property to facilitate ownership by low-income families.

> *Providing funds for church building and development, the Church Extension Loan Fund is a vital ministry. Many participants are giving and receiving in this effort to strengthen the churches for mission.*

There is a growing movement of new church extension in the Church of the Brethren. New fellowships or congregations in Florida, Ohio and Pennsylvania are now in various stages of land purchase and facility construction. The financing of these projects is a partnership of local giving, district grants and both grants and loans from the General Board. General Board grants for this purpose come from the church extension budget of Parish Ministries Commission while loans come from the Church Extension Loan Fund. Plans are being made in other areas for new churches. It is expected that the decade of the 1980s will be a time of planting many new churches and building facilities on an increased scale. Many established churches have not kept buildings up to present requirements for program needs, growth in membership, accommodating the handicapped and adequate conservation of energy. Loans being made from the fund are going to assist congregations to cover these needs.

During the past year, the General Board has authorized an increased upper limit for the Church Extension Loan Fund, from $2,000,000 to $2,500,000. An additional half-million dollars is being solicited from Brethren investors by the Communication/Stewardship Team. There are now 2,754 active investors with money in the fund. Recently the interest rate was changed from six percent to the current six and a half percent. Investment notes are issued for a five-year period and are automatically renewed unless redemption is called for. Notes are issued for a minimum of $500. Smaller notes can be redeemed immediately, larger ones within 90 days after written notice is received.

Members, non-members, congregations with special funds on hand, cemetery associations and other church-related agencies are invited to place funds in the Church Extension Loan Fund. For some investors, there is interest in providing a voluntary assignment of their funds to the General Board for its ministries at the decease of the holders. As of February 1979, new loans from the fund are paying eight and a half percent interest, up from seven and a half percent.

The Church Extension Loan Fund is an important ministry with many participants, all giving and all receiving in an effort to strengthen the church for mission. Now is a good time to be part of this unique team within the church. ☐

Merle Crouse is Parish Ministries staff for church extension and development.

Bible study

Thank God for work

Do our jobs include giving of ourselves?

Read 1 Cor. 4:12; 2 Thess. 3:10; Matt. 2:26-28; 25:31-46

TGIF is the slogan of a popular television program at the end of the week: *Thank God it's Friday!*

And why is Friday so welcome? Because it means the end of work for a while. Do Christians join in this hearty thanksgiving along with those of other faiths or no faith?

Labor Day always brings to our attention the work that we do day by day, the aggregate work of all and the haunting question of what work is all about anyway. Just how do we approach our work and what is it doing to us? If we should be asked, "Why do you work?" what could we say?

The quick answer, of course, would be, "I am working to make my living" or, perhaps, "To take care of my family." A wife or mother who does most of her work in the home could say the same, for, surely, she is part of the team that is making the living. And this would be a worthy reason for work—in fact this puts us in the good company of Paul and his apostle companions, "We labor, working with our own hands" (1 Cor. 4:12). Paul stressed this need of work to make a living when he wrote to the Thessalonians: "If anyone will not work, let him not eat" (2 Thess. 3:10).

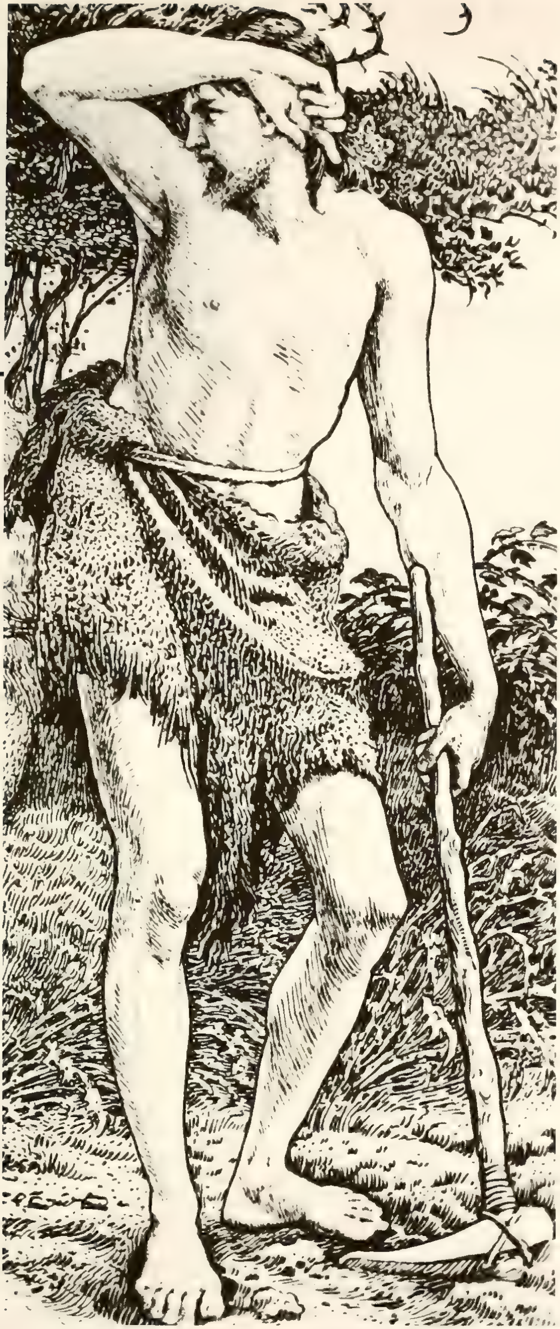
But would we feel that we had expressed the whole of the reason for our work by this answer? Perhaps our next thought would be, "I am working to keep myself busy." Have we not discovered that the body and mind are created in such a way that they cannot be well and at ease without activity? Work is seen to be the third of the three physical necessities to keep in good health along with eating and sleeping. We found this need even as children when we annoyed our mothers by asking often: "What can I do? I don't have anything to do." One of the stories from the life of the noted writer, Carl Sandburg, is that at the age of 89, when he was ill and near death, he wanted desperately to go upstairs to his workroom. He tried to manage the steps on hands and knees. In this second answer of ours we have expressed the God-given compulsion to avoid idleness.

Even so, we might wish to say something more to our questioner. We might word this answer as, "I am working to fulfill myself by creating." As Christians, we acknowledge that creative power is with God, but we know, also, that we are commissioned by God to do something creative with what has been put into our keeping. The ancient privilege and task set before Adam and Eve—"Be fruitful and multiply, and fill the earth and subdue it; and have dominion" (Gen. 1:28)—is a continuing responsibility upon all their sons and daughters. God placed the cattle upon a thousand hills but we must gather them and create dairy products, leather products, wool products. The silver and gold and oil and coal are in the earth. We must bring them out and create things of them. The sand is on the seashore and we must make glass and telescopes. There is not one of us who needs to feel on Labor Day utterly shut out from an opportunity for creating something for the good of all. This answer that we give for working brings to our mind the great tragedy of unemployment. Those who can find no work have bottled up within them this primal urge to be a part of the great process of creating. Work and purpose go together; idleness and despair go together.

Perhaps we are wearing out the patience of the one who asked us, "Why do you work?" But are we done yet? Would we not wish to include: "I am working because work makes me a necessary part of what is going on in the world"? A man who had a heart attack could not understand his feeling of depression. He talked to his doctor. The doctor told him that he was like a football player on the first team and now his illness had put him on the bench. He saw the game being played and he could do nothing toward winning it. Work is much like that to us. How can we sit apart and watch what others are doing? Work gives us a sense of being bound up in the "bundle of the living" (1 Sam. 25:29). No matter how humble our task, we know that without us something would be amiss in the great process of human achievement.

However, have we not kept to the last the greatest reason that a Christian has to work? The other reasons are good and convincing, but above all would we not say, "We are working because we would serve"? As we look at the word "identify" which is used so often now, we relate it to our need to imitate our Lord—we "identify" with him by service.

Some words along this line seem to echo within us: "Whoever would be great among you must be your servant . . . even as the Son of man came not to be served but to serve . . . " (Matt. 20:26-28). In-



"Adam working in the field," by Walter Crane

stead of thinking and speaking of what we get out of work we consider what we give by our work. This is the point of our separation from those who do not follow the Lord.

In the scene of the Great Judgment we find that the big question is how the nation being examined had fed the hungry, clothed the unclothed, gave drink to the thirsty and healed the sick (Matt. 25:31-46). We see behind all that should have been done the work that was required to live up to God's expectations.

As we have accepted the role of servant under God, our attitude toward our work has changed. Perhaps it may be illustrated by the way that the Church of England once spoke of a parish as a "living." A young clergyman was appointed to a "living." This is one way to look upon work. The other is like the admonition of Paul to the elders of the church at Ephesus: "The Holy Spirit has made you guardians, to feed the church of the Lord . . . " (Acts 20:28). We examine ourselves to see whether or not we are simply living from the proceeds of the work God has given us or giving of ourselves.

Labor Day, in the light of these answers as to why we work, may come to be to us a "holy day" instead of a "holiday." And we may choose not to join the chorus of those who rejoice at the end of the week: "Thank God it's Friday!" Indeed, we may go so far as to look at the beginning of the week with enthusiasm and, with devout gratitude, say, "Thank God it is Monday," for there is a new and blessed opportunity for five more days of service. ☐

Glenn H. Asquith is semi-retired after serving many years as a pastor, teacher and editor.

/by Glenn H. Asquith

by Joanne Nesler Davis

To be 'in service'

Service is rooted deeply in the Church of the Brethren heritage, stemming from the teachings and truths of the New Testament in the person of Jesus Christ.

The goals of Brethren Volunteer Service (BVS) are, "to confront the major social and spiritual issues of our day, to meet human need, to further social justice and liberation, to promote peace, to serve and be served and to experience the meaning of membership in the global family."

These goals have been uppermost in BVS since 1948. They are similar in scope to what Jesus said in Luke 4:18-19: "The spirit of God is on me, therefore God has anointed me to preach good news to the poor, God has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favor" (paraphrased).

About 4,000 persons have been working toward these goals in the last 30 years. When the draft was compulsory, the number of volunteers was greater because BVS could be used as a civilian alternative to the military service for conscientious objectors. The percentage of young men was greater during that time. Today, the percentage is closer to fifty-fifty and women have a slight edge. As of February 1979 there were 57 women and 43 men in BVS.

The percentage of persons who have served in BVS whose heritage is other than Brethren has varied across the years but recently the ratio is close to 75 percent Brethren and 25 percent non-Brethren.

Persons who are 18 to 30 years old now have the opportunity to indicate the orientation unit they wish to be a part of. The common objectives of each orientation unit are to develop motivations, values and spiritual resources; increase understanding of non-violence as a personal life-style; increase understanding of major social issues; learn what it means to be in a helping-service relationship; learn how different people live and work in groups; and to experience project life and possible living situations.

Men and women have come into BVS for different reasons. Some have come with a commitment to service stemming from a deep faith. Others have come not so much with a commitment to service but a desire to discover who they are as persons, what they believe as children of God as well as to be involved in a helping relationship. Reasons are sometimes still in the unconscious of the individual.

In recent years the program has expanded in scope. A Post-30 unit format came into being in August 1973. Persons who are 30 years old and beyond have come together for an eight-day orientation rather than the usual four-week orientation. To date, 105 persons have taken part. I am eager for the Post-30 program to expand to a wider group of people within the church. Persons in various professions and who have a leave of absence or a sabbatical can use the many skills they have acquired in a long-term service program. Also, people who are retired, are healthy and want to expand their horizons can also become a part of BVS. Even if persons are not interested in an "away from home" service project, the Post-30 orientation is open to them.

Needs have changed in 30 years. During the years following World War II, both in this country and abroad, requests for persons to serve were more of a general nature. Within the last 10 to 15 years our nation has become one of specialization. The needs have also become specialized. More and more projects are asking for committed volunteers who have skills in group work, social work, childhood development, nursing, medicine and community organization; for linguists for overseas assignments; for agriculturalists, writers, secretaries, accountants, people who have had business experience, X-ray technicians, lab technicians, carpenters and others. More preparation is needed in a formal way prior to entering BVS. Volunteers are older, having had work experience, college or beyond. The generalist is still needed but to a lesser degree. In working with the young volunteer as well as the older volunteer, the BVS staff tries to meet people where they are in their individual life and faith pilgrimage. This is the way I believe Jesus met and dealt with people with whom he came in contact.

The Church of the Brethren with its peace witness and its New Testament foundation has some answers to some of the problems of the world. We do not have *all* the answers. We need to realize that wherever we go, at home or abroad, in a helping relationship, we are the strangers—the "guests." The people with whom we work are the nationals—the "hosts." We must be open and willing to listen, to observe, to be patient, to try to understand the cultural milieu, folk-ways and norms of the people with whom we are attempting to build a relationship—one based on love and trust. This kind of relationship takes time.

BVS gives people an opportunity to share their unique gifts of the Spirit and at the same time to be open and willing to receive the unique gifts of others.

If we can help enable people to become what God intended for them and in the process are enabled to become more whole persons, we have been true disciples—true followers of Christ—"in service." ☐

Joanne Nesler Davis is World Ministries director of Brethren Volunteer Service.

Integrity is power

"Everyone wants power. Some want power over *people. The Christian kind of power is power* with *people. That kind is available to everyone, for it does not come from someone else but is generated within ourselves."*

by Dorris M. Blough

"If I had what it takes, I could make him tell the truth, but I am just a young kid."

My son Kim was dealing with the realities of life at 21. He felt he lacked power.

Everyone wants power. Some want power *over* people. The Christian kind of power is power *with* people. That kind is available to everyone, for it does not come from someone else but is generated within ourselves.

Kim found that out. He met Bob, a 45-year-old state patrolman, a figure usually feared and despised by young men like Kim—who drives a snappy little sports car. But Bob likes sports cars too, and following their friendship came a business arrangement whereby Bob, in moving around the state on his job as patrolman, would find sports cars which Kim would buy and fix up to sell, splitting the profit with Bob. Kim was cautious at first, but he gradually came to consider Bob his friend.

After about a year, Kim began to sense that all was not well. He had paid $1,800 for three cars which Bob said could be sold immediately for twice that much. But the three cars were in poor shape when they arrived at Kim's shop, certainly not worth $1,800, not without many hours of labor and parts. Kim contacted the person from whom the cars had been purchased and learned that there had been *four* cars, not three, for $1,800, the fourth an Austin-Healy in beautiful shape. Bob had let Kim pay for four cars but kept one of them for himself.

Kim had borrowed money to buy the cars on Bob's word that it was a good deal. The bank wanted its money. The next step was to confront Bob with the evidence. Kim had the cancelled check and the testimony of the man who had sold the cars.

When the opportunity presented itself, Kim did not list the evidence or say that he was going to an attorney. Instead he asked Bob if the Austin-Healy was more important than their friendship. Bob protested innocence briefly and then admitted having bought the four cars with the $1,800 but he claimed loudly that he had done nothing illegal.

Kim said sadly, "The car was more important than being my friend." And he walked away.

Bob left, but 10 minutes later he called Kim. "You're right. I realize now that your friendship was more important than the car. You can have the Austin-Healy."

"Whatever's fair," Kim replied.

Three days went by, then four, and five. No action from Bob.

It was a month later, and Kim was wishing he had power to force Bob to do the right thing.

"I need the money to pay that bank loan. Bob doesn't care if I go in debt. He always did regard me as just a young kid. And young people just don't have any power. Who would believe me instead of a state patrolman?" He paused. "But, you know, Bob is afraid of me. I haven't seen him since that day, but he is telling people that I am mad at him, that I'm going to sue him. I have always been absolutely honest with him, and he knows I will tell the truth about him."

"Kim!" I exclaimed. "You do have power! You have established a reputation for telling the truth, and people respect a person like that. That is integrity, and integrity is power. Instead of Bob's being the one in charge because he is older and in a position of control as a state patrolman, he actually fears you because you can be counted on to be honest. He feels guilty because you have emerged as a person of integrity, no longer just a young kid. Bob wronged you, but instead of threatening him and backing him into a corner with accusations, you spoke of the loss of friendship as being the most important factor. He is on the defensive."

I wish I could say that the situation was easily resolved, but it was not. Bob's guilt and fear made him belligerent. Kim is working through the legal procedures necessary, but with an image of himself as no longer powerless.

Brethren should know this, it is part of our heritage. The Brethren tradition of an earlier day, "Their word is as good as their bond," opened doors that would normally have been slammed shut.

When it was time to choose a chairman of an important commission, one member said, "Helen should chair it, her middle name is integrity."

A person who is known for not paying debts or for not telling the truth is powerless. No one entrusts such persons with great responsibility or looks to them for leadership.

A person of any age can possess power by developing those attributes that people respect—reliability, honesty, faithfulness. Or as Paul said in Galatians, the fruits of the spirit—love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control.

If you would have power, have integrity. ☐

Dorris M. Blough is a member of the Nampa (Idaho) congregation.

book review

New affirmations of the

by Fred W. Swartz

Families, by Jane Howard, Simon and Schuster, New York. 282 pages. Hardback. $9.95

If I Were Starting My Family Again, by John M. Drescher, Abingdon, Nashville. 62 pages. Hardback. $4.95

"Call it a clan, call it a network, call it a tribe, call it a family. Whatever you call it, whoever you are, you need one. You need one because you are human. You didn't come from nowhere. Before you, around you and presumably after you, too, there are others . . . . They must matter a lot to you and if you are lucky, to one another. Their welfare must be nearly as important to you as your own. Even if you live alone, even if your solitude is elected and ebullient, you still cannot do without a clan or a tribe."

Jane Howard, a free lance writer, lecturer and teacher from New York City, concludes her book *Families* with the foregoing affirmation. With the freedom and itinerancy of the comic strip character, "Farley," Howard researched her book with visits to dozens of families throughout the US. In many cases she lived with the family long enough to experience the dynamics, habits and relational ties.

Families, she is convinced, aren't dying, although "in flamboyant and dumbfounding ways they are changing their size, their shape and their purpose." To be sure, Jane Howard's definition of "family" is broader than the proverbial perfect nuclear unit of father, mother, son and daughter (or two sons and two daughters). In her accounts of clans and families she includes cultic groups, a homosexual arrangement and a communal group of artists (to which Howard herself belonged for a while).

Howard's writing style is picturesque and involving. You feel as though you are sitting in the front room or out on the patio as she records the dialog of a family's history and celebrations. In addition to the book's documentary evidence that "the family in one guise or another remains everybody's most basic hold on reality," *Families* is an invaluable introduction to cultural awareness. Among the families that get a full chapter treatment, in addition to the author's own Midwestern politically aristocratic tribe, are a black ghetto family, a family of 18 children ruled by an Archie Bunker-type patriarch, a close tribe of Greek immigrants, a Jewish family, several representative Southern families and a wealthy Fifth Avenue, New York, family.

The latter third of the book explores the "new" kinds of families—a single parent and child; a lesbian couple, one of whom is the parent of a daughter; communal experiments; and cultic "families" such as Arica, the Unification Church and The Farm.

Families is helpful then both for sharpening one's perspective of the importance of human interdependence and for appreciating the cultural uniqueness of the different families that constitute most of our neighborhoods. Howard's conclusions about the qualities of a "good family" are worth studying, too. She lists 10 earmarks common to all effective family groups: good families have a chief, a heroine or a founder; good families have a switchboard operator—someone who keeps track of what all the others are up to; good families are as much a part of the outside world as they are within their own inner circle; they are hospitable; they are courageous in tragedy and disappointment; they prize their rituals; they are affectionate; they have a sense of place; they find some way to connect with posterity; and they honor their elders.

A disappointment for me in *Families*, and I would guess it may be so for most Brethren, is that Howard did not report on a family like mine—a typical middle-class Anglo-Saxon white American. Her subjects appear to be the exception and the sensational rather than the rule. To draw conclusions about my own family situation I had to make applications; I did not see myself mirrored. The principal "glue" that holds the family together in Howard's case studies derives from some extraneous characteristic, such as being a minority, an immigrant family sharing an ethnic culture, possessing wealth or some other kind of controlling power. Why she skipped the average middle income, mainline Protestant family is a mystery.

Another word of disdain (and caution) from a Brethren evaluation—there is some crude (some would say "vulgar") language used in the book as Howard quotes some of her subjects verbatim. It is not a book designed for church libraries where hands of all ages can reach the shelves. But it is a book that the reader can trust as honest and authentic reporting of much of American home life.

I suspect the "roots" of John M. Drescher and those of Jane Howard would look about as different as the root of a dogwood and the roots of an oak tree. Drescher, the former editor of *Gospel Herald* magazine has written *If I Were Starting My Family Again* out of his experience as a father of five children. (Howard, incidentally, is neither married nor a parent.) He was challenged by a counselee, a parent, to answer the question, "If your children were small again, what would you do?"

What he says in 10 chapters is simple and realistic. He would: "love my wife more"—particularly with visable expressions; "laugh more with my children"—taking mistakes less seriously; "intermingle work and play"; "be a better listener"—taking time to understand as well as hear; "seek to be more honest"—admitting your humanity to others; "stop praying for my family"—instead of praying that they will change, praying that one's own attitude can be improved; "try for more

family

togetherness"—taking time for one another; "do more encouraging"—using encouragment as a more effective discipline than reprimand; "pay more attention to little things"—faithfulness to which determines to a great degree the happiness of the family; "seek to develop feelings of belonging"—more sharing of experiences and celebrations; and "seek to share God more intimately"—more alert to the evidence of the Creator in daily life.

One would be a fool to find quarrel with Drescher's "ten commandments." Each one contains a prerequisite to deeply spiritual and meaningful personal relationships. *If I Were Starting My Family Again* is a beautiful little gift book, the ideal present for new parents or young families.

But therein lies my quarrel with Drescher and his publisher. Why narrow the potential readership to parents with young children? Drescher's children, the book jacket says, range in age from 13 to 23 years. Drescher's title reads as though he is reaching the end of his family responsibility. Nonsense! The 10 suggestions he makes are just as relevant for grandfathers as they are for new fathers. A more appropriate title for the theme might be, "If I Were the Family Member I Should Be." It is a book for all of us. ☐

Other new books for family life

The Family Game, A Situational Approach to Effective Parenting, by Paul Hershey and Kenneth H. Blanchard. Addison-Wesley Pub. Co., Reading, Mass. Paper. $5.95

A rather systematic treatment of the subject of parenting with the goal of developing independent, self-motivated children who can take charge of their own lives. Best suited as preparatory reading for leaders of parenting workshops.

Self-Esteem: A Family Affair, by Jean Illsley Clarke. Winston Press, Minneapolis. Paper. $5.95

A practical workbook for parents who want to undergird each family member with positive self-esteem. Contains a chapter of parenting tips for each stage of a child's growth from birth to age 19.

Especially for Parents, by Michael A. Campion. Bethany Fellowship, Inc., Minneapolis. Paper. $3.95

A unique picture book with a caption in the form of a question on the page opposite each picture. Photos and captions invite evaluation of one's family life.

Family Adventures Toward Shalom. Ecumenical Task Force on Christian Education for World Peace. Discipleship Resources, Nashville. Paper. $3.50

Situational and discussion activities through which a family can learn together the values of peacemaking. New Call to Peacemaking is one of the sponsoring agencies for this book. Although many of the activities are suggested for preschool children as well as older youth and adults, they are definitely too incomprehensible for the younger set.

Creative Family Activities, by Valerie Sloane. Abingdon, Nashville. Hardback. $4.95

A very handy book for those rainy days when the tots cry, "There's nothing to do!" Also hints for car trips and helping children learn some of the unusual tasks of community living. This book is sensitive to one parent situations, though it could be more so. F.W.S.

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DEVOTIONAL AIDS

I vividly remember when I outgrew that daily devotional book, *The Upper Room.* Prompted by other knowledgeable young friends, I scorned it as "spiritual pablum." In the sentiments of a famous New York clergyman, we declared that there are certain things you ought to be able to do by yourself. You ought to tie your own shoes, blow your own nose and say your own prayers. And so I quit letting *The Upper Room* say my prayers for me.

I can also remember the time when, with hectic schedules and children all over the kitchen chairs, we decided that if we wanted some regularity to our family altar, we had better get help. And so, in humility and gratitude, we let *The Upper Room* lead us again. All of which is to say that while those who are deep in the faith may spring directly to the throne of grace without the little stories and poems that fill the multitude of devotional booklets which are available on all sides, the remainder of us find that a little structure is a great help in getting started.

The great multitude of devotional aids available needs to be screened rather carefully. Not all that passes in the name of prayer and devotions lends itself to growth and openness. Look for publications which lead us beyond privatism in devotions, ones which are not satisfied with "easy answers." And beware of those whose underlying aim seems to be to promote your interest in their mission projects and perhaps solicit a little money from you on the side. I am not sure that any of the daily devotionals ought to be recommended as a steady diet for a Christian, but those listed here are some you might investigate if you have been looking for a way to get something started at the breakfast table.

Three kinds of aids

Devotional booklets seem to fall into three categories:

There is the kind which is available by subscription and has a message of the Bible and a devotion for each day. Group subscriptions to publications of this kind are often less expensive.

Then there are books ordered or purchased at the bookstore, which have a year's worth of daily devotionals in them. These are undated so you can begin anytime.

Finally, there are those which simply have devotions of various kinds, but are not arranged on a day-by-day basis. In these you are expected to dip in and choose what you will when you will.

Aids to subscribe to

The old standby devotional aid, of course, is *The Upper Room,* still available and still recommended. Published by the Upper Room, 1908 Grand Ave., Nashville, TN 37203, subscriptions are available for $3 per year. For those whose bent is toward a high church tradition, another popular subscription type is *Forward Day by Day* published by the Forward Movement Publications, 412 Sycamore St., Cincinnati, OH 45202. Issued quarterly, it is priced at 25¢ a copy or $2.50 for a two-year subscription. It is thought-provoking and may at times be over the heads of littler ones at the table.

The problem of aiming devotional materials at all levels of maturity is solved neatly by one of my favorites, the Bible Reading Fellowship, P.O. Box 299, Winter Park, FL 32789. These people publish their *Bible Reading Notes* on four levels. Series A is for adults with some knowledge of the Bible. Series B is for adults needing "something briefer." The Discovery Series is for young people 14-18, and the Compass Series is illustrated for children 10-13. It is British and some of the stories and references in the younger material needs to be explained.

From Unity Village comes *Daily Word,* which is admired by many, but perhaps less Christ-centered than some.

Alive Now, the youth publication by the same people who put out *The Upper Room,* is published every other month and can be subscribed to at the Upper Room address. A one-year subscription is

The Upper Room
Daily Devotional Guide
50 MEDITATIONS
Series A Notes
Bible Readings
ANNA B. MOW
SPRINGS OF LOVE
alive now!
FORWARD

$5. The problem I have with it is that each of the meditations is so interesting that I don't want to stop and consequently I use mine up before the new one comes out.

The same can be said of *Power.* Directed especially to youth, it contains a variety of styles of devotional material. Available from the Brethren Press at $5 a year, it appears quarterly.

Try a book

If you do not want a subscription, but would like to try a book, be sure to look at Anna Mow's *Going Steady With God* (out of print currently), which, she says, is for teenagers, but I find meat enough for more than that. Her newest book, *Springs of Love,* has 100 new meditations and after using it for three months, I'll bet you will want to start again. It was published this June by The Brethren Press and sells for $1.95. Order it and any of the other books recommended here from The Brethren Press, 1451 Dundee Ave., Elgin, IL 60120.

Another powerhouse is Kosuke Koyama's *50 Meditations* by Orbis Books at $4.95. It seems expensive, but it is only 10¢ a prayer and has tremendous insight. Koyama is a Japanese Christian, missionary to Indonesia and now a professor of theology in New Zealand. He wrote these daily meditations for his family, but yours will profit by them also.

Another series is the Christopher-3-Minutes-a-Day books published by the Christophers, New York. Several books are available in this series, such as *What a Day This Can Be* and *This Could Be Your Day.* They are all of the "Come-on, fellow. Try-a-little-harder-and-you-can-do-it" school of faith. $1.45 each.

But be discriminating

There are other aids, a multitude of others. My plea, however, is that with such an abundance of daily devotional guides available, we can be discriminating in what we use. And feel free to discuss critically with your family those meditations with which you have some disagreement. Serious grappling with style and content will strengthen your family's faith more than a thoughtless reading. — BOB BOWMAN

Bob Bowman is Parish Ministries staff for worship and heritage resources.

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pilgrim's pen

by Patricia Kennedy Helman

The pilgrim is a wanderer . . . over the highways, on the byways, through the skyways of life . . . and as she wanders, her thoughts meander along.

I choose September as my favorite month of the year . . . not without some self-regard, for it is the time of my personal beginning, my birth month . . . but mostly I choose it for its burnished beauty . . . and overarching it all is the shimmer of God's grace. With joy we walk through this emblazoned season under the canopy of that grace.

Hearing the college chimes ring out in the crisp autumn air reminds us that the holy process of education is beginning again. One of God's loveliest creatures is a great teacher . . . the gift of teaching, given through the Spirit, is indeed a sacred gift. Schools are readied across the land, and, from the trembling tiny tots to the sophisticated seniors in colleges and universities, the process of education is the same . . . opening doors in the mind to let the light shine in. May God grant a special September blessing to all teachers everywhere who are committed to the awesome responsibility of transmitting the light.

- The beginning of school reminds me of my own trembling tiny tot who came home after her first morning at kindergarten and shouted through the front door, "How long did I sign up for?" Nineteen years and two degrees later, she finally knows the answer.

- I have been profoundly influenced by teachers in the classroom at school and in church . . . but some of my favorite mentors have taught me through the written word only. They include Florence Allshorn, Baron von Hugel, Thomas Kelly, Evelyn Underhill, Mircea Eliade, Dietrich Bonhoeffer, Forbes Robinson, Thomas Merton and many others. Their words and the lives lived in support of those words attest that they are all heirs to the great teachings of Christ . . . and such teaching is always life-transforming.

- There are varieties of learning—none so powerful as what occurs when God invades the mind and heart. After a life-transforming mystical experience of short duration, Jacob Boehme said, "In one quarter of an hour I saw and knew more than if I had been many years together at a university at which I turned my praise to God for it."

- To live life fully and joyously . . . in spite of our hidden and inaccessible wounds . . . that is wholeness.

- From "Northern Indiana News": A survey of 17,000 high school seniors in Indiana indicated that not one felt that the military recruiters were helpful in making a career choice. The Pentagon is out to change this "deplorable" situation.

  With hundreds of thousands of our tax dollars, it is now launching a program to bombard counselors and students with material to make the military more attractive.

- STOP SIGNS: Seen on a bumper sticker—Join the Army! Travel to exotic, distant lands, meet exciting, unusual people and kill them!

- Some favorite books of some favorite sisters and brothers: Anita Metzler—*The Confessions of St. Augustine, Your God Is Too Small,* J.B. Phillips; *To Resist or to Surrender,* Paul Tournier; *Bread for the Wilderness, Wine for the Journey,* John Killinger. Robert W. Neff—*Reaching Out,* Henri Nouwen; *The Meaning of Revelation,* Richard Neibuhr; the Book of Jeremiah.

- From another Pilgrim's Pen: "Education is a journey of intellectual exploration but it also involves a moral and spiritual quest as well. It is a process that seeks to enhance the quality of life and that leads to self-realization and self-fulfillment. It is the search for a self and for being and makes the student aware of the person he or she can become through developing the sacred potential of his or her life."—A. Blair Helman

See you on the journey—P.K.H.

On name changing, Third Testament

Pete Haynes

Name change is cosmetic surgery

Should our church, in light of the male-chauvinist implications of a word, change its name? I don't know the answer to such a question, but I can look at it from different angles.

Let me begin by pointing out that I am a male. Since I am a male I cannot totally understand what it means to be a female living in a male-dominated society. Being a male who wants to better understand such problems, I must say that I am an advocate of women's rights and the ERA. Above all I am a follower of Christ, who sees the need to deal with each person as a child of God, precious in the Lord's sight, not male or female, black or white.

Does the name "Brethren" exclude women? When the first Brethren gathered and baptized in the Eder river, they were a sexually mixed group. Although I am no authority on the subject, it would seem that when straws were drawn to determine who would baptize whom first, one of those women involved might have been the initial baptizer. We have no record of this since adult baptism wasn't a legal act at that time. Anyway, women were an integral part of that first experiment in forming a faithful body of Christ. And that body referred to itself as simply "brethren," and surely not for its sexist meaning.

But a few centuries have gone by since then, and we have a better understanding of the ways some groups have exploited other groups, males over females included. Our whole language seems at times to leave out women. I will not debate the fact, but even our concept of God has been tainted, as we often view God as a man instead of the omnipotent power of the universe. Unfortunately our manipulation of the language to change this has not advanced to the point where we can better explain the loving relationship of Heavenly Father-to-Son-to-children in non-sexist terms. In an age when our mass production seems to depersonalize us, we need to re-understand our person-centered religion instead of neutering it.

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

In any case, I am deeply hurt if my sister feels second-class, or feels she cannot associate with God as the Christian church understands "Him." I am also hurt if she feels excluded by the name Church of the "Brethren." If changing our name will help the situation then I am all for it.

There are two points to be made in finishing, though. One is that I don't believe the majority of the church is ready for such a change. Much has changed in the church of late, as well as in society. It was little over 10 years ago that the "brotherhood" narrowly avoided a major schism or division. In this age, unity is essential. If such a name change will further disunify our church, I must question it.

The second and more important question/point is this: Is a name change a true step in radical obedience to Christ, or is it a cosmetic action? I believe that at this point it would be a cosmetic change, changing the surface but not what is underneath. If it is cosmetic change, I am extremely opposed to it. Words do not change people. Christ knew this when the rich man approached him wanting to be a Christian, or when Nicodemus did the same. His answer to both was a radical one. They weren't asked to put on the name, they were asked to change themselves either through outward life-style or inner understanding.

A cosmetic change is not a faithful one, and in the long run it will not be a permanent one. Are we always to follow society in order to better serve the world? If so, we are in the advertising business jumping for the secular market. Or are we to be a vision of the kingdom to society, offering something worth changing for? Although we constantly do the first, we are called to do the second.

Let us change our understanding until our name is only a name. Then we can change it. When called to change that which causes our brother or sister to stumble, we must change—but it will be worthwhile only if it does not come cheaply. ☐

BVSer Pete Haynes is the Brethren member on the New Call to Peacemaking Peace Caravan.

Charles L. Baker

Third Testament perhaps due

I feel that homosexuality might better be classed as an accident of behavioral conditioning rather than a sin; that doesn't mean that a person who is homosexual is in a perfectly acceptable and natural condition, simply that he isn't depraved and evil. Homosexuality is not a sin. It is not exactly a sickness, since it no more impairs mental health and functioning than being heterosexual does. By most standards of social functioning, in creativity, productivity, emotional fulfillment, the homosexual is as healthy as the heterosexual on a statistical basis, so the condition (pardon me) couldn't even be classed as a neurosis.

Christ said in a particular incident, after pointing up the hypocrisy of most of those involved, "Neither do I condemn you. Go, and do not sin again." Read it together, and use it together, because he said the whole thing and not part for Mrs. Miller to use and part for "Ed" (Letters, March). In tossed gospel salad it seems that some people prefer to eat only the carrots and some people prefer only radishes. Some few dispense with the salad altogether and just have their favorite dressing.

The problem may be that there are as many faces of God as there are believers. A case in point is reviewer Duane Ramsey (Book Review, March), whose God loves and accepts everyone, regardless of sexual or any other persuasion, versus writers Jerry Kirk and Richard Lovelace, who are truthfully on firmer biblical ground in their rejection of homosexuality as a life-style approvable by the Christian community. Their books are equally as important as the two books that more closely agreed with

gays

Mr. Ramsey's opinion on the issue, if only to get all the relevant Christian points of view. Ramsey's dismissal is irresponsible.

The Bible indicates that homosexuality is a sin, an evil, barbaric perhaps but true. The fact is that a church full of ministers would still be a church full of sinners, and on that basis a homosexual has an equal place in the church with anyone else. No sin and no sinner is any better or worse than any other. If you have even managed to get through the last week as a 100 percent perfect being, then you may take the privilege of barring the door against other human beings seeking God, or telling them they can't share your pew. I can't.

I have expressed both my personal view, and what I have found seems true about what the Bible says on the matter. I can only add that the human species evolves the God-concept to match its own intellectual, moral and cultural maturity, whether that rises or falls. In the same way individuals, as I pointed out earlier, form an image of God reflective of themselves. Perhaps the surest measure of a person is the individual's God, and the same may be said of humankind. If the God of Mr. Ramsey and others, a God of perfect understanding, love and acceptance is on the rise, then perhaps a Third Testament is due, along with a new step forward in the maturity of humankind. ☐

Charles L. Baker is a member of the Messiah Church of the Brethren, Kansas City, Mo.

Ruth Nelson

Don't judge, but set an example

Over 30 years ago my sister married an actor. Six years after their marriage and the birth of three girls, it became known that he was homosexual. His wife refused to leave him because she had promised when she married him, that it was "for better or worse." Since he died last year, the newspapers in both the US and Europe have reported that his homosexual companion has sued to get half his estate. So the family has had to face the humiliation of publicity as well as the sorrow

prayer calendar

You are invited to suggest items to the Prayer Calendar for inclusion. Such items should express concerns wider than local ones. Prayer for persons or programs known only by a particular congregation may perhaps be most effectively made within the congregation where the needs are best known. Send items to Prayer Calendar, Parish Ministries Commission, Church of the Brethren General Offices, 1451 Dundee Avenue, Elgin, IL 60120. The compiler of the Prayer Calendar, Glen Norris, will give consideration to all requests submitted and will select items for inclusion in the monthly prayer list.

September prayer calendar

September 2-8: Remember the Brethren-related colleges and the Brethren students there as the school year begins.

Undergird through prayer the service to the Brotherhood planned for Edu-Coach, Caravan to Brethren congregations, as it begins its tour this week (See August MESSENGER, page 9).

Pray for the Church of the Brethren Symposium on Urban Ministries meeting at Bethany Seminary September 7-9.

September 9-15: Give thanks for the ministry to human needs and rights provided by the SHARE program of the World Ministries Commission through financial grants to community programs for disadvantaged persons in areas of special need.

Lift up the districts of South/Central Indiana and Missouri as they meet in conference this weekend.

Remember Brethren Volunteer Service worker Tamara Ritterskamp soon to conclude her work with the Sage Memorial Hospital at Ganado, Ariz.

September 16-22: Support with your prayers the districts of Florida and Puerto Rico, Southern Pennsylvania and West Marva as they gather in district meetings this weekend.

Remember in prayer Brethren Volunteer Service workers Nancy Lefever and Michael Reed, soon to conclude their work at Gould Farm, Monterey, Mass.

Pray for Brethren Volunteer Service worker Robert Wierichs, who will soon finish his term of service at Better Way, Inc., at Elyria, Ohio.

September 23-29: Remember these Brethren Volunteer Service workers who will be finishing their terms of service the middle of October: J. Martin Moyer, at the Morrisons Cove Home, Martinsburg, Pa.; Gary Dean at New Windsor, Md.; Linda Tucker, at The Solid Rock, Brigham City, Utah; and Norma Nielsen, with Norborne Day Care Center, Martinsburg, W. Va.

Remember Wendy Oberdick, soon to conclude her Brethren Volunteer Service assignment at Friendship Day Care Center, Hutchinson, Kans., and Dave Wilson terminating at Camp Mack, Milford, Ind.

September 30-October 6: Remember Todd Smith, Brethren Volunteer Service worker, soon to finish his term of service at Peter Becker Community, Harleysville, Pa.

Pray for Annette Dawson, soon to conclude her Brethren Volunteer Service assignment with the Irish Council of Churches, Belfast, Northern Ireland.

Pray for Kevin Pobst, Brethren Volunteer Service worker, soon to conclude his service at Jebel Amman, Jordan.

Remember the continued suffering in Vietnam and other Southeast Asian countries, praying that the wounds of successive wars may soon be healed. Especially remember the "Boat People" who are fleeing their homelands to find sanctuary elsewhere. ☐

his sexual activity provoked.

Not knowing anything about homosexuality at the time his problem became known, I talked to psychologists and psychiatrists. The narcissism he expressed, the physical abuse he gave my sister and the children and the emotional distress he created were the usual ways homosexuals behaved, according to these people.

Therefore, when homosexuals try to give the impression that they are "gay" people, I don't believe them. My personal experience with this one homosexual has made me think he was not only sick spiritually, but depressing to his family.

However, quoting the Bible that homosexuality is a sin does not take into account the important things Jesus said about *not* judging others. Rather than concentrating on the mote in the eye of another, we must remove the beam in our own. God will not hold us responsible for the sins of others, but we must answer for our own behavior.

So, how can we help homosexuals? If we encourage them to continue immoral behavior, we will be held responsible for our part in it. But condemning them makes our own sins suddenly more obvious. Actually, I feel that concentrating on our own behavior, trying to overcome the sins each of us commits every day, will set an example that will be a better influence on everyone than making negative judgments.

Sex life is not the entire life of each person. I suspect that a majority of people have had sexual problems. But there are other aspects of a person's life; so of course even homosexuals have abilities and activities that can be judged entirely aside from their sexual behavior. Therefore, while condemning homosexuality, we should try not to wipe out all other aspects of these people unless they, too, are immoral.

My feelings about abnormal sexual behavior are similar to the ones I felt as I watched Israeli soldiers beating Palestinian students. My sorrow was stronger for the Israelis who would have to answer to God for their actions. We need to remember how often Jesus said that our behavior would be rewarded in the next life. Instead of condemning others' sins, we should try to live as sin-free a life as we can so that our example encourages others to try to overcome their sins. Sin isn't as much fun as moral behavior in this world, anyway. ☐

Ruth Nelson is a Post-30 BVSer from Elgin, Ill., working in Israeli-occupied territory on the West Bank.

Karen S. Carter

Our name means service and peace

Even though I am often accused of fanatically pursuing women's rights and "cleaning up our Christian vocabulary" (Thanks, Vernard Eller, for the expression) by attempting a more inclusive language in general and in our church services in particular, I do want to keep our denominational name.

There is more to the name of a denomination than meets the eye (or ear)—it has a historic identity. We are not known by our origin with Mack's group in Schwarzenau, but rather by the *meaning* which that first group wanted to express in the name *Brethren* (Brüder)—a loving relationship among people. Brethren have lived in this meaning since 1708, not just through their proclamations but in what they have done as a denomination.

Look at other denominational names. Wouldn't it be against 1 Corinthians 3:4-6 to call a group of Christians by their human leader, "Lutherans"? Many times denominational names are given by outsiders. They are intended to be identifying nicknames to label people who do things just a little differently from the "mainstream Christians" of their time and place—Quakers, Shakers, Baptists, Dunkers, Congregationalists, Methodists. When you think of a Methodist, do you really link that word in your mind (or emotion) to *method,* from which this denominational name originated in Wesley's time?

When I talk with people in my many ecumenical contacts, I don't ever get the feeling that our church name means to others "male sibling." Rather, we are known as a small denomination which has made its saving, healing, serving impact upon a broken world, far out of proportion to the number of its members. At a time when many doors are open to us in difficult and politically delicate situations *only* because our name has historic overtones of a servant people and of reconciling ministries, let us think prayerfully, not just twice but *seventy times seven* before considering to discard it. Continuing the Brethren name, we only stand to gain. ☐

Karen S. Carter, a licensed preacher and workshop resource leader from the Daleville (Va.) congregation, is a member of the Church of the Brethren General Board.

CLASSIFIED ADS

Christ's rule encompasses every aspect of life. He is gathering a community and leading it himself. Publishers of Truth, 1 S 147 Third St., Lombard, IL 60148.

TRAVEL—Juniata College Tours, 1980: Oberammergau Passion Play, following Pittsburgh Annual Conference, 14 days. Includes Bavaria, the Alps, Rhine Cruise, Berlin and Prague. June 30 departure. Harold B. Brumbaugh, host conductor. Other scheduled tours: Caribbean Cruise, South America and Galapagos Islands and China. Information: Weimer-Oller Travel, 405 Penn St., Huntingdon, PA 16652. Tel. (814) 643-1468.

TRAVEL WITH A PURPOSE—See the Passion Play and spend 15 days touring Europe in July 1980. Join Anna Mow, Wendell Bohrer and Joan Bohrer as your tour hosts. Visit Schwarzenau, Oberammergau. Visit Worms, enjoy river boat ride on the Rhine River and Reformation Park in Geneva. (Price $1,499.) For information write Wendell Bohrer, pastor, 96 Penrod St., Johnstown, PA 15902. Tel. (814) 536-1811 or (814) 266-2629.

TRAVEL—Grand Tour of Europe, including Oberammergau Passion Play, Schwarzenau and Kassel. June 16-July 7, 1980. Write Dr. J. Kenneth Kreider, R.D. 3, Box 660, Elizabethtown, PA 17022.

WANTED—Director of day-care center. Qualification 18 hours college in early childhood development. Full-time job. Pay negotiable. If interested, contact Naperville Church of the Brethren, 1020 W. Jefferson Ave., Naperville, IL 60340. Tel. (312) 355-7171.

WANTED—RNs looking for a change and a challenge in Colorado. Come and help us add that personal touch to health care. 37-bed community-owned, church-operated hospital located in Arkansas Valley. To check on details please contact Administrator, Pioneers Memorial Hospital, Rocky Ford, CO 81067. Tel. (303) 254-3314.

WANTED—Director of Nursing in 65-bed community-owned, church-operated nursing home. For opportunity to use your professional ability in Christian service and to check on the benefits and salary of this position, please contact Administrator, Pioneers Nursing Home, Rocky Ford, CO 81067. Tel. (303) 254-3314.

FOR RENT—Brethren retirement. $50 each per month. Self-service. Roomy; huge oaks, pecans, azaleas. Near church, stores, bank. Snow-free, yet not too near equator. Many fishing lakes. Experimental. Trial stays encouraged. Rates hold only until five units are filled. Contact: Roy White, 407 State St., Citronelle, AL 36522. Tel. (205) 866-7154.

FOR RENT—Visiting central Florida—Disney World, Sea World, Cape Canaveral, Circus World, the beach? Rent Martin's Retreat Cabin in Orlando. Completely furnished. For people who care. $100 per wk. Give references. Contact Wip Martin, 3800 Martin St., Orlando, FL 32806. Tel. (305) 859-1364.

(Continued from page 20)

needed district or denominational funding for pastoral support—only for building its facilities.

In all three churches, giving is for far more than new buildings. Outreach giving of even these budgets is targeted at 10 percent, a fact which pleases and surprises the pastors. All contribute to district and denominational programs and agencies.

The denomination is important to these young congregations. People in every congregation speak warmly of the contacts they have had with district and national staff and with other local Brethren. Each church has found itself "adopted" by people from established congregations nearby who have come to worship and help. And the new Brethren can't quite believe that the denomination is willing to accept them just as they are.

The services the denomination is able to supply, especially in financing a new building, are key. Without low interest church extension loans and church development grants for building and pastoral support, the years between the congregation's first meeting and its ground-breaking would be much longer.

Having a church building is vital. Without it, the people feel the congregation has no place to call its own, no visible point of identity in the community. Excitement for building is universal in the congregations although some voices warn of the dangers of extending a fledgling congregation beyond its financial means. "If we build before we can afford it," says John Gibbs, who chairs Christ the Servant's building committee, "it will be the death, not the birth, of the church."

Financing is but one cloud which passes over new congregations, especially those such as Christ the Servant, which have grown slowly. Members of all three churches wonder aloud whether the spirit, the oneness, the love they have for each other will survive when the building is completed and the congregation is larger. Others wonder what will happen when this first pastor, whom they so much appreciate, moves on.

The questions are perhaps well founded. It would be comforting to be able to supply happy answers. But the chapter in the church's life that is being played out in Cape Coral, Bradenton and Massillon is not simple or predictable and only the future can finish the story. ☐

If you've never subscribed to this quarterly journal, you've missed out on more than 20 years of lively articles, debates, essays, dialogues, interviews, poetry, sketches, and reviews that portray Brethren life and thought. But bear up! There's way more than 20 years of them ahead!

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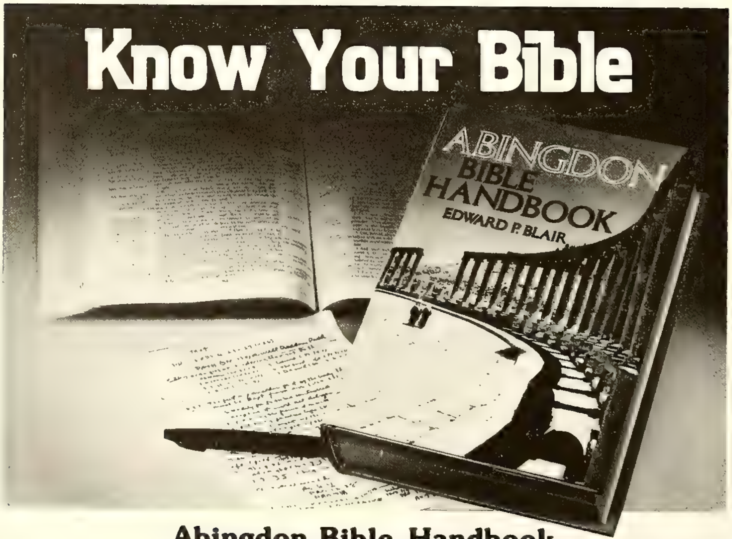

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(Continued from page 17)

existing series on film or theater or could be developed around ideas such as "how my beliefs have changed" or "what gives me hope for the future" with leadership shared by college and congregation.

Credit courses:

—Inventory of education and interest of religious leaders to be shared with faculty as resource persons for classes.

—Consideration of which religious issues and topics already in the curriculum which could be led by persons from congregations.

Continuing education:

—Publicize college offerings through the churches.

—Discover courses which religious leaders could lead, such as death and dying or religious themes in literature.

—Offer courses to persons from congregations—workshops in life-planning, creative problem-solving, working with groups, teaching persons of different ages or ways of teaching.

(This list of possibilities was adapted from Tool No. 1 of Handbook-Tool Kit *To Initiate College & Religious Community Cooperation,* by J. Springer, November 1976, Box 282, Oakmont, PA 15139. Send $2 to J. Springer for a copy.)

Assignment No. 4—Get Started. (Note: If you already have a college/congregation ministry going, please let us know about it. Write Shirley J. Heckman, 1451 Dundee Ave., Elgin, IL 60120.

Get together some of the people on the list you made in Assignment No. 2. Invite pastors or other persons from nearby congregations to make a list and invite people to meet with you. Be sure to include people from the community service office of the college to work with you.

Your group might want some further resources to help you get started. The two listed below will provide that help:

So There's a Community College in Your Town is a guide for local church ministry with the nearby community college, edited by W.E. Hallman, $3 from the UMHE office, 1100 Witherspoon Building, Philadelphia, PA 19107. *The Workbook—Local Community Parish and Local Community College Interaction,* 1976, $3, available from Agape House, 1046 West Polk, Chicago, IL 60607. ☐

Shirley J. Heckman is Parish Ministries staff for educational development/public and higher education.

(Continued from page 15)

the credit or blame depending on how you look at it. Regulations could be handled easier if we had looser restrictions, but we don't. The church is generous in refraining from dictating policy. Our standards and moral expectations are what we believe in and deem appropriate. Our moral stance attracts students and faculty."

"All of the colleges now have dancing," says La Verne's Wayne Miller, "and we allow smoking in many parts of the campus. Drinking is prohibited, but we would be fooling ourselves if we pretended it didn't exist. Brethren have tried to maintain personal morals. But the attempt to be a haven is in conflict with our mission of being in service to the world. Why should we provide a haven? We should expect students to become ministers to the world."

Helman is in agreement. "We say 'no smoking, no drinking, no pre-marital sex' when speaking of student regulations. We don't destroy people who break the rules, but we are traditional; we have the right to create this community. Our rules are consistent with our religious beliefs and the appropriate climate we try to create. A community needs to be disciplined and you must remember we deal with people at a difficult time in life. If they come with personal problems and are accepted, that doesn't mean their problems are condoned. If we make a difference in a life, that's a by-product of our concern and an example of the kind of impact we want to have."

At Juniata drinking is permitted within restriction. "We know," says Pheasant, "that it may be in conflict with the church's alcohol paper but admitting the use of alcohol realistically recognizes the pluralism of our students and helps us deal honestly with them. There is no consistency in the way colleges make and enforce their rules. We work at building sound Brethren values such as responsibility and decision making. Programs have been initiated to help students deal with alcoholism. It is important for students to have and feel integrity—to be trusted."

Helman concludes, "Once drinking was rebellion. Now, frequently, we deal with alcoholics. I don't think we get credit for all the good we do. Attending a Church of the Brethren college is a privilege. We can't give ground on residential behavior or change our distinctive climate. I know that if we do our work right we won't suffer in the future."

And so the colleges face the future, determined to preserve the qualities that make them special—for it is the only way to survive. Offering life training to go with what each college believes is an excellent academic foundation. As Blair Helman says, "The traditions of the Church of the Brethren are clear and evidenced on our campuses. The mark of the church is on our curriculum. The problems we face are difficulties we can solve." ☐

turning points

Pastoral Placements

Carmichael, Mark, to Weston, Oregon, Washington, interim full-time

Gibbel, Ira W., from secular, to Johnstown, Westmont, Western Pennsylvania, interim

Glover, Irving R., from secular, to Daleville, Virlina

Halstead, L. Elaine, from ABEC, regional rep., Facility Planning Services, Elgin, Ill., to consultant for congregational ministry, Mid-Atlantic

Hartman, Ken, from secular, to Lampeter Fellowship, Atlantic Northeast, interim

Holderread, Kenneth O., from Empire, Pacific Southwest, to Martinsburg, Middle Pennsylvania

Holl, David L., from Bridgewater College, to Roanoke, Ninth Street, Virlina

Huston, Albert W., from Good Shepherd, Mid-Atlantic, to Dranesville, Mid-Atlantic

Keeling, Calvin, from Bakersfield, Pacific Southwest, to Hutchinson, Western Plains

Leininger, Verne H., from Price's Creek, Southern Ohio, to Oak Park, West Marva

Ness, Tommy L, from secular, to Piney Creek, Mid-Atlantic

Newman-Lee, Burr Jeff, from Bethany Seminary to Rogers Park Saturday Afternoon Fellowship, Illinois/Wisconsin, volunteer

Paterson, Harry J., from Fairchance/Fairview, Western Pennsylvania, to Front Royal, Shenandoah

Richey, Roy S., from retirement, to First Phoenix, Pacific Southwest, interim

Rohrer, Dean, from Peace Valley, Southern Missouri/Arkansas, to Clay County, Florida/Puerto Rico, part-time

Vandeveer, Loyal, from Woodbridge, Mid-Atlantic, to Manor, Mid-Atlantic, part-time

Yoder, Leon, from secular to Thurmont, Mid-Atlantic

Wedding Anniversaries

Baker, Mr. and Mrs. Clyde, Fort Wayne, Ind., 58

Brubaker, Mr. and Mrs. David, La Verne, Calif., 50

Brubaker, Mr. and Mrs. Oscar, Fostoria, Ohio, 60

Caylor, Mr. and Mrs. Wayne, Udell, Iowa, 50

Charles, Mr. and Mrs. Wilmer, East Petersburg, Pa., 50

Cruise, Mr. and Mrs. Clifford, Akron, Ohio, 57

Denlinger, Mr. and Mrs. Floyd, Sun City, Ariz., 50

Fish, Mr. and Mrs. Leroy, North Manchester, Ind., 60

Jordan, Mr. and Mrs. Elza, Avilla, Ind., 64

Mathews, Mr. and Mrs. Lloyd, New Paris, Ind., 60

Nyce, Mr. and Mrs. Lincoln G., Harleysville, Pa., 60

Pairian, Mr. and Mrs. Earnest, Corunna, Ind., 60

Smith, Mr. and Mrs. Clarence, San Diego, Calif., 50

Studebaker, Mr. and Mrs. Stanley, West Milton, Ohio, 50

Thomason, Mr. and Mrs. Posie, Martinsville, Va., 51

Welborn, Mr. and Mrs. Lawrence, Largo, Fla., 67

Williams, Mr. and Mrs. Ralph A., Cushing, Okla., 50

Wingerd, Mr. and Mrs. Paul, Waterloo, Iowa, 60

Zook, Mr. and Mrs. Gorman, Wagoner, Okla., 50

Deaths

Blake, Mabel, 84, South Bend, Ind., May 6, 1979

Bock, Grace R., 89, Fostoria, Ohio, June 4, 1979

Brandt, Pearl Dresher, 92, McPherson, Kan., May 30, 1979

Brown, Quinter, J., 81, Lawrence, Kan., April 16, 1979

Buckingham, Ralph, 64, Prairie City, Iowa, June 4, 1979

Chambers, Gertrude, 81, Ashland, Ohio, May 14, 1979

Elrod, Carl, 86, Prairie City, Iowa, May 7, 1979

Good, John C., 88, Leola, Pa., April 28, 1979

Griep, Carl A., 83, Dayton, Ohio, May 23, 1979

Haldeman, Jean, 66, Palmyra, Pa., May 29, 1979

Halterman, Titus Galen, 65, Harrisonburg, Va., June 1, 1979

Hoffman, Menta, 92, Waynesboro, Pa., April 21, 1979

Hollinger, Irvin, 90, Greenville, Ohio, Dec. 14, 1978

Kagarise, Glen H., 49, Baltimore, Md., March 23, 1979

Krebs, Brenda Trostle, 34, Waynesboro, Pa., May 28, 1979

Landes, Reta C., 76, North Fort Myers, Fla., Feb. 24, 1979

Mallott, Kenneth, 21, Pittsburgh, Pa., March 19, 1979

Merkey, Samuel R., 89, Abilene, Kan., May 13, 1979

Miller, E. Vernon, 66, Waterloo, Iowa, May 30, 1979

Miller, Robert H., 90, North Manchester, Ind., May 10, 1979

Mills, Armon, 74, Topeka, Kan., April 4, 1979

Shick, Valeria, 93, Waterloo, Iowa, April 17, 1979

Shoemaker, Wilbur D., 83, North Canton, Ohio, June 14, 1978

Smith, Edward F., 56, Dayton, Ohio, Jan. 15, 1979

Stump, Audrey Fern, 88, Perryton, Tex., May 21, 1979

Swigart, Mattie Showalter, 77, Bridgewater, Va., May 6, 1979

Trostle, Bertha, 95, Nickerson, Kan., March 26, 1979

Woodie, L.E., 88, Greenville, Ohio, May 10, 1979

As one of God's children

Having editorialized on UN Ambassador Andrew Young before (See "Ambassador Young and his Yardstick," September 1978), I am sure readers can imagine my reaction to the news of his firing. It was as stunning as if one of our own 1451 Dundee Avenue crowd had been dismissed.

I had rather come to think of Andrew Young as "one of us." After all, he has credited the Church of the Brethren with helping him find direction in life at a time when he was "lost," referring to his experiences as a youth at our Camp Mack, inspired by the Brethren peace stance and witness, and to his experience in Brethren work camps in Austria. Involvement with the Brethren continued through the civil rights movement days. Andrew Young has been at two of our recent Annual Conferences and many of us have been in and out of his offices during his service as a Congressman and as UN Ambassador.

Ambassador Young's positions on touchy world issues matched those of the Church of the Brethren, so well that he wasn't really joking all that much at the Richmond Annual Conference when he said with a laugh, "Maybe many of the problems I'm having trying to be a diplomat are the result of the fact that I got my orientation from you all!"

In fact, Andrew Young's "problems" had scarcely begun to mount up when he spoke those words in June 1977. During the next two years he was often under fire for his penchant for telling it like it was.

He pointed out that we have perhaps thousands of people in our US jails as political prisoners, and it was a fact. He rightly pointed out that Cuban troops in Africa had been a stabilizing influence. He, with good reason, chided the British for their racist attitudes.

I found it refreshing to hear the truth for once from a diplomat. I have spent most of my adult life in the Third World and I rejoiced that Andrew Young helped to nudge the United States toward a more sympathetic approach to that world. His honesty won friends for us around the globe and he got his foot through overseas doors that had been shut to American diplomats for years.

How tragic it is that this man who had done so much for the US and the world had to be sacrificed because of the rules of ridiculous, impractical, long-outdated diplomatic games. More so, when the act that undid him held such promise of prying loose the Middle East logjam.

I am glad that Andrew Young is leaving office unbowed, unrepentant, still telling it like it is. "How many lives is this policy (of not communicating with the Palestine Liberation Organization) worth?" he asks. "If you're talking about a policy of non-communication with a legitimate power, whether you agree with them, whether they're terrorists, whatever they are, if you don't have some other means of allowing them to express their grievances . . . you're going to get more deaths, more violence, more terrorism. . . . "

I liked the way Tom Swank of *Newsweek* summarized Andrew Young's UN years: "He didn't swerve from his passionate sympathy for Third World underdogs or from his fundamental diplomatic creed: Go unto your enemies if you would have them come unto you."

"Andy came at you as one of God's children," said a friend of his. "That approach didn't fit our conventional ideas about diplomacy. But in the end, it's probably the only way humanity survives."

How right he is. — K.T.

MOST SMALL CHURCHES ONLY LOOK THAT WAY.

Rural church near Berrysburg, Pa. Membership, 168

Some small parishes claim they'd like the resources, facilities and stability of a large church.

Just as some large parishes claim they'd like the intimacy, friendliness, and stability of a small church.

The plain fact is, no church is superior to another on the basis of its size.

But America's small churches are uniquely equipped to meet some of America's deepest longings.

The first is the longing for an *extended family* outside the home. Small church members live in close proximity and know each other well; they proudly uphold basic values and traditions. The informality of a small church setting lends itself to close human bonds and long-lived ties. Many small churches are natural centers for retired people.

The second longing small churches satisfy is for *relevance in the community.* Throughout rural countrysides, in small towns, along inner-city streets, the life of a community can evolve in and around the church. It can be the source of block projects, environmental protection programs, even town government policy.

Small churches satisfy a third longing, too: for *unified group action* that does something for the community, nation, and world. Small churches can get things done fast—whether it's rebuilding a barn destroyed by fire, finding jobs for laid-off workers, or helping a local community alleviate pockets of poverty.

Your small church is undoubtedly capable of interpreting God's word and mission in unusual, surprising ways.

Discover them. Develop them. Celebrate them.

The smallest church can grow big in the ways of the Lord.

God knows what you can do for your church.

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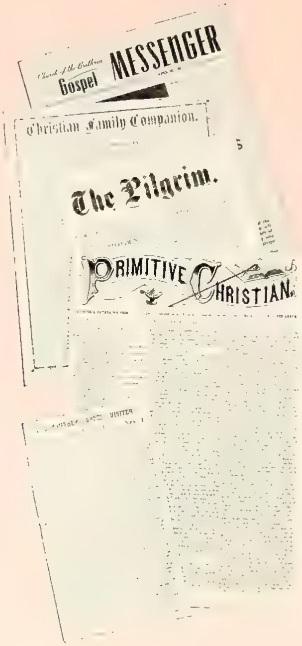
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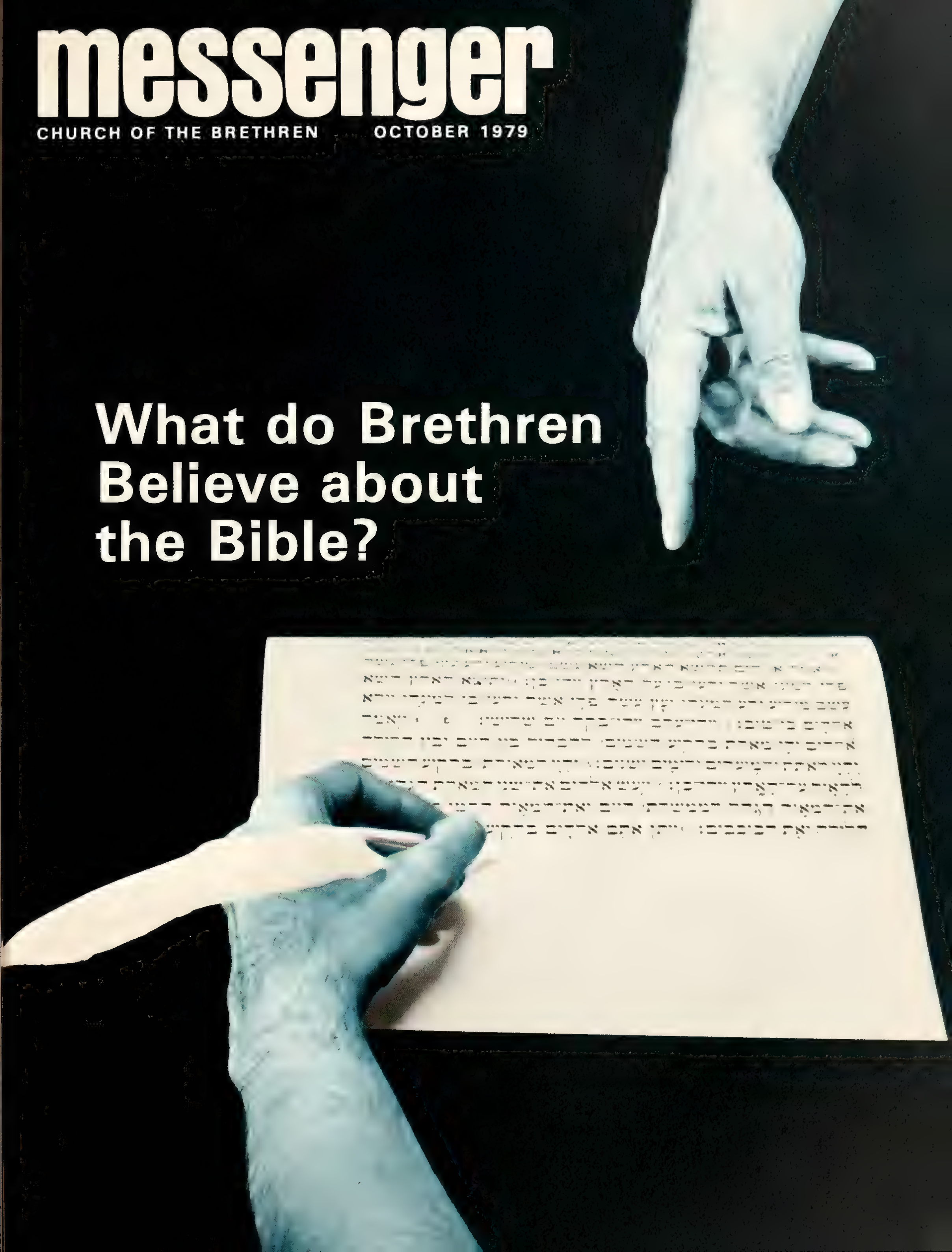
CHURCH OF THE BRETHREN OCTOBER 1979

What do Brethren Believe about the Bible?



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12 **What Do Brethren Believe About the Bible?** An excerpt from the recently passed Annual Conference paper gives an historical perspective of the issue and lifts up areas of agreement as well as those of disagreement.

16 **The Cursing of the Fig Tree.** God calls us whenever he pleases. Maybe out of our season, but he accepts no excuses—produce or perish. Bible Study by Ton van den Doel.

18 **The Groacher File.** C. S. Lewis had his *Screwtape Letters;* Ken Gibble has found the Groacher File—classified communiques between one Pharnum Groacher and Raphael of Dawn, agents of Satan and God, proving that the two rarely make deals.

24 **Divorce: One Church's Response.** How does a church effectively minister to divorced people? Does acceptance encourage divorce and deny the importance of marriage? In working with divorced persons, one church discovered their unique ministry. Story by Donald R. Jordan.

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letters

SPIRITUAL TRUTHS ARE DEEP

Regarding a name change for the denomination: If Jesus erred when he said, "all ye are brethren" (Matt. 23:8), then let's correct him. Someone might assume we are a monastic order with no women members.

In behalf of accuracy, surely only one name will do: "Church of the Siblings." It's terse, scientific and accurate (almost).

Having disposed of that issue, let's go into that biased phrase, "Our Father which art in heaven . . . ." Really, aren't spiritual truths so deep that no words in the dictionary can tell all of it?

RUTH WHITE
Citronelle, Ala.

LOVE YOUR FAMILY NOW

I am 13 years old and I want to say something about the family. Sometimes your family really gets on your nerves and you feel like leaving but if you do, you will feel so alone. Many people take their families for granted but just think how it would be if they were not there. To kids who say they don't need their families I say to love them now, because they won't always be there.

GINA KROPFF
Roanoke, Va.

A PRACTICAL ADDITION TO OUR GOALS

I suggest we add this scripture to those mentioned in our Goals for the 80s statement adopted at Seattle: "But you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth" (Acts 1:8).

This would be a practical response to the query and concern over our loss of members.

O. E. GIBSON
Westmont, Ill.

BIBLE IS GUIDE, BUT NOT FACT

Thank you for Robert McFadden's article on biblical authority (June).

He did a fine job explaining the position of those of us who accept the Bible as the word of God and as our guide to faith and practice, and yet cannot accept it as infallible in areas of scientific and historical fact.

GERALD RHOADES
Chicago, Ill.

WE WILL STILL HAVE PROBLEMS

As I was driving to a district committee meeting at one of our larger congregations in Pennsylvania, I followed the arrow of its directional sign, which boldly declared: Church of the Brethren. And something deep inside me turned inside out.

Granted, most of the women in my congregation have assured me that they feel included in the term "Brethren," but the word is archaic, exclusivistic for some and subject to misspelling and snickers about the "Sistern." So I join the discussion about a name change.

We cannot afford an identity crisis. What then will name who we are? The purpose of the early Brethren was to gather as a community of believers to search the Scriptures together and develop each one's statement of faith and lifestyle of discipleship. Hopefully we still gather as such communities of believers. I suggest, therefore, that we be known as the "Church of the Believers."

We are, after all, definitely a believers' church, as Don Durnbaugh has faithfully taught us at Bethany Theological Seminary. Identifying ourselves as a believers' church would accentuate our understandings of believers' baptism and mutual discipling as well as of the demanding ethic (including the simple life and peace position), free liturgy, scriptural norm and mutual aid, which are all traits of the believers' church heritage (see *The Believers' Church* by Don Durnbaugh).

It is still risky business to change a long-held name. And changing our name will not solve our problems of identity and discrimination. Still I hope God will not consider our discussion to be worthless, for it is *his* church of believers that we are trying to name.

James M. Beckwith
Oaks, Pa.

UPDATING THE COOKBOOK

Enclosed you will find the first page of five sections of my cookbook—pies, cakes, frosting, cookies and desserts. It occurred to me today that if I am really serious about my commitment to eat more simply and healthfully (whole-ly, holy), I will not need these sections of the cookbook. I cut them out, both as an offering to God and as a symbol of my commitment, and also as a way to strengthen my resolution no longer to eat these things nor to prepare them for my family to eat.

Perhaps the day will come when I can do the same with the meat section; at the moment we are sharply reducing our consumption of meat and increasing our use of vegetable protein.

Please withhold my name so only God will receive honor from this letter. I hope, however, that my act may stimulate others to consider similar action.

Name Withheld
Akron, Ohio

MORE WIT FROM WILLIAM BEAHM

I have just finished reading Earle Fike's *A Raspberry Seed Under God's Denture (See page 22 of this issue of* Messenger—Ed). Last fall I started to tell Earle a William Beahm story. He said he already had it. As it is not in the book he must have had another in mind.

When James Beahm (first cousin to William) was pastor at the First Church of the Brethren in Chicago (1951-1956) a program was put on by some Chinese. It was important enough to be covered by the press. A photographer wanted pictures from the vantage point of the balcony. He stood up on a seat which promptly closed. His foot was caught. A member told William (a Bethany Seminary faculty member) that the photographer's foot was caught in the seat and asked, "What shall we do?" William's missionary experience provided the answer, "Baptize him and set the trap again!"

Mary Beahm Baber
West Hyattsville, Md.

REPENT AND TAKE UP THE CROSS

I agree with Ethel Weddle's letter on repentance (July). Let us do as Jesus says, first repent, then take up our cross to follow him. Then we can know the true peace and joy that the world cannot give. It is only in the new life in Jesus Christ, a life in the Holy Spirit as recorded in Romans 8, that we can find this truly satisfying life. We should reread Romans 8 often and meditate on what it is really saying to us. Praise the Lord for this great gift he has given us!

Many Christians say they do not believe in war and could not kill, but as long as we uphold a strong military position we are only asking someone else to do our killing for us. The same is true as to capital punishment.

Perhaps with more study of the gospel and more prayer in our lives, we can take a firmer stand on these issues and truly follow Christ into a new life.

Ira D. Malott
Wabash, Ind.

EMPHASIS ON JESUS AS LORD

In the February Messenger, a participant in last Thanksgiving's student/adult conference said, "We are more concerned with social issues than the 'I love Jesus, Jesus loves me' self-serving theology."

I wonder if this person has experienced emphasis on personal salvation almost only, to the exclusion of the social responsibilities. If so, the reaction is hopeful. However, it seems to be too much the case, that many church attendants give too little thought to the basic relationships in the Christian faith. A personal experience of knowing and loving Jesus and making him Lord of one's life is the primary consideration. The Christian who has this will give proper attention to the social issues.

For one who truly loves Jesus it will naturally follow to give food to the hungry and drink to the thirsty, to welcome the stranger, clothe the naked, visit the sick and the imprisoned. And that person will constantly have in mind the proper relationship to Christ, seeking God's will through the Holy Spirit.

Leroy Fish
North Manchester, Ind.

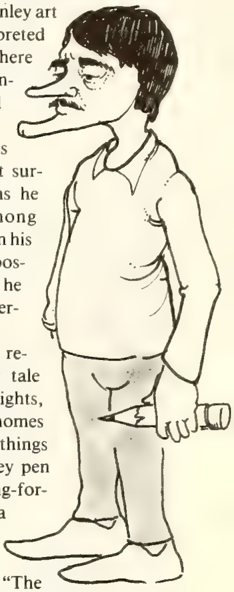
LISTEN TO THE PSALMS

Let us not waste time nor stir up strife; discussing a name change, for we be Brethren. "Behold, how good and how pleasant it is for brethren to dwell together in unity" (Ps. 133:1 KJV)!

Florence Mohler Breshears
Omak, Wash.

page one

As soon as Ken Gibble's "Groacher File" (see page 18) landed on our desk we knew we finally had the right story for Ken Stanley to illustrate. Ken, The Brethren Press artist, has been illustrating articles in Messenger for several years, and doing a commendable job of it. He has done cover portraits as well as story illustrations and in 1975 his pen sketches graced the Annual Conference report in Messenger.



But behind the Stanley art that faithfully interpreted the Brethren world, there was another Ken Stanley for whom we had found no outlet for expression. This was the Ken Stanley that surfaces in the cartoons he passes around among friends, in sketches on his office wall and in posters and note cards he has produced commercially.

In them, fantasy replaces reality: Fairy tale castles, dragons, knights, toadstools, trolls, gnomes and creepy-crawly things flow from the Stanley pen to evoke for us long-forgotten memories of a childhood dream world.

So, when we got "The Groacher File," we had the perfect vehicle for displaying creatures from Ken Stanley's fantasy land. Ken agreed with alacrity and you could almost smell the odor of brimstone in the art department as quick strokes of Ken's pen began preliminary sketches of Pharnum Groacher.

Just as Sir John Tenniel's illustrations for *Alice's Adventures in Wonderland* can be the only "authentic" pictures of Alice and her friends, so we submit that Pharnum Groacher cannot look any way but the way Ken has perceived him. That's him! We hope you enjoy "The Groacher File" as much as we enjoyed facilitating its coming to light.

For those who appreciate Ken Gibble's humorous writings (they slip sermons in on us unawares), The Brethren Press has published a collection of Ken's biblical stories under the title, *Yeast, Salt and Secret Agents.* Seven of the stories from that book have appeared previously in Messenger.
—The Editors

in touch

Charles Anderson: In pursuit of peace

"My son Larry spent 19 weeks in prison after he refused to register with the draft during the Vietnam War. The day he entered prison, I made a commitment to engage in one mission of direct peace action for each week he spent in prison." Charles Anderson, a prosperous real estate broker in Fort Wayne, Ind., describes the motivation for his journeys to Washington, Chicago, New York and elsewhere in pursuit of peace.

Charles has logged 10 missions out of the 19 to which he is committed. His first major effort during Larry's imprisonment in 1973 was to support amnesty for those who refused to participate in the Vietnam War. On one trip to Washington, Charles paraded an estimated 10 miles up and down Constitution Boulevard and Pennsylvania Avenue carrying a sandwich board advocating amnesty. Subsequently the arms race and the dominance of the military have been the overriding concerns. He co-authored a query supporting the World Peace Tax Fund approved by Annual Conference. On a single trip to Washington he contacted more than 50 government officials urging passage of this bill.

Charles admits some pangs of conscience over his life-style. His own affluence is difficult for him to reconcile with peacemaking, since he believes that the gap between the prosperous and the poor breeds violence. His payment of tax, more than half of which is used for military purposes, is also stressful. Support of the World Peace Tax Fund is an effort to resolve this personal conflict.

Although Charles has become more zealous since Larry's imprisonment, his convictions about peace developed much earlier. He served 18 months in Civilian Public Service during World War II and has been a member of the Fellowship of Reconciliation. As a young pastor in La Porte, Ind., Charles helped build a float against universal military training for a Fourth of July parade. "We were cheered and we were jeered. There was applause, and there were boos," Charles remembers.

Ten missions completed and nine to go in order to fulfill the commitment Charles made when Larry was sent to prison. Likely this will not end Charles' efforts for peace. "Peacemaking," he says, "has become my avocation."—GUY E. WAMPLER JR.

Guy E. Wampler Jr. is pastor of the Beacon Heights congregation in Fort Wayne, Ind., and is a member of the General Board.

Gertrude Kiser: Wom

She sits in front of her easel hard at work. Slowly, but surely, a scene begins to emerge on the canvas. Her fluid, graceful strokes do not come from a paintbrush. Gertrude Kiser prefers to use a palette knife instead.

Gertrude has been using this increasingly popular art medium for seven years. It is her way to relax and have fun.

In palette knife painting, the paint is applied using various sizes of palette knives. "You don't go into detail as in brush painting," says the painter. "You suggest things. I just like it. It's loose, easy and fast."

Even though this type of painting ranges more to impressionism than to realism, it should not be tried by an inexperienced painter. "You have to know how to do it first."

In her paintings Gertrude is trying "to create something that's vital, alive, real." Her favorite subject is flowers. She has had a love of flowers since she was a child.

Gertrude, the mother of five grown children, lives in Syracuse, Ind., and is a member of the North Webster congregation. She started painting at North Webster High School in the adult evening class program, but in her words, "The best teacher is to do it and I do it and I do it and I do it."

Besides palette knife painting, Gertrude works in brush painting, scratchboard and acrylics. She paints on a variety of surfaces including burlap, barn siding, wood panels and bark.

During the summer, Gertrude can often be found among the historic cabins of Clarksville, in North Webster. She is the village artist for Clarksville where she demonstrates her skills to interested tourists.

One unique demonstration she gives is spinning yarn on an old-

ith a knife

fashioned wheel. She hopes to learn how to weave soon.

She comments, "I've always been a history buff, so it's very enjoyable to me."

Her love of history also involves her with the Kosciusko County Historical Society. At present, she chairs a committee that has plans to create county museums out of the old Warsaw post office and county jail.

Gertrude, along with her husband, Howard, is a member of the Lakeland Art Association. Her works can be found in many places around the Syracuse area. Recently, she completed a mural at the Bethany Church of the Brethren, Milford, Ind.

Whether for fun or profit, Gertrude Kiser sees her art as an outlet for her own feelings about life. "I'm a realistic painter. I take out my feelings in painting. It's a form of expression for me." — Leslie Whitman

Leslie Whitman is a writer for the Syracuse, Ind., Mail-Journal.

Lucille Clannin: 'People helping people'

Lucille Clannin has an easy smile and a quiet conviction about people helping people. For the past 16 years she has been involved in Denver, Colo., in Church Women United and Inter Faith Community Service, Inc.

Lucille traces much of her involvement to 1965 when the Platte River flood left many people in need. She encouraged a coalition of seven southwestern Denver churches (both Protestant and Catholic) and four community agencies to band together to sponsor emergency service projects. Lucille's efforts led to a formal organization in 1968 and to incorporation in 1971 as Inter Faith Community Service. The organization is now called United Faith Ministries (UFM).

Until 1977 Lucille served United Faith Ministries as full-time volunteer director. Seventy hours of office time a week were not unusual for her as she thought of one project after another that the agency could take on. Shalom House, the only emancipation-oriented group house for adolescent girls in the state, was one of these — some 70 young women have been aided by it. Telephone Reassurance (an assistance program for the elderly), an emergency food band and "Our Attic" (a volunteer-staffed thrift store) were others.

A by-product of United Faith Ministries has been an ecumenical spirit developed among its member churches. Lucille suggested "Inter Faith Sunday" — an annual pulpit exchange of pastors — be initiated and it has become a meaningful occasion for both clergy and congregations.

Lack of money has always been a problem. This led Lucille to involve Brethren Volunteer Service, which began assigning BVSers to UFM. Lucille's husband, Bill, has been supportive of her work and provided help with the accounting.

Since her 1977 retirement from UFM, Lucille has continued to work hard, serving Church Women United of Colorado, and her local congregation, Denver's Prince of Peace church. Her special interests there are ecumenism, voluntarism and hunger — local and worldwide.

For her work with UFM, Lucille received a community citation in 1978, with $500 presented in her name to the organization. At that time she explained some of her motivation for volunteer service. "We all came from the farm sometime in our past, and I think we all feel a neighborly concern for each other, even if we are living in the city."

During the past year Lucille has been coordinating a senior citizens meal program, sponsored by Volunteers of America. She expects to stay involved with community services as long as she is able. For Lucille Clannin, the philosophy of "people helping people" cannot be separated from the "God and neighbor" belief of her church — K.T.

World conference topics should excite Brethren

Major topics of the recent World Conference on Faith, Science and the Future should be of great interest to Brethren, according to two Brethren who attended, David Miller and Melanie May.

The conference, sponsored by the World Council of Churches at the Massachusetts Institute of Technology in July, brought together scientists, theologians, educators, business persons and others from around the world to discuss the pressing scientific and ethical questions of the day.

The energy debate was the most fascinating topic for both Miller, the official voting delegate of the Church of the Brethren, and May, an accredited visitor. Speakers at the general sessions, especially those from Third World countries, were highly critical of the unequal global distribution of energy resources and particularly of US overconsumption. One speaker, an economist from India, noted that when energy resources are depleted, rural Indians and other poor people will not suffer because they consume few nonrenewable energy resources now.

"How do we share (energy) in a time of scarcity when we haven't even learned to share in a time of abundance," mused Miller. The questions being raised about overconsumption, he pointed out, bring to mind the old Brethren ideal of living simply that others may simply live.

Miller, who is employed as a health physicist for a firm which builds power plants, believes the best way to confront the coming shortages of fossil fuels will be to use a balanced variety of energy sources, including nuclear. The conference apparently did not agree. Among its recommendations was one calling for a five-year worldwide moratorium on building new nuclear plants.

Nuclear disarmament was another topic of crucial concern to the Brethren. WCC conference planners had not included disarmament on the agenda despite the significant evidence linking scientific research with continued arms development. The efforts of an ad hoc group of concerned participants, including Miller, shoved disarmament into the spotlight when conference planners yielded a plenary session for discussion of the disarmament issue. One of the most exciting general sessions, with leading members of the scientific community preaching the disarmament gospel, it resulted in a strong call for disarmament.

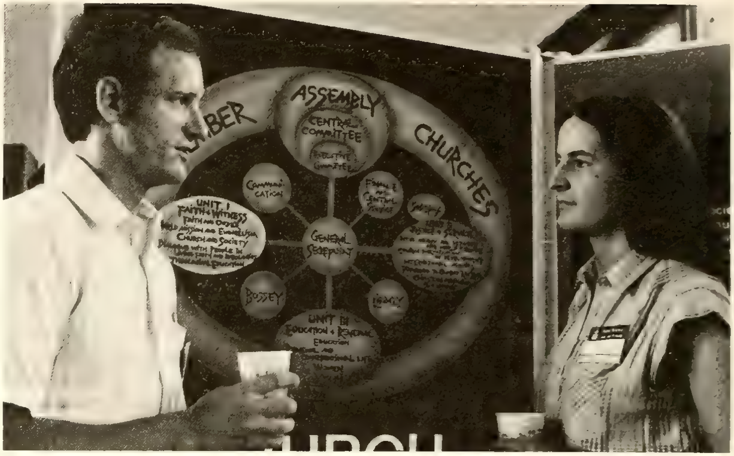
"The thing that's disturbing to me is that the impulse for (the disarmament session) came from the scientists, not from the church people," said May. A peace studies major at Manchester and a 1979 graduate of Harvard Divinity School, May is keenly aware of the need for the church to speak about peace issues. "I was disappointed that the WCC planning committee didn't see (disarmament) as important enough to put on the original agenda."

Both Brethren were also intrigued by the discussions of the ethics involved in biogenetic engineering and the possible uses of recombinant DNA.

Attending the conference was a significant experience for both Brethren participants. Repeatedly, they stressed the excitement of hearing a global perspective, especially that of the Third World. "The Third World has a stirring voice here," commented Miller. "Women need to have the same kind of voice."

The conference, the most significant WCC event in the US in this decade, brought together nearly 900 people from 56 countries. Official delegates numbered 313. Other totals included 210 accredited visitors, 69 stewards, 128 staff and an international press corps of about 145.

Among denominational staff working for the WCC at the conference was Harriet Z. Blake, director of news services for the Church of the Brethren. All three Brethren involved are eager to share information and perspectives resulting from the conference. They all may be contacted through the Elgin offices.



David Miller and Melanie May, official Brethren participants in the World Conference on Faith, Science and the Future, discuss the day's events during an afternoon break.

Brethren, Mennonites plan new youth series

More than 30 writers, educators, editors and designers met in June at Bethany Seminary to discuss plans for the new Foundation Series for youth. The Church of the Brethren is cooperating in the preparation of the curriculum series with the Brethren in Christ, Mennonite Church, General Conference Mennonite Church and Mennonite Brethren.

A major address of the meeting centered on the theological basis for a Believer's Church curriculum. Ross Bender, Christian educator from the Mennonite Seminaries in Elkhart, Ind., said such themes as simplicity, self-giving love, discipline, peacemaking and ministry as a function of the whole people are distinctive Believer's Church qualities which should be reflected in the curriculum.

In other sessions, writers were encouraged to look for positive human images of various persons—racial minorities, Jews, women and culturally conservative Mennonites. Participants also got a taste of the variety of media possibilities available in designing the curriculum.

Brethren writers for the series, and their topics, are Bob Bowman, "You Are the Christ" (Mark); Ralph and Mary Cline Detrick, "Family Life"; Estella Horning, "Believing and Doing" (James); Hazel Kennedy, "A Survey of the Bible's Literature"; and Don Miller, "Making Choices." June A. Miller is the Church of the Brethren editor for the series. Serving on the editorial committee are Don Miller, Rick Gardner and Ercell Lynn.

Health project staffing awaits Sudan approval

J. Roger Schrock and his family will leave the US for the Sudan in early 1980 if Schrock's credentials are acceptable to the Sudan Council of Churches. The SCC has initiated a project to develop a primary health care system for residents of the Upper Nile Province of the Sudan and requested personnel from the Church of the Brethren to carry out the program.

Schrock, currently pastor of the Lewiston (Minn.) church, served in Nigeria from 1971 to 1976 as administrator of the Lafiya medical program. He is considered an expert in the field of primary health care. In the summer of 1978, he conducted a survey for the Presbyterian Church of Cameroun on the primary health care needs of that country.

The new program, described in detail in the September MESSENGER, teams the Church of the Brethren in partnership with the indigenous Christians of the Sudan through the Sudan Council of Churches. If accepted by the SCC, Schrock and his wife, Carolyn, will live under the same conditions as other SCC employees. Schrock's work will be under the direction of the SCC although the Church of the Brethren will support him and his family.

"Roger will be a fraternal worker," says Roger Ingold, World Ministries Commission staff responsible for getting the project underway. He believes the SCC will be pleased with Schrock's nomination.

Once in the Sudan, Schrock will be field coordinator of the new project. He will use a survey of the area's health care needs done earlier by the Christian Medical Commission of the World Council of Churches. His role will be to develop a program to meet the needs expressed in the report. He will determine which problems should be addressed first, develop action strategies, a timetable and budget.

Health needs in the region—much of which is inaccessible by land nine months of the year due to flooding—are severe. A primary health care program will try to bring a trained worker near every area resident and will attempt to help residents meet needs for clean water, hygiene and sanitation. "The project will be a very broad one," says Schrock. "It will involve far more than traditional health care."

Roger Schrock

Carolyn Schrock

Staff working on the project had hoped to have a person ready to go by March 1980. Instead, Schrock plans to arrive in January with his family following in a few months. The Schrocks will begin language training in the spring and plan to spend some months studying Arabic and Nuer, the area's tribal dialect.

Schrock, 34, is a graduate of McPherson College. A Minnesota native, he worked with his father on the family's dairy farm between two Nigerian tours. Prior to the work with Lafiya, he taught three years at the Waka Schools in Nigeria. He and Carolyn have two sons, Jon, 8, and Jedd, 6, whom Carolyn will teach at home.

The Church of the Brethren has agreed to support a worker in the Sudan for up to three years. Staff estimate total cost of that initial period at about $250,000.

Bethany Hospital gets green light from state

Bethany Hospital has received its "certificate of need" from the Illinois Health Facilities Planning Board. The hospital board can now proceed with its plan to build a new, 232-bed, full-service hospital on Chicago's west side, according to Olin J. Mason, director of church relations.

The Illinois Health Facilities Planning Board reviews applications of all health care facilities to determine whether their services are needed in the area. The new hospital could not go ahead until this determination was made.

The new facility will be located across the street from the old hospital, on the site of the former Bethany Seminary campus using the lots between Homan and St. Louis streets. Architects are now at work on design details for the $20 million structure. Annual Conference actions of 1975 and 1979 allow the Bethany Hospital board to seek donations of two million dollars toward the project from members of the denomination.

Church united by love is Holy Spirit theme

That Brethren are yearning for an inpouring and empowering of God's spirit was apparent in the words and worship of Brethren gathered at Manchester College Aug. 8-11 for the Church of the Brethren Conference on the Holy Spirit.

"Building the Body through Love" was the conference theme, symbolized by a mobile bearing those words, swaying gently above the 700-800 participants.

In greetings Wednesday night, William Eberly, Annual Conference moderator, asked Brethren to be "conscious of the role of the Spirit as we make decisions," to "hear the Spirit and respond to it" because "responses are 'gifts.'" Ramsumair Harry, pastor of the Swatara Hill church, Atlantic Northeast District, preached from Eph. 5:15-21, emphasizing the need for a singing, thankful, praising and united church. He reminded the congregation that the Holy Spirit builds faith and heals the church.

Eighteen different classes Thursday and Friday further developed the conference theme. Russell and Norma Bixler taught "Gifts of the Spirit," naming wisdom, knowledge, faith, miracles, healings, prophecy, tongues and the interpretation of tongues, plus apostleship, evangelism, teaching and ministering.

In "Fruit of the Spirit," Don and Shirley Fike emphasized the single and unified Body of Christ expressed in love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. In yet another class, Chalmer and Mary Faw cited three essential steps for "Inner Healing": acknowledging sins, confessing sins and asking God's forgiveness.

Guest speakers Thursday and Friday nights, respectively, were Leonard H. Evans, evangelical pastor of Niles, Ohio, and Lester Sumrall, pastor of Christian Church, South Bend, Ind.

J. Richard Greene, pastor of the Frostburg, Md., church, closed the conference on Saturday morning in an apocalyptic sermon calling for the Brethren to repent so that the body can be rebuilt through love.

Throughout the Conference participants appeared to share Moderator Eberly's hope that the Brethren "find out those 'gifts' which are the best for building up the whole church," or "Building the Body through Love."—ROWAN K. DAGGETT

Brethren grant $25,000 for world refugee work

As the problems of "boat people" and other Vietnamese refugees continued to mount throughout the summer, a $25,000 grant was made from the Brethren Disaster and Emergency Fund.

Approved Aug. 6, the grant is to be used for boat people and world refugee problems, according to Ken McDowell, executive of the World Ministries Commission.

McDowell points out that precise programs to receive the money had not been decided at the time of the grant but that "all kinds of programs are in the wind." The money is now available for quick application to programs providing immediate relief to refugees still overseas or for resettlement efforts here. Some of the grant may also be used in supporting Mac Coffman's special assignment for Church World Service in Southeast Asia (page 7).

In addition to making available this major amount of money, WMC personnel are increasing their involvement in the refugee situation. Coffman, director of service ministires, attended the United Nations Conference on Refugees and Displaced Persons held in July in Geneva, Switzerland. He stayed in Geneva for a subsequent World Council of Churches consultation on refugee resettlement.

The refugee resettlement office at New Windsor is preparing for an increased workload as US churches share responsibility for the resettlement of 14,000 refugees monthly, as promised by the government. Rebecca Eduard, who staffs that office, is receiving additional assistance. Congregations interested in sponsoring refugees should contact Eduard immediately at the Brethren Service Center, Box 188, New Windsor, MD 21776, or telephone (301) 635-6464.

Refugees and displaced persons in Nicaragua, where civil war has caused tremendous suffering, continue to receive badly needed food, clothes and medical assistance through Church World Service and CEPAD, a Nicaraguan ecumenical agency. A second grant of $5,000 to help with this continuing ministry has been released from the Brethren Disaster and Emergency Fund.

Appalachian work camp keeps volunteers busy

Physical labor was the order of the day during a three-week work camp in Mud Lick, Ky., July 14–Aug. 4. Of the 40 workers, 10 were camp staff, 15 were work camp volunteers and the remaining 15 were Brethren Volunteer Service volunteers whose orientation unit continued two weeks following the work camp. Jan Mason, who coordinated the work camp/orientation unit, says that 26 more applications were received for the work camp than could be accepted. The project was so successful, staff hope to repeat it next year. Home rehabilitation was the major work undertaken. New roofs and siding were installed, walls straightened, footers put under houses and paint applied. One group (below) built a sandbag wall to prevent a house from sliding down an eroded mountain side to which the house precariously clung. Another group built a footbridge so that a woman could get to a supply of clean water. In addition to their work in the Mud Lick area, the group took off for two days of flood relief mudding out houses in Pike County, Ky., in cooperation with the Brethren disaster response network.

Public, higher education targets of joint group

The Church of the Brethren and six other denominations have formed an ecumenical ministry called United Ministry in Education (UME).

The new organization joins the ministries of the denominations in higher education and public education. Previously these concerns were met through two ecumenical agencies, United Ministries in Higher Education (UMHE) and Ministries in Public Education (MPE), now combined in UME.

The six other churches in UME are the education agencies of the United Presbyterian Church of the USA, the American Baptist Churches, the Moravian Church, the Presbyterian Church in the US, the United Church of Christ and the Episcopal Church. Shirley Heckman, member of the General Board staff, is the Brethren liaison to UME.

According to UME staff, the new agency was formed out of a desire of the member churches to work with educational concerns more holistically as well as to reduce the overlap of efforts of staff and constituent groups who often found they were dealing with the same concerns in two areas.

Coffman in Asia to help speed refugee efforts

Mac Coffman, director of Brethren service ministries, is spending two and a half months in Southeast Asia attempting to speed Church World Service refugee resettlement efforts there. CWS, the international relief and service arm of the National Council of Churches, requested his services from the Church of the Brethren.

In his role as CWS special liaison representative for refugees, Coffman will relate to the Joint Voluntary Agency Office in each country where refugees are being processed—Malaysia, Hong Kong, Thailand, Indonesia and the Philippines. The JVA office brings together all US voluntary agencies doing refugee resettlement in each country. One agency administers each office. CWS administers the Malaysian JVA office. Coffman is expected to find ways for CWS to work more efficiently within the JVA structure.

In addition, according to Paul McCleary, director of CWS, Coffman is working with the national church councils in the Asian countries to help coordinate the NCC work with the work of the Asian church councils.

US promises to increase dramatically the acceptance of Indochinese refugees, particularly those from Vietnam, have created the need for a more coordinated approach to refugee resettlement.

The US government has promised that 14,000 refugees will be accepted per month. This pledge was to begin in July and, according to World Ministries Commission executive Ken McDowell, doubles what has been done before in refugee resettlement.

The "very significant role" the Church of the Brethren has played in refugee resettlement is one of the reasons CWS came to the Brethren for personnel for this assignment, says McCleary. "Mac has excellent background on the process here in the US and what is going on among the churches," said McCleary. "In addition, he is a churchman—an important element in relating to the Christian councils in Asia."

Coffman left for his assignment Sept. 1. He is scheduled to return home in October for the 35th anniversary of the Brethren Service Center at New Windsor and General Board meetings, then will return to southeast Asia until the end of November. When he left, he expected his work to be based in Malaysia.

underlines

OOPS! ... A misunderstanding resulted in a report in the August MESSENGER that *Kenneth Holderread*, who received the doctor of ministry degree from Bethany Seminary in June, was pastor of the Big Creek church, Cushing, Okla. That is his home church--he is pastor of the Martinsburg (Pa.) church.

NAMES YOU KNOW ... The executive committee of Agricultural Missions, Inc., paid special tribute to long-time board and staff member *Ira W. Moomaw* during its July 25 meeting, presenting him with a plaque and spoken tributes. . . . *Edward K. Ziegler*, editor of *Brethren Life and Thought*, was taken ill shortly before Annual Conference and was unable to attend the dinner honoring the journal. He reports "no permanent impairment whatsoever from the series of small strokes". . . . *Ruby Rhoades*, who will become the executive of the General Board's World Ministries Commission in January, will attend the Assembly on World Missions in Melbourne, Australia, in May 1980 as part of the National Council of Churches' delegation. . . . The first life/work planning seminar for volunteers nearing the end of their Brethren Volunteer Service assignments was led by *Ken Hartman*, director of career development of Career Counseling Associates, Lancaster, Pa. The retreat, Aug. 7-10, helped equip BVSers to make more intelligent life choices after leaving their posts. . . . *John N. Stauffer*, president emeritus of Juniata College since 1975, will retire at the end of this month. . . . *Frank Ramirez*, pastor of the Ladera church, had his first short story published in the July 1979 issue of *Isaac Asimov's Science Fiction Magazine*.

NIGERIANS CHOSEN ... Two Lassa members of Ekklesiyar Yan'uwa a Nijeriya won government posts in the recent federal elections in Nigeria which returned that country to civilian rule after 13 years under military government. *Bitrus Kajal*, formerly senior counselor of the Nigeria mission to the United Nations, was elected a federal senator from Borno State. *Bulama Birdling*, former Lassa Hospital administrator, was elected to the Borno State House of Representatives. The new civilian government, patterned closely after that of the US, takes over Oct. 1.

NEW ENCYCLOPEDIA STAFF ... *Dennis Martin*, a Warsaw, Ind., native with Grace Brethren background, began work Aug. 1 as assistant editor of The Brethren Encyclopedia. He holds a Ph.D. in history from the University of Waterloo, Ontario.

STILL IN MINISTRY ... *Harry Smith* of the Northern Plains district marked the 60th anniversary of his ordination in August. He still serves congregations of the Tri-District area when needed. . . . A dinner July 8 at the Wabash (Ind.) church marked the 67th anniversary of the ordination of *Ora DeLauter*. (DeLauter preached the morning sermon!)

A HISTORICAL SITE ... The homestead of *Martin Grove Brumbaugh* has been registered as a historical site in Pennsylvania. Brumbaugh was a former Juniata College president, Brethren leader and historian, and governor of Pennsylvania.

update

SEARCHING FOR SONGS ... Brethren are encouraged to submit original music (words, music or both) for the fourth section of *The Brethren Songbook* to be published in time for 1981 Annual Conference by The Brethren Press and the Parish Ministries Commission. If you've not written anything original lately, consider suggesting music your congregation enjoys singing which is not presently included in either *The Brethren Songbook* or *The Brethren Hymnal.* A committee will select music to be included. Submissions should be sent to Bob Bowman, Worship Resources, Brethren General Offices, 1451 Dundee Ave., Elgin, IL 60120, by April 1.

FEEDING FAMILIES CLOSE AT HAND ... When illness strikes a family's homemaker, family members often go several days without nourishing meals. Three years ago, the Women's Fellowship of the *Edgewood* church near New Windsor, Md., set up its own emergency "Meals on Wheels" program to provide a hot evening meal to families whose homemaker was ill. Nearly three dozen meals have been prepared and delivered by 11 teams of three women each since the program began.

FEEDING FAMILIES FAR AWAY ... Surplus garden produce from gardeners in the *Center* church, Louisville, Ohio, goes to feed hungry people around the world. Members leave their extras on a table and others "purchase" the fruits and vegetables by putting a donation for Brethren Hunger Ministries in a nearby Brethren Service cup or the offering.

MARKING THE YEARS ... The first church of the Brethren in Indiana, *Four Mile* church, celebrated its 170th anniversary with a day of special events Sept. 23. The congregation has been called the Mother of Brethren in Indiana. . . . The *West Goshen* church in Goshen, Ind., will celebrate its 150th anniversary during 1980 and has a full calendar of celebrative events planned. Highlight of the year will be a homecoming July 20. . . . *Beech Run* church in Middle Pennsylvania District marked its 100th anniversary Sept. 2. Among former pastors speaking was Warren F. Groff, 1979 Annual Conference moderator. . . . Michigan District's *Lakeview* church observed its 75th anniversary Aug. 4-5 during a commemorative weekend. . . . *Richland Valley* church in Washington celebrated its 60th anniversary with a day of special services Aug. 19.

DEDICATING FOR SERVICE ... Iowa's *Panora* church dedicated its new sanctuary Aug. 26. . . . Also in Iowa, the *Dallas Center* church dedicated a new organ with special recitals morning and afternoon Sept. 23. . . . New pews, carpet, and the repainted sanctuary were dedicated during a special service recently at the *Bermudian* church, part of the *Lower Conewago* congregation in Southern Pennsylvania District.

HELPING TEENAGERS ... The Mental Health Task Committee of the *Atlantic Northeast District* is developing a new treatment program for young people with emotional/behavioral problems. The district is looking for persons interested in becoming foster parents and creating a home atmosphere helpful to the adolescents placed there.

outlook

Minnich new member of stewardship staff

Dale E. Minnich began work Aug. 1 as the newest member of the General Board's stewardship staff. Minnich carries responsibility for congregational support of denominational programming through the Brotherhood Fund. He fills the vacancy created by Ronald D. Petry's resignation.

Dale Minnich

Minnich came to the staff from Winona, Minn., where he had been vice-president for college relations of the College of St. Teresa. He previously held a similar position at Jamestown College, Jamestown, N.D. In both positions, he had development and public relations responsibilities.

A graduate of Wilmington College, Wilmington, Ohio, Minnich holds a masters degree from Ohio State University and studied at Bethany Theological Seminary and United Theological Seminary. He served two years in Mexico with Brethren Volunteer Service as a community development worker. He later returned to Latin America as a community development coordinator for the Church of the Brethren working out of Quito, Ecuador. He and his wife, Beverly Laird Minnich, have three children.

Nominations sought for '80 Annual Conference

Interested individuals, congregations and boards throughout the denomination are urged to nominate candidates for the ballot to be cast at the 1980 Annual Conference in Pittsburgh, Pa.

The nominating group or person is responsible for contacting their nominee and getting the person's consent to be considered for nomination. Official forms were distributed in the September *Source* mailing or may be obtained from the Annual Conference office. Send all nominations to the Annual Conference Office, 1451 Dundee Ave., Elgin, IL 60120 by Dec. 1.

Offices open in 1980 are:

- **Moderator-elect.** Two-year term. Ineligible: A. Blair Helman, Charles M. Bieber, Ira B. Peters, Warren F. Groff.
- **General Board, district representatives**

(three persons). Five-year terms. Ineligible: Persons from Atlantic Northeast, Florida and Puerto Rico, Illinois/Wisconsin, South/Central Indiana, Mid-Atlantic, Missouri, Northern Ohio, Northern Plains, Middle Pennsylvania, Southern Pennsylvania, Western Pennsylvania, Oregon/Washington, Southern Plains, Virlina.

- **General Board, at-large representatives** (two persons). Five-year terms. Eligibility: No more than one person from a congregation nor three at any one time from a single district, including the district representative.
- **Annual Conference Central Committee** (one person). Three-year term.
- **Committee on Interchurch Relations** (one person). Three-year term.
- **Elector, Bethany Theological Seminary.** Five-year terms. One person representing laity; one person representing ministry.

Bethany Seminary's 75th anniversary in '80

Special events and publications highlight the 75th anniversary celebration of Bethany Theological Seminary. The milestone is being celebrated for an entire year, July 1979 through July 1980.

The seminary was founded by A.C. Wieand and E.B. Hoff in October 1905, when 12 students met in the Hoff home in Chicago. Then called Bethany Bible School, the school moved to its first campus on West Van Buren Street in 1909. The name was changed to Bethany Biblical Seminary in 1931. In 1963, the school, now called Bethany Theological Seminary,moved to the spacious campus it now occupies in Oak Brook, Ill. Presidents of the seminary have been Wieand, Daniel W. Kurtz, Rufus D. Bowman, Warren W. Slabaugh (acting president), Paul M. Robinson and the current president, Warren F. Groff.

To celebrate all these years of history, the seminary has chosen an anniversary theme, "For the Work of Ministry." A special convocation at the beginning of the new academic year will bring noted Free Church historian Franklin Littell to the Bethany campus. (Everyone is invited to attend this celebrative convocation at 8 p.m., Oct. 1.)

The seminary will be the focus of a special emphasis the Sunday before Thanksgiving, Nov. 18. In addition, four bulletin covers throughout the year will provide information about the denomination's only graduate school of theology.

Annual Conferencegoers were treated to "In Honor of Bethany," a slide/sound program about the seminary's history which is now available to congregations and districts. For ordering information, contact the seminary's Development Office, Butterfield and Meyers Roads, Oak Brook, IL 60521.

Another opportunity for learning more about the seminary will be the winter issue of *Brethren Life and Thought* which will be wholly devoted to the seminary.

Reconstruction begins at tornado, flood sites

The Brethren disaster response network has established a project in Wichita Falls, Tex., to do major reconstruction of houses hit by a tornado in April. More than 8,000 families need help in repairing and rebuilding their homes which lay in the eight-mile-long, one-mile-wide path of the twister.

Jan Thompson, coordinator of Brethren disaster response, reports the project opened in mid-August. He expects a handful of volunteers to be on the scene for three to six months. Skilled and semi-skilled workers will be needed but anyone wanting to volunteer should contact their district disaster coordinator for details before heading for the project.

Heavy flooding in Virginia and Pike County, Ky., in mid-July drew almost 60 Brethren volunteers to help mud out homes in the communities. Volunteers from the nearby Brethren Volunteer Service orientation unit/work camp stationed in Mud Lick, Ky., were the first outsiders on the scene in Pike County.

Jackson, Miss., where spring floods followed by slowly-receding water ruined many houses, has been the site of a continuing project. More than 60 Brethren volunteers have been at work there. Ironically, a number of workers rebuilt homes in Rodney, Miss., a community where Brethren workers rebuilt houses following heavy floods in the early 1970s. Thompson reports the workers were greeted eagerly by the elderly black residents who remembered the earlier Brethren crews.

Detrick among planners of White House meeting

Mary Cline Detrick is among 40 persons from across the country chosen to plan the White House Conference on Families. Detrick and her husband, Ralph, share a General Board position in life cycle ministries/person awareness. Her appointment to the national committee was announced this summer by the White House.

The members met for the first time July 19 and 20, following their official installation as members of the committee. They were also guests of President and Mrs. Carter at a White House reception. So far, Detrick notes, the opportunity has proved to be "terribly exciting."

She and the other members of the committee were selected for their particular experiences with family life and to represent a broad cross-section of American life. Detrick is one of several representatives of the religious community. She believes her appointment was made in consultation with the National Council of Churches where she and Ralph are past co-chairpersons of the Family Life and Human Sexuality Commission.

Detrick is well-qualified to represent the Church of the Brethren and other National Council of Churches constituents on the committee. A graduate of Bridgewater College and Bethany Seminary, she is an ordained minister and has been on the staff since 1974. In addition to their professional work in areas of family life, marriage enrichment, aging and ministry to singles, the Detricks share equally in homemaking and parenting responsibilities, providing them with a different perspective on the family.

The committee's mandate is to plan the White House Conference on Families. Beginning directions emerged at the first meeting. "We are going to take the White House Conference to the people," declared Jim Guy Tucker, chairperson. To do this, the committee hopes to have several White House Conferences around the country rather than following the usual pattern of a single Washington, D.C., event.

Six major themes will guide the conference: family strengths and supports, the diversity of families, changing realities of family life, impact of public and private institutional policies, the effects of discrimination and concern for families with special needs.

Children bring us gifts

by Mary Anne Forehand

"Let's talk about the gifts children give adults," I said to a group of mothers.

"Flowers," was the immediate reply.

"Dead flowers!" came a chorus of laughs.

"Or plaques made out of beans and peas," added another.

* * *

"What do children contribute to our church?" I asked a group of adults in a church school class.

"I hadn't thought about it," was a frank reply.

"They're cute! I love the program they do at Christmas," responded another.

"Hope!" answered still another, perhaps more mature in insight as well as years.

* * *

"What gifts can we give our church?" I asked a group of second grade church school students.

"I don't know," answered Janie, never willing to venture the first answer to a question.

"We don't have any money," offered another.

"We could help Mr. Hampton pick up trash!" came the response from Jimmy, who remembered that just a few moments ago we had been discussing church helpers and the work of our sexton.

* * *

Children do have gifts to offer us as individuals and as a church family, but we—children and adults alike—are often slow to recognize those gifts.

It appears that it has always been so. Consider the testimony of the prophet Jeremiah: "The word of the Lord came to me: 'Before I formed you in the womb I knew you for my own; before you were born I consecrated you, I appointed you a prophet to the nations.' . . . I answered, 'I do not know how to speak; I am only a child' " (Jer. 1:4-6, New English Bible).

Or recall the words of scripture recorded in the Gospel of Mark: "Some people brought children to Jesus for him to place his hands on them, but the disciples scolded the people" (Mark 10:13, TEV).

Remember the experience of Andrew, Simon Peter's brother, who was faced with the task of helping Jesus feed 5,000 people. Andrew studied his resources and observed: " 'There is a boy here who has five loaves of barley bread and two fish. But they will certianly not be good enough for all these people' " (John 6:9, TEV).

Jesus, who had more insight than Andrew, knew that the young lad had an important gift to offer in his meager lunch basket. And on another occasion he recognized the potential contribution of all children when he rebuked his disciples for restraining children from coming to him: " 'Let the children come to me, and do not stop them, because the kingdom of God belongs to such as these. I assure you that whoever does not receive the kingdom of God like a child will never enter it' " (Mark 10:14-16, TEV).

Children have gifts to bring to our life together if we—and they—can learn to recognize them, offer them and accept them. Those gifts are tied up in the very quality of childhood and childlikeness.

One of the most meaningful and frustrating of these potential gifts is honesty. It is inherent in the nature of childhood until we teach children to hide the gift. To use a popular cliché, children "tell it like it is." Sometimes teachers and parents alike

find themselves embarrassed by the honesty which prompts a child to ask, "Why is she so fat?" or to observe, "He talks funny!"

On the other hand, we are both chided and instructed by children who are honest enough to observe frankly, "That's not fair!" or to remind us that we have been inconsistent, have failed to keep our promise or have done something contrary to the ideals we have taught them.

Another gift, often given to the despair of fathers and mothers, is a deep belief in the ability of adults to get things done. You will know what I mean if your Susan or Johnny has proudly boasted to the teacher, "My father will do it. He can fix anything!" Or "My mother can make the pumpkin costume."

Children often believe that because we are adults, we are all-knowing and all-powerful. They feel that we can do anything. That is a precious gift. Often as individuals and as groups, we suffer from self-imposed limitations. We function below our capabilities because we fail to believe in ourselves. Often the thing that encourages us to do better is the belief of another in our capabilities.

Because experience has not crippled their imaginations, young children can offer us the gift of creative thinking. If you don't believe it, take a problem to a group of young children and ask them to brainstorm ways to solve it. Some of their ideas will be unrealistic, but then nothing creative ever came from limiting our vision to what we know as possible. The world's great inventions and discoveries have come from those people who dared to expand their thinking beyond what the world knew to be possible and realistic.

Children are as uninhibited in the feelings they express as they are in the creative ideas they express. Young children may be exuberantly happy or unconsolably sad. And they do not try to hide the feeling. They have not yet, as a popular Broadway song suggests, been "carefully taught" to control or hide their feelings of love, fear, hate or joy. As we see them freely and spontaneously express their feelings, we are reminded of the deep wells of feeling from which we as adults have to draw. Young children remind us that we need to touch those feelings and discover the joy of sharing them with others.

A related gift that children offer us is new insight into our often unused sense of wonder. When we become jaded, when it seems that there is nothing new under the sun, children can offer us a new way of seeing the commonplace. They have not "seen it all." For a child who has never made snow ice cream or been riding a horse or spent the night sleeping under the stars, those experiences can be the greatest adventures in the world. Their delight in simple and routine things ought to teach us as adults to see where we have been merely looking in the past.

Young children can teach us to question the traditional. "Why?" is a favorite word, as any parent of a three-year-old knows. To a youngster, there is not a great deal of meaning in doing something just because it has always been done. Their desire to know why and how we do things can prod us at least to examine the reason for our activities.

In the same vein, children can teach us to question our assumptions and statements. Some of the most profound theological questions ever asked me have been asked by children.

One of my favorite stories points up the ability of children to see to the heart of things and to understand what helping is all about. As the story goes, a little girl was sent to the grocery store and told to come back home with the milk as quickly as possible. More and more time passed. When the child got home, the mother impatiently asked, "Where have you been? I told you to come straight back!"

"Janie was sitting out on the sidewalk. Her doll is broken," replied the little girl.

"Oh," continued the mother, "were you helping her fix it?"

"No," came the response, "I was helping her cry." What a challenging reply to those of us who assume we have some insight into

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What do Brethren believe about the Bible?

Annual Conference in Seattle adopted a paper on Biblical Inspiration and Authority. The paper presented representative positions held by the Brethren today on the nature of the Bible as their authority in matters of faith and practice. It made no attempt to state a Brethren *position on the issue.*

The overwhelming endorsement of the paper by the delegates reflected a unity felt by Brethren despite a diversity of attitudes toward biblical inspiration and authority.

In an attempt to share the essence of the long but important report with as great a number of Brethren as possible, MESSENGER *here reproduces edited sections of the paper and quotes verbatim the affirmative statements on which Brethren do agree, as well as the areas in which some still disagree.*

Brethren generally affirm the inspiration of the Bible and the primacy of its authority for faith and practice. Brethren differ on the nature of the inspiration, the equality of authority within the Bible and the exclusiveness of the Bible's authority in relation to the authority of the church, other inspired writing and contemporary leading of the Spirit.

There are Brethren who believe the Bible is the divinely inspired word of God, completely without error in the King James Version. God controlled the writing so that each word and phrase should be interpreted literally and followed exactly. The Bible's authority is absolute and it is not open to challenge from any source.

A second group's position is similar to the one above but with a more Anabaptist, traditional Brethren point of view. The Bible is without error in the original autographs and any conflicts within the text are only *seeming* discrepancies due to our own lack of understanding. The King James Version is not the only English translation considered reliable. Scripture passages are studied in light of their context, the laws of grammar and the form of biblical writing they represent. The total Bible is uniquely inspired and has the highest authority for life.

A third group of Brethren point to Christ as the only perfect Word of God. The Old Testament is judged by the New Testament, the whole Bible by the witness of Jesus Christ, our supreme authority. Jesus' teachings are the basic guide for faith and practice, the canon within the canon. The Bible was created by interaction between God and people and is a mixture of human frailty and the perfect wisdom of God. It points beyond itself to God.

Another group of Brethren emphasize the Bible's roots in the faith community—written by the faith community, for the faith community. It is salvation history, the record of God's action. The focus of inspiration is the people. "The Bible is the touchstone to measure our experience against the record of God's interaction with his people. The authority is in the words and spirit, checked by Christian community today, a continuing channel for God's revelation." Themes and principles are emphasized in presenting its message for our day.

Finally, there are Brethren who hold the Bible has great value when understood as a "human concept of God," open to error. It is inspired, but other writings are inspired in the same way. The authority it has depends on its relevance for life today and will vary from one book to another as a result of the differing insights of individual writers.

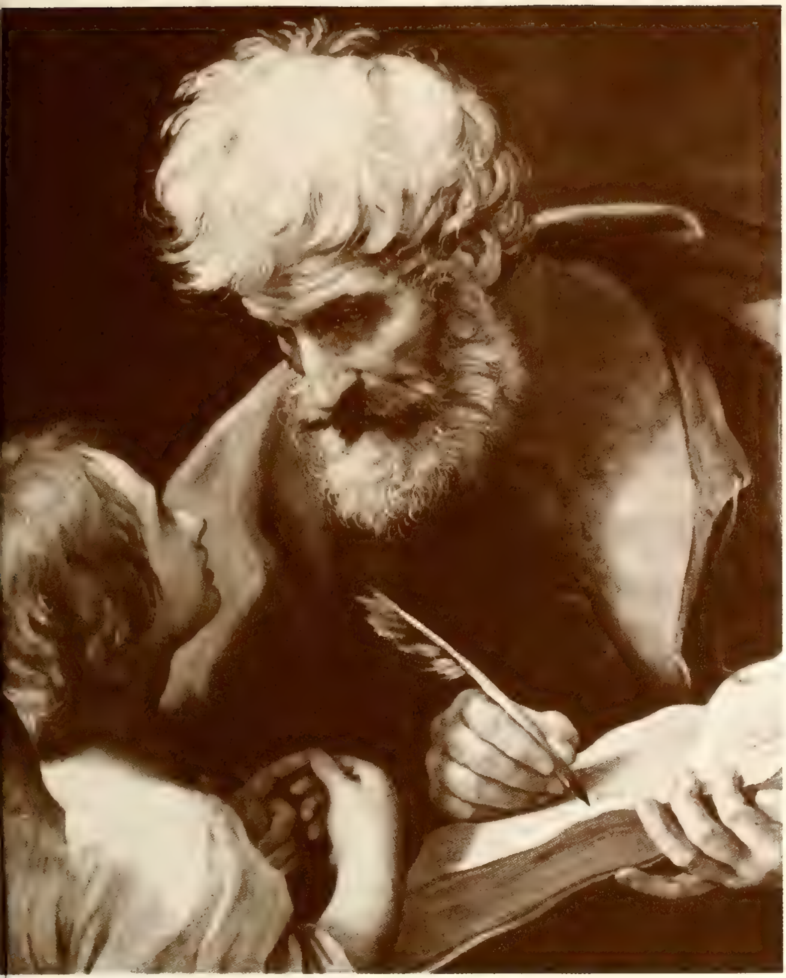
Beyond the conscious affirmations Brethren make about the Bible and its role as authority, many suggest practice often does not follow conviction. Instead Brethren take their authority either from a set of ideals that may be biblically rooted and confirmed by tradition and the community of the church today, or they accept the authority of society, living by the values shared by the majority.

The diversity among Brethren is further evidenced by many Brethren insisting that the Bible is "without error in all its statements." Many others are equally convinced of the falseness of that assertion. Brethren agree that the word of God is revealed in the Bible, although they disagree about whether the Bible is, contains or witnesses to the word of God.

Brethren affirm the value of the continued existence of diversity in our communion, emphasizing unity and love rather than judgment and rejection. Brethren are not ready to condemn current Brethren preaching, biblical literacy or biblical commitment. Most suggest our differences center in interpretation rather than the authority given to the Bible.

There is strong feeling against the formulation of an official Brethren statement of basic biblical doctrine or a requirement that ministers be screened by their willingness to sign such a statement.

Brethren generally are not willing to give the authority for biblical interpretation to the community of believers rather than individuals on their own. They do not, however, take a purely individualistic approach to problem texts. Most say they refer to commentaries or discuss these passages with a Sunday school class or other small group. Quite a few rely entire-



St. Matthew receives the gospel from an angel messenger in this painting by Reni.

ly on the insights the Spirit reveals to them in prayer.

Although there is a concern about use of a critical method that seeks to exclude the supernatural from scripture, a sizeable majority of Brethren believe the historical or critical method of Bible study enables improved understanding.

Brethren still place their greatest emphasis on the teachings of Jesus. Most agree that "no creed but the New Testament" says what needs to be said about biblical authority for the Brethren, although many suggest the phrase must be defined more sharply to be helpful.

Hardly any Brethren wish to say the Bible's authority is the same as that of other books rooted in centuries of experience. Rather they tie the authority to the Bible's witness to Jesus and its role as the basic statement of faith for the church.

Almost all agree that the Bible is the result of the work of the Holy Spirit with people, rejecting a focus of the creativity and imagination of its human writers. There is much concern among Brethren to call attention to God's initiative, underlining the importance of the Bible as a revelation of God's work in the world with men and women. Further, the necessity for continued openness to God in understanding the Bible's witness and being able to live its message is frequently mentioned.

Brethren see the Bible as "our story," a gift that provides a tool to understand and live by the faith, a window through which life is to be viewed.

Finally, Brethren express overwhelming support for making increased biblical awareness one of the top five priorities of the church in the next five years, affirming the importance of knowing the content of the Bible as a basis for life directed by its teaching.

Affirmations for Brethren today. Brethren are a church deeply rooted in scripture. It is not enough, however, merely to recount the story of our biblical heritage. We must go on to raise this question: What can we say together about the Bible as a guideline for our approach to scripture today? The statements which follow invite us to affirm with one another certain shared convictions about the Bible—and to acknowledge those areas where we are not yet fully agreed. Linked together in this way, these double statements remind us both of the rich unity we already can celebrate, and of the unity toward which we still need to strive.

* * *

1) We affirm the inspiration of the Bible, acknowledging with mind and heart that the Bible is a book of the Spirit. Both the biblical writers and those whose witness contributed to their message were empowered and guided by the Holy Spirit. Because of this presence of God enabling and equipping the biblical writers, we hear God's own word addressing us through the words of scripture.

We are not yet agreed on whether inspiration is a finished or continuing process. Some of us believe that God's Spirit inspires new prophetic witness in the community of believers in every age, in continuity with the biblical witness. Others of us believe that the work of the Spirit in guiding the biblical writers was unique and now completed, and that the present

Recommendations

In our diversity we are not yet fully agreed on all that it means for Brethren to respond faithfully to the message of the Bible in our day. We are agreed, however, on the need for a continuing dialog with and about scripture that we might experience biblical renewal in our midst. To that end we make the following recommendations to and for the church:

1) We recommend to the General Board that increased biblical awareness be a top priority for Board program over the next five years, with serious Bible study as a basic ingredient in our pursuit of the Goals for the 80s.

2) We recommend to the Parish Ministries Commission that a study guide be prepared to enable congregations to use this statement as a resource for church school classes and other small group settings. This study guide could include the statement itself, additional materials gathered by the committee, suggestions for group study and recommendations of additional resources for further study.

3) We recommend both the Parish Ministries Commission and to the districts that Bible study events be designed and carried out which allow for in-depth sharing of diverse approaches to biblical texts, at both the district and congregational levels.

4) We recommend to all concerned that there be a more complete representation of persons holding different viewpoints on the Bible's inspiration and authority at all levels of the church's life, including the General Board, national and district staff, seminary faculty, writers for church publications and Annual Conference committees.

5) We recommend to one another as members of the church that we commit ourselves afresh as individuals to searching the Scriptures, with sensitivity to the message of both the Old and New Testaments, opening ourselves to the new light which may yet break forth from God's word.

role of the Spirit is entirely one of illumining what the Bible says.

* * *

2) We affirm that the Bible is first and foremost an account of God's quest to find us, not merely our human quest to find God. From beginning to end scripture attests God's own decisive action to become known through word and deed. And scripture itself is a central part of this divine self-revelation.

We are not yet fully agreed on the way the divine and the human are related in the origin of the Bible. Some of us would sharply distinguish between revelation and normal human processes of discovery and reflection. Others of us would see a close relationship between the two.

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3) We affirm that the Bible, rightly interpreted, is a fully trustworthy guide for our lives. In this sense we reaffirm our historic understanding of scripture as an infallible rule of faith and practice. With these and other expressions we honor and acknowledge the unique authority of the Bible.

We are not yet agreed on whether "trustworthy" means "inerrant." Some of us believe that the Bible's witness to its own authority implies that the statements of scripture are without error of any kind, whether factual, historical or doctrinal. Others of us believe that such a claim is both contrary to the intent of the biblical writers and a denial of the true humanness of scripture.

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4) We affirm the need to interpret scripture in the light of scripture. When we fail to discern how a particular text relates to the rest of the Bible, we are likely to distort its meaning or press its significance in an unbiblical way. We agree that we need to weigh scripture against scripture rather than appeal to favorite texts while ignoring others.

We are not yet agreed on what this means for a number of particular issues facing the church. For example: How do we put together the proclamation that God's kingdom has already begun to dawn with apocalyptic predictions of increasing evil in the world? How do we put together the variety of New Testament texts which deal with the relationships of women and men? Etc.

* * *

5) We affirm that all scripture must be interpreted in the light of God's self-revelation in Jesus Christ. While God speaks to us through all parts of the Bible, we must read the Old Testament in the light of the New, and the New in terms of its witness to God's gift of life in Jesus Christ. It is Jesus Christ who is truly the Word of God made flesh and through whom we perceive scripture as one unified account of redemption.

We are not yet agreed on the scope of the diversity we find in the Bible. Some of us believe that all biblical statements are historically conditioned, and that new understandings sometimes correct or supersede older ones. Others of us believe that there are no fundamental differences in outlook between the Old Testament and the New, or between particular biblical writers.

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6) We affirm the need for a careful, disciplined approach to the study of the Bible. This calls for the use of the best texts and translations available to us. It also calls for sensitivity to the literary and historical context of passages we wish to study. Undergirding all such study must be an openness to the same Spirit who inspired the biblical message.

We are not yet agreed on the relative value of the historical-critical method as a tool to assist us in Bible study. Some of us view it as extremely helpful in reconstructing the origin and significance

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by T. Wayne Rieman

Of spiritual things

Will you picture in your minds a huge spreading tree? Let this be a favorite tree, a tree of your childhood memories. Its trunk supports the long branches which reach outward and upward toward the sunlight. Season after season it stands braving the wind and the rain. It gives its shelter freely to all who seek it. It is a thing of courage, strength and beauty. Wherein lies its secret? How can it stand so beautifully, so solidly year after year?

Beneath the trunk are the long tapering fingers of an immense root system. As the leaves respond to the sunlight, so the roots respond to the pull of water and gravity. In reality, the size and strength of the trunk and branches are determined by the size of the root system. It is the rootage which explains the quiet strength and beauty of the tree. Hungry and thirsty roots yield themselves to unseen pulls and forces.

It is of rootage—but human rootage—that I wish to speak. For the size, beauty, strength and effectiveness of a Christian life are determined by its rootage, and by the extent to which it is yielded to the quiet, unseen forces of the spiritual world.

A first duty of the minister and Christian worker is to know God, to stand in awe before him, and to enter into intimate companionship with him. Then, when we know him, we may hope to open the hearts and minds of our people that they too may know and receive him.

Of the many things which hinder our intimacy with God and our effectiveness in Christian living, let me point to a certain poverty of our souls and shallowness of our roots. In our scientific age, in our cultural sophistication, in the belief that intellectualism will yield the answers to life's pressing problems, many of us have lost something which helps us to worship. With our intellectual pursuits and activism there come cocksureness and self-sufficiency. We come to worship without *wonder* or *awe*. We fail to see the beauty of the mystery of things, for the sense of mystery is gone. And with the loss of wonder has gone the capacity for deep worship—we cannot get beyond our own self-seeking in prayer.

How often a little child is struck with awe and wonder! Except we become simple, childlike and humble and filled with wonder, how shall we enter the kingdom? How insensitive we adults are to the wonderful things about us: the loveliness of a tree silhouetted against the high horizons, the rustle of leaves in autumn, the soft sounds of slowly falling snow, the warm handclasp of a friend, the mystery of a seed—the comfort of the strains of majestic music, human solidarity, the constancy of day and night, the return of the seasons. These simple things are the forms and symbols of a reality of which we may be a part. Failing to wonder, we fail to reach out for the spiritual food and drink which means real growth and Christian beauty. We are blind to the reality of the spirit world in which we live, whose forces may strengthen us and buoy us up, in which we are immersed.

We are like a minnow in a stream near the ocean. It comes to know every nook and cranny in the stream—the pebbles, the holes, the current, the mad rushing of the water in flood time. All of these it may know, but what does it know of the sun and the moon whose movements cause the tides, or the trade winds, or the torrents of rain which flood the stream, or of gravity and all the other physical forces which control and shape its destiny?

So too there are unsuspected deeps and great spiritual forces which condition and control our small lives. We live in a world governed by truth, mercy, justice, illimitable love, grace—the will of God! These are our spiritual heritage. In these things we may be rooted and grounded. May our rootage be deep and wide. May we respond to these unseen, but real spiritual pulls and attractions.

We need not let the routine and enmeshing circumstances of the day's activities rob us of a vision of God and the spiritual realities. There may come to us daily, moments of transfiguration when we see the wonder and splendor of God, and from this reverence and humility come to communion with Him. But these may be more than moments. We may live on a level where our souls are constantly oriented to the reality of God and therein be lost in contemplation on the majesty and beauty of God—in the beauty of holiness —in perfect communion—conscious of the presence of the eternal—"lost in *wonder, love* and *praise.*" ☐

T. Wayne Rieman, recently of the Manchester College faculty, is a member of the General Board.

The cursing of

On the following day, when they came from Bethany, he was hungry. And seeing in the distance a fig tree in leaf, he went to see if he could find anything on it. When he came to it, he found nothing but leaves, for it was not the season for figs. And he said to it, "May no one ever eat fruit from you again." And his disciples heard it. As they passed by in the morning, they saw the fig tree withered away to its roots. And Peter remembered and said to him, "Master look! The fig tree which you cursed has withered" (Mark 11:12-14; 20-21).

The cursing of the fig tree is one of the most perplexing stories in the New Testament. It raises a host of questions, but does not seem to suggest any answers.

Jesus is hungry and wants to eat figs. But he sees this fig tree in April, when the tree has lots of leaves, but no fruit as yet. It bears figs in June. So, Jesus curses the tree, which promptly withers. So for the story.

It is not an elevating tale. Jesus looks like a rather nutty kind of person. How does he expect a tree to bear two months before its appointed season? And why be so peeved to curse an innocent tree? Is it just because he does not get his way?

It seems to be out of character for Jesus to do such a strange thing. When we consider the other miracles of Jesus, we notice that they always help the understanding of people and often, also, their immediate bodily needs. Think, for instance, of the healings, the miraculous feeding, the walking on the water. Yes, also, this latter miracle is not intended to satisfy any absurd need on Jesus' part to walk on water, but it aims to broaden the understanding of the disciples. They learn that Jesus is also the Lord of nature. This can, of course, also be seen in the cursing of the fig tree. Yet, we can not neglect the fact that this tree is cursed out of its season. There must be some meaning in that fact.

Some commentators have dismissed this story altogether. It does not make sense to them and they cast it out. That is the easiest way out of the problem, but it clearly will not do for us.

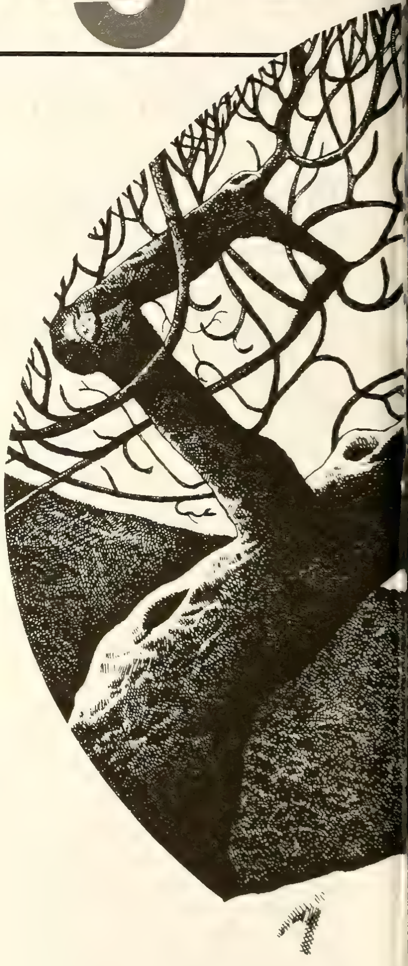
Another approach has been to compare this story in Mark 11 with the parable of the fig tree in Luke 13:6-9. That tree had never born fruit yet and its owner had a mind to cut it down. But the gardener pleads with the master to give the tree one more chance. "I will add manure, cultivate the ground around the tree," he says, "Let us see what happens."

In its context the Lukan story refers to Israel, which has not yet repented. Israel has not yet borne the fruit of repentance and is given its last chance because of Jesus' coming in the world.

It has been suggested that the story of the cursed fig tree is of the same type. These interpreters think that the story in Mark was originally a parable. Later it was mistakenly understood to have been an actual happening, a miracle. It is a possibility, of course, but for us it also will not do.

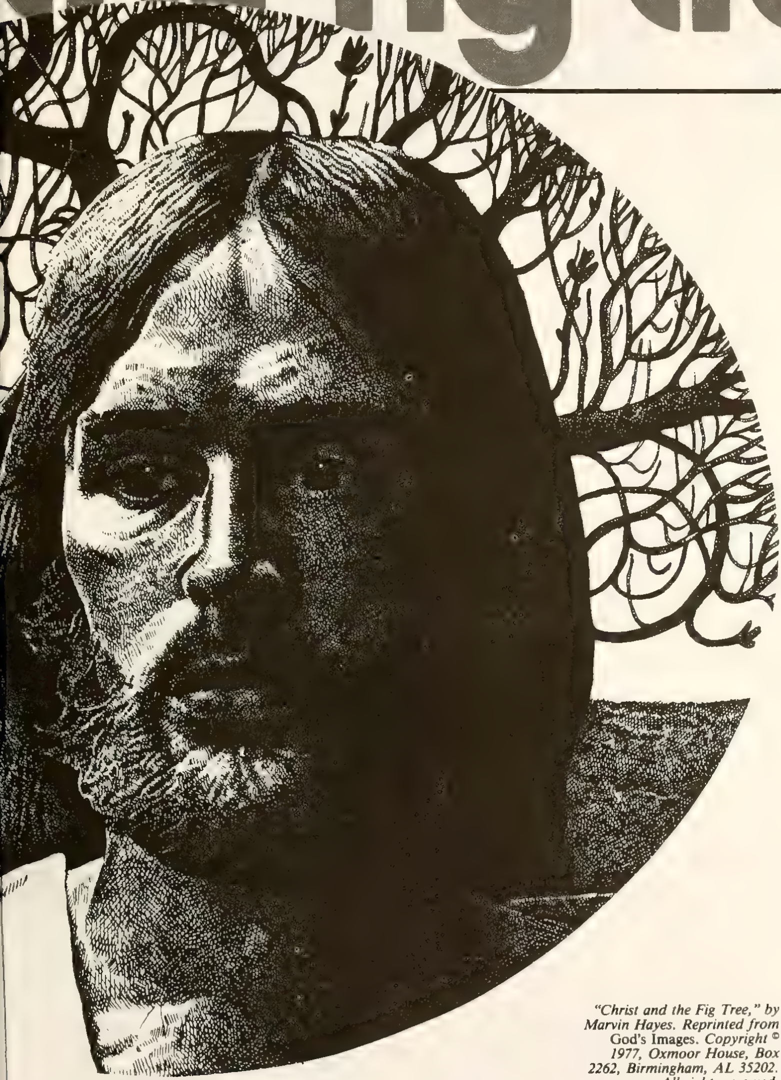
Why not take the story at face value and see what it can mean? Granted that at first sight it is a strange tale, maybe it will yield some insight if we poke around a bit.

Let us assume, as a working hypothesis, that this is not a miracle or a parable, but an action sermon of Jesus. He loved to use those. Think of how he placed a child in the midst of the disciples, how he made a banquet out of the feeding of the multitude, how he used a coin with Caesar's image on it. The purpose of such action sermons is always to make the point of the sermon so vivid that it cannot be forgotten.



God accepts no excuses—produce

the fig tree



"Christ and the Fig Tree," by Marvin Hayes. Reprinted from God's Images. *Copyright © 1977, Oxmoor House, Box 2262, Birmingham, AL 35202. All rights reserved.*

In this case the dramatic effect is so strong that it almost obscures the purpose of the action. But the message is very important. Just as the poor fig tree is supposed to perform before it is ready, so we too may be confronted with a crisis which is so desperate, that we have to perform impossibilities or perish.

The New Testament, as well as the Old, contains many stories of people in just that position. How do you think Moses felt when he was told to take his people out of Egypt? Or the 11 Disciples when they were given the charge to evangelize the whole world? Eleven people! The whole world! What about Paul, on his way to arrest Christians, and suddenly called to become a disciple?

All those people could justifiably say that they were not yet ready. It was not yet their season to produce. But they had to perform, ready or not.

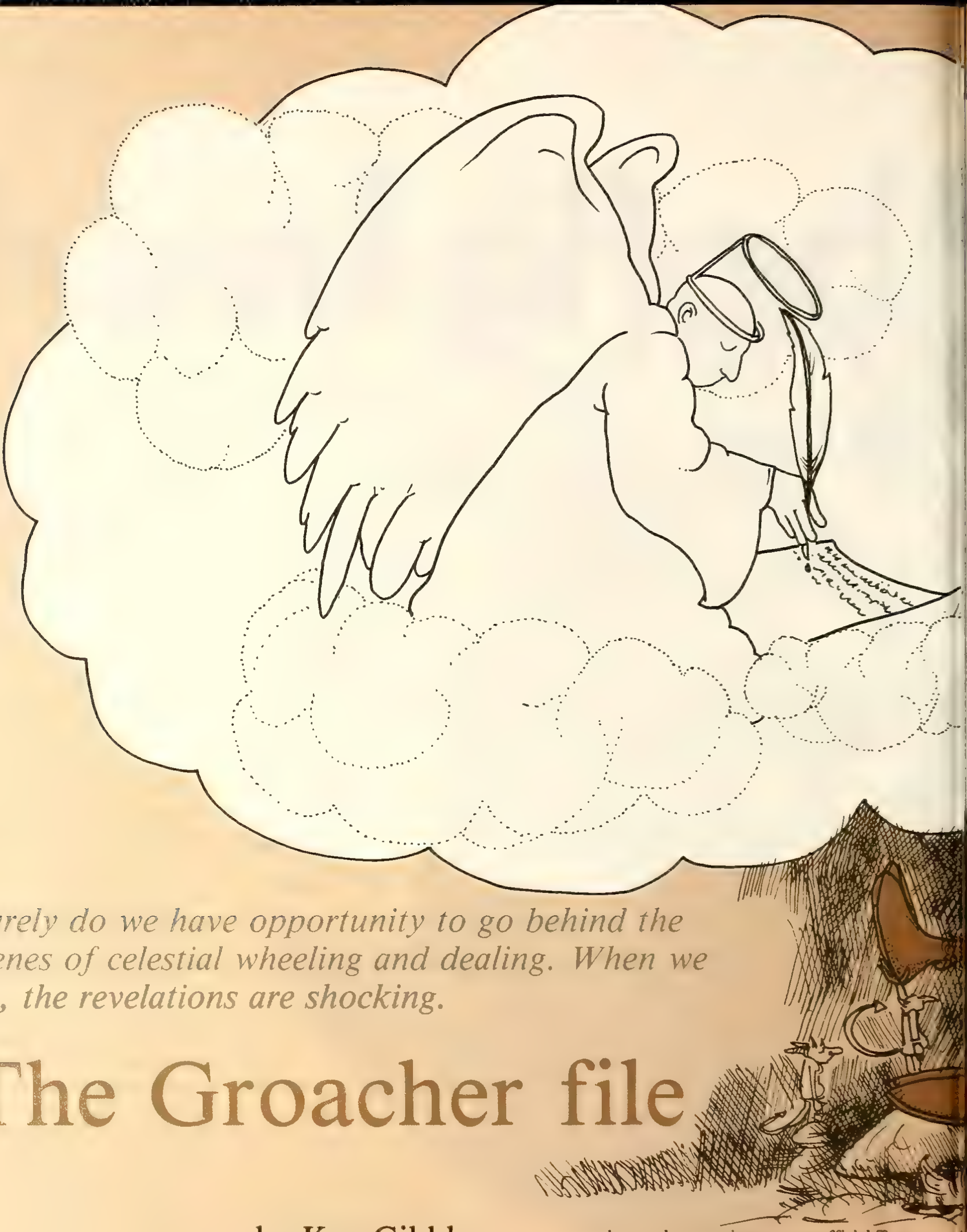
It is this way also for us. God calls us whenever he pleases and we feel most of the time that his calls come before our season. But he accepts no excuses. Produce or perish, is his motto.

During World War II, many simple people performed feats of heroism. With enormous risk of life, they carried messages in the underground resistance movement against Nazism and Fascism. People without any formal training often outdid their superiors in bravery. They could never have done so under normal circumstances. But, then, the circumstances were not normal, it was not yet their season, and they produced fruit beyond expectation.

If seen in this light, the story of the cursed fig tree makes very good sense. Produce or perish. ☐

Ton van den Doel is a former missionary in Nigeria and Indonesia.

or perish! / by Ton van den Doel



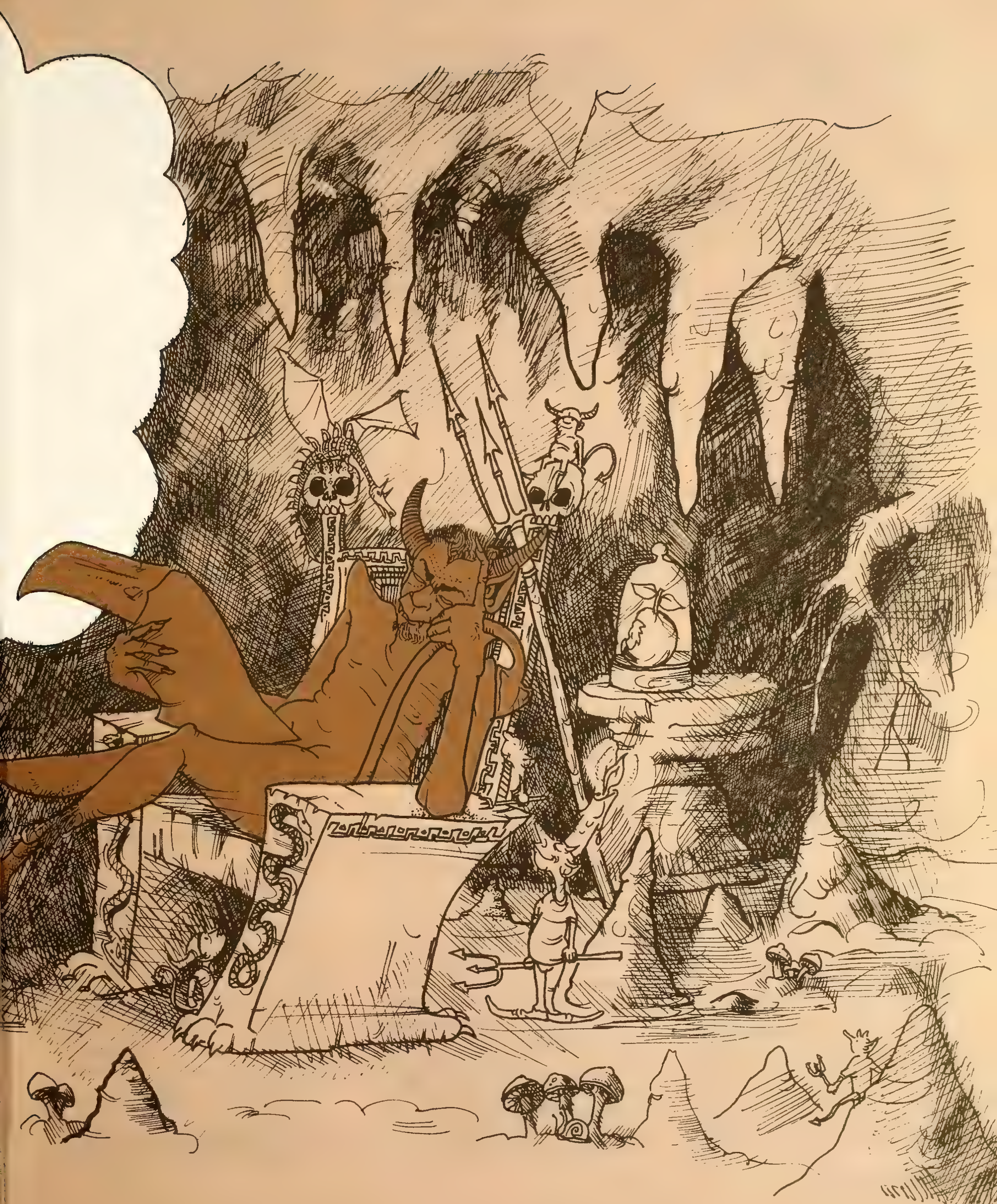
Rarely do we have opportunity to go behind the scenes of celestial wheeling and dealing. When we do, the revelations are shocking.

The Groacher file

by Ken Gibble

It has been nearly 40 years now since C. S. Lewis announced his discovery of *The Screwtape Letters*, a correspondence from one Screwtape, a bureaucrat in high office in Hell, to his nephew Wormwood, recent graduate of the Tempters' Training College and new assignee to an official Temptership on Earth.

Like Lewis, I have no intention of revealing how the following set of letters came into my possession. Suffice to say that the rarity of this kind of correspondence is itself proof of the highly clandestine nature of demonic activity.



Addressed to: Raphael of Dawn
The Court of Celestial Light
Heaven
Distinguished Adversary:

I confess to no little surprise at receiving your letter yesterday. Had anyone suggested to me that personal exchange between your world and mine were possible at all (except, of course, at the highest official levels) I would have laughed in his face.

I confess also to considerable surprise at the contents of your missive. Behind all your heavenly jargon ("The Divine Prerogatives," "Blissful Design," "Providential Prudence," etc., etc.) I detected the unmistakable invitation to negotiate, or as our friends the earthling Americans are fond of saying, to make a "deal."

Your letter *did* satisfy my curiosity on one point, and in fact, confirmed my suspicions. I had always wondered, and thought it quite likely, that your system of organization had progressed much as ours had. I'm sure you'll agree that the old system of assigning one agent (angelic—in your case, diabolical—in our case) to every mortal has outlived its usefulness. It may have served well enough in simpler times; but, as our teachers at training school insisted, new realities demand new methods. The sociological approach makes so much more sense, don't you think? With one agent assigned to a business office, another to a country club, another to a school, still another to a local political party, we can each specialize according to our training and personal preference. We have the advantage too of conferring with our colleagues on the progress, or more happily, the *regress* of the poor creatures who come under our jurisdiction.

In fact, just two days ago, in one of our conferences, we hit upon a strategy that we have great hopes for. Naturally the details are classified, but I can tell you that it involves a bank, a group of politicians and (I'm proud to say) the church to which I've been assigned. This kind of collaboration makes possible the achievement of a delightful level of mistrust, injustice and the inevitable resulting despair which our old methods could never have achieved.

One thing I'm not clear on, however, is whether or not an assignment to a church represents a desirable or undersirable position for your heavenly agents. (By the way, I know you prefer the term "angels," but I'm so used to our term—that I find it hard to make the switch.) Looking at it from your point of view, I suppose being made the spiritual overseer of a group of Christians could be a real honor. The possibilities for the advancement of your cause are greater than if you were placed in charge of a labor union, let's say, or the Chamber of Commerce. On the other hand, it could be that your superiors regard looking after a church as requiring less effort and creative ability than would be a secular group. To be blunt, maybe you're a church angel because you can't cut it, out there in the real world.

The truth is I have no way of knowing if you're a top-notch agent or a hopelessly inept one. I don't mind telling you, however, that our philosophy here in Hell calls for assigning only the best agents to church groups. Our reasoning is that while Christians do have unlimited potential for doing the will of the Lord of Heaven, they have an equally unlimited potential for serving the Prince of Darkness. With proper cultivation and encouragement, our agents can convert simple goodness into smug self-righteousness, sincere devotion into a delicious, lip-smacking fanaticism. Need I remind you that some of the earthlings' most vicious and bloody doings have arisen from their religion? We regard such things as the continuing upheaval in the Middle East and "the Jonestown massacre" as two of our smashing successes.

You can see, therefore, that my new assignment to the Riverdale Church is a step up for me. It represents a reward for my diligent and imaginative work on behalf of our Malevolent Lord.

But now to the business at hand. In your letter you state that the good people of Riverdale have been under your care for the past 20 years, and that you've been pleased with their progress. You are much too modest, worthy counterpart! Our intelligence network reports that this church represents a real danger to our Cause; that its people are united in their commitment, that they are reaching out to others in Christian love, to name just two of their repulsive accomplishments. I congratulate you on your achievement.

What prompted your letter to me, I am sure, was the headway I have already made in the Riverdale ranks in the few short months I've been there. I'm overjoyed that so soon I've thrown the proverbial wrench into your plans by dropping a few half-truths here and there. My predecessor at Riverdale, as you probably know, was incompetent. He had been a political appointment; he was, in fact, the nephew of Grubgruel, the District Supervisor.

At any rate, your offer, as I understand it, is that you will allow me to have full ownership of the five Riverdale members, whom you describe as "influential and respected believers." In return for these five souls, I must agree to ask for reassignment to another post.

Your proposal has its attractions, I admit. It would be a feather in my cap to announce the capture of five mortals in so short a time. But I do not intend to accept your offer. First, because I've obviously given you a scare or you wouldn't have made the offer in the first place. I intend to pursue my advantage. In fact, with hard work and a little luck, I just may be able to win over a dozen or more key lay members and maybe even the pastor before the year is out. I've noticed that the Reverend Mr. Bliss vacillates between feeling positive and negative about his work. If I can catch him in one of those low periods . . . well, the Devil only knows what could happen.

Secondly, I'm not fooled by your self-styled "generous" offer. The five persons you are so willing to sacrifice are, in no particular order: 1) a gossip; 2) a hypocrite; 3) a constant complainer about everything; 4) a marginal member who usually makes it to church only on Christmas and Easter and 5) an ungenerous soul who has plenty of money to spend on his own personal hobbies, oyster fishing and coin collecting, but who screams bloody murder when asked to make a financial commitment to the church.

Admit it, you'd be relieved to get rid of all five of them. So it's "no deal," my celestial rival.

Yours,
Pharnum Groacher
Agent for Subversion and Corruption
Riverdale Division

P.S. How can you heavenly creatures continue to delude yourselves? Ultimate victory belongs to the Forces of Darkness. Look what we've got on our side at present: the ever-growing spread of nuclear weapons, inflation, international terrorism and *Hustler* magazine. You haven't got a chance.

Addressed to: Pharnum Groacher, Agent
Riverdale Division
Nether Region
Hades

Sir:

I found your recent letter interesting . . . and amusing. Despite your glowing version of what you regard as your devilish accomplishments, the truth is that you are in deep trouble. I happen to know, for instance, that your financial records have been under close scrutiny by the Infernal Revenue Service. It seems you've been abusing your expense account privileges. Naughty, naughty! You, of all creatures, should know you've got to give the devil his due.

Then there's the matter of your being "promoted" to the Riverdale assignment. Horsefeathers! This is your last chance to make it in an important post. If you fail this time, well . . . as you would so appropriately put it . . . where you'll end up the devil only knows.

And, of course, your implication that I was offering you five souls as a bribe to get rid of you is too ridiculous for words. I merely pointed out that the persons in question seem to have more in common with the methods of your side than our own. My suggestion that you pull out of the Riverdale assignment voluntarily was for your own good. Better to ask for a transfer than to get kicked out. Face it, Groacher, you're in over your head. By getting out now, you may save your skin—at least for the time being. You're way behind on your quota, and soon there'll be the devil to pay. (My apologies for these witticisms, dear Groacher; bad jokes are the one temptation I've never been able to overcome.)

Actually, I've grown almost fond of you—watching you from this distance. You try so hard, in your own bumbling way, that I almost find myself pulling for you sometimes. It's rather like rooting for Charlie Brown—the cartoon character?—to win a ball game. You know he never *will* win, but just once you hope he'll get lucky. I can almost hear you muttering to yourself as Charlie Brown does: "How can I lose when I'm so sincere?"

And really, Groacher, that post script in your letter—you remember, about inflation, terrorism, *Hustler* magazine? Can you possibly be so naive? Whatever are they teaching these days in your training schools?

Surely you must know such things are more useful to our side, in the long run, than to yours. An experience of evil, while it causes much regrettable suffering, brings mortals to an awareness that without God they are destined to perish. Or, to quote a book I know you are thoroughly familiar with (and choose to cite frequently for your own purposes), "the wages of sin is death."

No. The things you really have going for you are a much different kind. The people of Riverdale, for example, are much more likely to be turned aside from the paths of righteousness by a rising stock market, by the smiling tv parson Robert Schuler and his "possibility thinking," by life insurance, or by a pizza "with everything." Not that any of them are evil in themselves. All those things, you see, are desirable; the more of them people have, the better they feel. Until finally, they begin to believe life can be truly fulfilling to the degree they possess these things and others like them.

Maybe that's why you'll never be able to make it in the big-time temptation business, Groacher. You have no sense of subtlety. In a word—no class.

My advice to you is to take what you can get out of the present situation and request a transfer to a less demanding post.
Cordially,
Raphael of Dawn

Addressed to: Raphael of Dawn
The Court of Celestial Light
Heaven

Sir:

For reasons which I am not permitted to divulge, I am willing to come to a gentleman's agreement regarding the Riverdale situation. However, in addition to the five persons we've already discussed, I'm demanding custody also of the Collins couple, new and potentially dynamic Christians, as well as John Stern, long-time member. The sacrifice of these three, while it will represent a setback from your point of view, will nonetheless be a small price to pay for ridding yourself of my influence. I promise to see to it that my successor to the Riverdale project will be a easy-going, unambitious demon.

With this success under my belt, I hope to be able to get an appointment to a top-level spot—like the World Council of Churches or maybe even the Vatican.

Let me know immediately if you agree to my terms.
Sincerely,
Pharnum Groacher

Summons from: Central Offices
Perdition Intelligence Agency
Doomsgrave Square
Hades
to: Pharnum Groacher

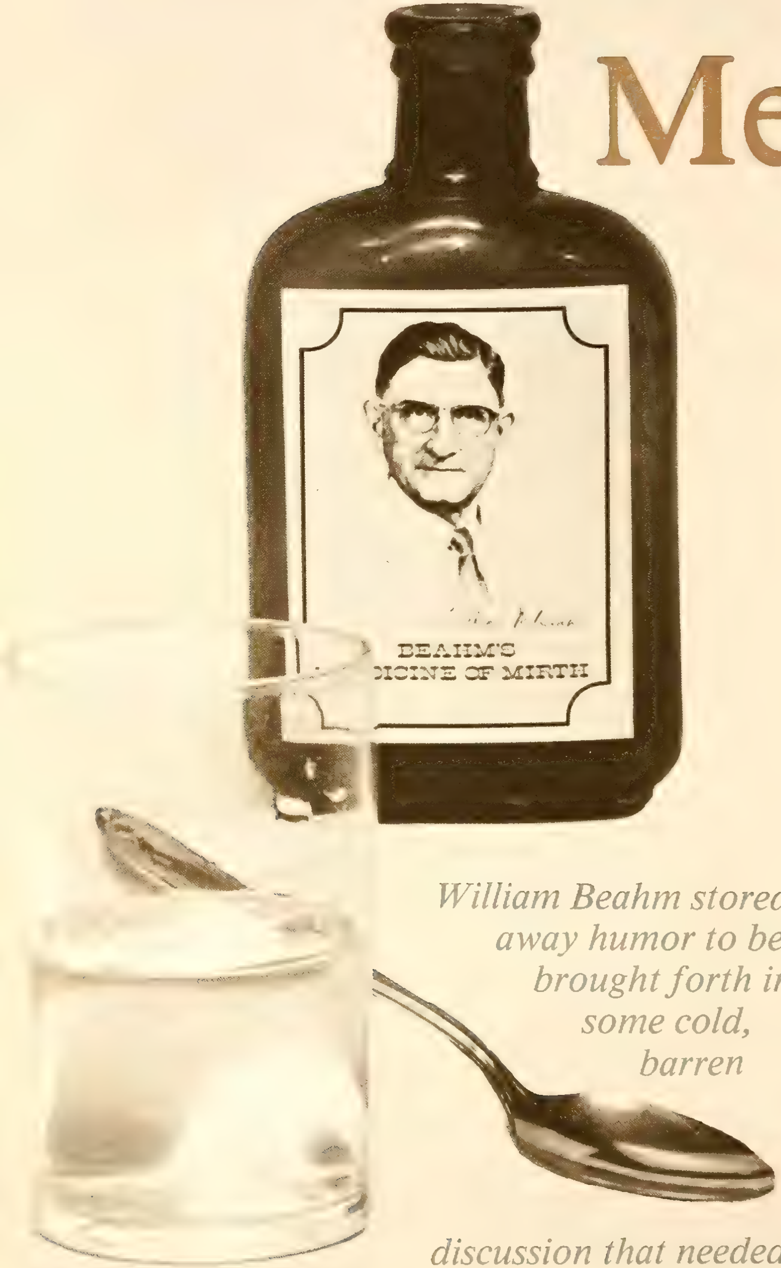
Agent Groacher:

You are hereby summoned to report to the Central Office Building, Perdition Intelligence Agency, Room 666, on Monday next at 1300 hours. You will answer charges against you of misuse of expense monies, of willingness to conspire with the Enemy for personal gain and of general incompetence.
Sincerely,
Superintendent Moresely Clamper
P.S.—Dear Pharnum,
Haven't seen you since we graduated. Sorry to have to send you this, old boy, but rules are rules. Guess you hadn't heard I'd moved up over here at the PIA. We've had you under surveillance for some time now. Never thought you'd fall for that phony-letter-from-Heaven business. You should have known their people don't make deals of any kind. We got you with the goods, I'm afraid.

Cheer up, though. I'll do my best to get you off easy. After a century or so of house haunting, maybe I can even land you a modest post again—say in one of the wilderness galaxies, or, if you want another assignment on Earth, how about Tibet?
After all, what are fiends (oops), I mean *friends* for?
Regards,
Moresely ☐

Ken Gibble is pastor of the Ridgeway Community congregation in Harrisburg, Pa.

Medicine



William Beahm stored away humor to be brought forth in some cold, barren discussion that needed the medicine of mirth.

William Beahm's wit was both immediate and planned. In the words of Earle W. Fike Jr., "He was a connoisseur of words and idioms, and he pored over his treasures like a coin collector or a rock hound. If something struck his fancy, he stored it away, squirrel-like, to be brought forth in some cold, barren discussion that needed the medicine of mirth."

William Beahm served as a missionary, seminary professor, churchman, General Board member and Annual Conference secretary and moderator. In all his contacts with Brethren he was loved for his wisdom, wit and humor. Yet he rarely betrayed—beyond a smile and twinkly eyes—the fountain of mirth within him. An anxious niece once asked her mother, "Uncle William says such funny things, but he's so solemn. Is it all right to laugh?"

Yes, it is all right. We hope you enjoy this small dose of William Beahm's "medicine of mirth." For larger doses—the whole bottle—order Earle W. Fike's book, *A Raspberry Seed Under God's Denture,* from The Brethren Press, 1451 Dundee Ave., Elgin, IL 60120 ($4.95).

- The classrooms in the old Bethany Seminary had thin walls. William was teaching Christian ethics in one room and in the next room Floyd Mallott was teaching wisdom literature. On one occasion Mallott roared forth, "Why do the righteous suffer?" Hearing the words through the wall, William turned to the class, "I don't know, do you?"

- "There is a standing rule that you are not supposed to learn anything in seminary until you pay the treasurer, but don't let that deter you from coming to class."

- William made a very caustic remark in a faculty meeting. Almost-new faculty member Graydon Snyder added his feel-

# of mirth

ings, which were even more disagreeable than William's. As if he had been waiting for the right time, William looked at Graydon and said, "That's a *snider* remark than I made."

- "Grace and salvation are unnecessary apart from sin. I once knew a doctor who could only cure people with fits. If they didn't have fits he would give them fits and then cure them."

- "Extending the Church through Christian mission should not be limited to one or two acceptable methods. It should be a lavish uncalculating effort. Bet on every horse and put eggs in every basket."

- He greeted his class in basic doctrines one morning by saying, "Brothers, today we are starting the subject of good and evil, and I tell you, there is more to it than meets the eye."

- On the relationship between forgiveness and repentance, he said, "We have bliss on the one hand and blisters on the other."

- "The Trinity is like a three-legged milking stool. The whole stool is God, and the legs are the Father, the Son and the Holy Spirit."

- "Sin is like a raspberry seed under God's denture."

- William looked long and hard at a salad served by a women's group at a district meeting. It consisted of green Jell-O with chunks of cottage cheese and other, red and purple goodies suspended through it. He toyed at it with a fork and said, "For fear it may taste the way it looks, few will even start—if it does, none will finish."

- William returned to the Akron City Church of the Brethren, the church where he was ordained, for a special service. There were elaborate decorations of ferns and floral pieces around the pulpit. Being short, as he stood to speak he couldn't see the congregation for the ferns. Leaning forward, he parted the greenery and began his sermon with, "The voice of one crying in the wilderness."

- "Sin is central, not peripheral, in the experience of man. You can't clean up the water by painting the town pump."

- It was not unusual to hear William answer roll call by saying, "A little Beahm in darkness, let it grow."

- During the Colorado Springs Annual Conference, Calvert Ellis was moderator, and William was writing clerk. Rufus Bowman, a large man, sat down on a chair; the chair broke and he went right on down to the floor. There was concern about him being hurt, but as he began to chuckle at his own predicament, William reached for the mike and said, "Brother Rufus Bowman has the floor."

- William was short. While moderator of Annual Conference he stood up and found that the microphone needed to be raised in order for him to speak into it. While working to raise it, he commented, "It has taken me 55 years to discover that I am too tall."

- In reflecting on some of his experiences in Nigeria, he shared how difficult it was there to convert people from the Islamic faith to Christianity in view of the fact that polygamy was allowed in Islam, but not in Christianity. "There is a text," he said, "to describe our Christian missionary effort among the Mohammedans—'We have fished all night and caught nothing.' "

- At a district mass rally, William was the featured speaker of the evening. The event was held at a district camp and several districts were represented. The meeting started about 7:30 p.m. and droned on with many different things taking place in the service before William was even introduced. At about 9 p.m. the worship leader introduced him and said, "We have given Brother Beahm the freedom to choose his own subject." William came to the speaker's stand and began by saying, "I would rather have been given the freedom to choose my own time."

- A favorite phrase upon returning home after an extended trip: "It's sure good to be back to your own vine and fig leaf."

- A concerned sister approached William and asked him in hushed tones, "Is it true, Brother Beahm, that in Africa the people don't wear any clothes?" "That's not true," he said, "except when we baptize them."

- "There was this Pennsylvania brother who went 300 miles to Annual Meeting at Philadelphia. He wrote home to his wife and said, 'Dear Ma, If the world goes as far on the other side as it does this way, it must be quite a place.' "

- In the early stages of William's illness, before it was known that his condition was terminal, a friend asked how he was doing. He responded, "I am doing fairy well, and the doctors have told me that I will probably die of some other cause before what I have takes me. That pleased me," he said, "until I stopped to think about it."

- During his hospital convalescence, he was resting one day when a knock came on the door. A nurse entered, and she proceeded to give him a bath, a "wash all over" as William called it. When she had finished and was just about to go out the door, he said, "Nurse, I have a question. Why did you bother to knock?" ☐

Divorce: One church's

by Donald R. Jordan

"The church has not always responded to divorce helpfully. Congregations are encouraged to discover ways in which the church can support, sustain and redeem the brokenness of the people involved." These prophetic words from the Annual Conference Statement on Marriage and Divorce became quite real to me as a result of two conversations in the past couple of years.

The first conversation occurred during my interview for a staff position with the Beacon Heights church in Fort Wayne, Ind. In response to my question about concerns facing their congregation, one woman indicated that the number of active members experiencing divorce was troubling. "How do we minister helpfully to divorcees? How can we continue to strengthen others in their marriages?" It was rather obvious that the pain experienced by those being divorced was shared by others in the congregation.

The second conversation occurred some six months later. In a men's breakfast group, one man shared his anger and suspicion toward his former wife. His feelings stemmed from his difficulty in maintaining regular visitation times with his children. Attempts to communicate with his former wife about this problem often resulted in broken phone conversations. Resorting to the help of a lawyer only caused greater tension, and was expensive. He wondered if there were not some way the church could help divorced persons work through the conflicts related to their children.

How do we respond to the questions and concerns raised by these two persons? Can we carry out the directive of the Annual Conference statement?

In the past several years Beacon Heights has had three marriage enrichment weekends. Thirty-three couples have given time and money for the purpose of strengthening their marriages. Ralph and Mary Detrick, General Board Parish Ministries staff for life cycle ministries, spent a day with us focusing on marriage. In the next year plans are under way for a once-a-month Sunday evening workshop on marriage and two additional marriage enrichment weekends. This concerted effort to enrich our marriages represents one side of the coin in our congregation's response to divorce. "Let's do something constructive to help those who are still married, or have remarried" is the rallying cry of this effort. Marriage enrichment is an appropriate response to divorce. Our churches need to provide resources and support to those who are married. One might look at this as preventive medicine.

The other side of the coin, that of how to include and minister to those who are divorced, has been more difficult. The first concrete step in this direction at Beacon Heights occurred when the adult education committee asked my wife and me to plan and head a church school elective for adults titled "The Single Person in the Church." We were elated when persons of various ages and marital status joined the class. There were divorcees, singles who had never married and married persons, but we soon found out that one common denominator shared by all in the class was some personal experience with divorce. For those not themselves divorced, there was often a child or a close friend who had been divorced. While we discussed many aspects of being single, divorce became our primary focus.

At the beginning the class was invited to share concerns they wanted to discuss. From their list my wife and I developed the topics for the class. Because of the sensitive nature of many of the topics, we often began the class by having three or four persons we had asked earlier to sit in a small circle on the edge of the large circle and to begin to discuss the concern. Then after five or 10 minutes, the total group joined in. A similar method was used by dividing the entire class into small groups or even twos to share at a personal level for part of the class on the concern for that day. These methods helped involve everyone in building a sense of community.

In a positive and healing way, the class helped the church to bring divorce out in the open. Divorced persons courageously shared some of the pain and struggle they had experienced. For several weeks the group examined some difficult biblical passages that deal with divorce. The class sought to understand the passages and their impact on our lives. Custodial and non-custodial parents shared freely of the difficulties they had in fulfilling their responsibilities as parents. Men and women shared their honest differences about the impact of divorce on each sex. Also, several weeks were spent in grappling with the Annual Conference Statement on Marriage and Divorce.

How do we minister to divorcees? Is there a way the church can help them work through children conflicts? Reconciliation can occur even when the parents have no intention of getting together again.

One divorced woman, with the responsibility for two teenage children, indicated that the class had enabled her to deal with her anger toward men, and her feeling that the non-custodial parent had all the advantages. Laughing, yet with a growing awareness, she commented that she would

response

If the church is open to divorced persons it can recognize their special ministry—that God's grace is for all persons, married, divorced or single.

never forget the man who had shared in the class how he had eaten peanut butter sandwiches for a whole year in order to be responsible in meeting his support payments.

Not only did this church school class bring divorce out in the open where we could discuss it and learn from our experiences, but also began a process of reconciliation for those who had felt alienated from the church because of their divorces.

As an outgrowth of that class a small group of divorced women began to meet regularly with a pastor in a support group. They met for eight weeks, helping each other work through feelings about their divorces and their new roles as single women. Being able to share honestly about their divorces with other church members made the concept of God's forgiveness more concrete. As they looked to the future, the possibility of dating and remarriage was important yet frightening. One woman, who was struggling with her relationship with a man, indicated that talking it out with the group had helped her come to terms with that relationship. The small group approach for support is not a new idea, but we found it a good resource in our ministry to divorced persons.

Another unique opportunity for ministry occurred when the man who had asked for help in the morning breakfast group requested that I meet with him and his former wife. Together we arranged for a conference with her and her husband and pastor. When we met, we spent almost three hours working through some of the thorny conflicts they had encountered in seeking to be responsible parents, though divorced.

Several aspects of that session were significant. Before we met, the pastor of the children interviewed them concerning their feelings about their father. When the pastor reported their conversation to us it gave a visible lift to the non-custodial father. It is rather common for the non-custodial parent to feel isolated from the children. To hear that his children knew he loved them and that they still considered him to be their father was both reassuring and healing and got the session off to a good start.

After hearing the report about the children, we then agreed to make as our agenda a list of concerns shared by both parents. When the list was finished we started with the easier concerns and worked up to the more difficult ones. It was evident that the presence of both pastors enabled this divorced couple to feel more comfortable in each other's presence and helped keep the conversation on a constructive level.

Following the session, the man who had initiated it indicated to me that he was feeling much better about his relationship, not only with his children, but with his former wife. He was less suspicious of her and saw her in more realistic terms. Several months later it was also apparent that he felt more secure in his relationship with his children and thus was putting less pressure on them.

This experience shows how reconciliation can occur in a family when the father and mother are divorced and have no intentions of getting together again.

Finally, we confirmed our conviction that, too often, divorced persons turn to lawyers when conflicts arise between them and overlook the help the church might provide. Sometimes legal help is necessary, but seldom will legal assistance resolve conflicts and promote understanding and growth as occurred in this situation.

Another important aspect of Beacon Heights' response to divorce has been the individual expressions of concern and acceptance. Recently a divorced woman shared with obvious delight how much it meant to her when a couple asked her to bowl with the husband in the church bowling league when the wife had sprained her ankle. Such expressions of trust and inclusion are important in the church's ministry to divorced persons. Divorced women often feel that old married friends cut them off because they see the divorced person as a threat.

The importance of acceptance was also reflected in a letter from a young divorcee after she had moved from our congregation. She had attended only a year but was able to say: "I have grown to love so many persons at Beacon Heights. You are such an accepting and warm group of people. I will miss your teachings and most of all your example of what Christians can become."

These expressions of acceptance and trust have been nurtured by the worship and preaching ministry at Beacon Heights which has emphasized accepting people as they are. Creating that climate in the worship service is often central to its happening in other areas of the church's life.

This church's response to divorce has been a helpful growing experience for its membership. Certainly we are struggling with some issues, for we have not arrived. Two problems have been particularly difficult for us: How to provide activities for married couples yet still have programs that include single persons. And how to minister to both parties from a divorce, particularly if one of them remarries. Is it possible for them both to be active in the same congregation?

Some churches fear that if they are accepting of divorced persons, it will appear they are encouraging divorce or denying the importance of marriage. This fear is unfounded. Once the church begins to open itself to divorced persons, those persons also have a ministry to perform to the church. In their experience of brokenness and failure, they often have something to teach us about the Christian faith. They help us to discover and affirm that the grace of God is for, and is needed by, all persons—married, divorced and never married. ☐

Donald R. Jordan is pastor for nurture in the Beacon Heights congregation, Fort Wayne, Ind. He and his wife, Joyce Ann, are trained leaders in marriage enrichment.

CELEBRATION PART 1*

**Part 2 next month will continue the theme of celebration, but with a different twist.*

"Praise the Lord! Make a joyful noise . . . Come into his presence with singing . . . Enter his gates with thanksgiving . . . For the Lord is good!"

Out of the depths of our heritage comes the call to praise, to remember, to sing, to serve . . . to celebrate. At the very heart of our life as the community of faith, as the people of God, is the act of celebration. Each Sunday's worship service celebrates the resurrection of Jesus Christ and the new life we have found in him. Time and time again in the church's life, there are special events and seasons that call for celebration.

The resources recommended here to help congregations in planning and experiencing times of celebration can be ordered from The Brethren Press, 1451 Dundee Ave., Elgin, IL 60120.

We Gather Together . . .

A new resource for worship and celebration is *We Gather Together: Worship Resources for the Church of the Brethren* ($14.95). "The first worship resource book of the Church of the Brethren" sees worship as being "the focal point of a congregation." Many areas of worship and celebration are explored within the 11 sections of *We Gather Together*. Some of these are "Feel Free, Brethren: Toward a Theology of Worship"; "Make a Joyful Noise: Instrumental Music"; and "Let the Children Come to Me: Children in Worship." The last section, "O Come Let Us Worship," presents three worship services for use by local congregations and a hymn festival highlighting hymns by Brethren authors and composers.

All resources in *We Gather Together* have been created by members of the Church of the Brethren. Its loose-leaf format invites each congregation to continue the creation process, adding their own celebrative ideas and worship resources to the book.

Autumn Celebrations

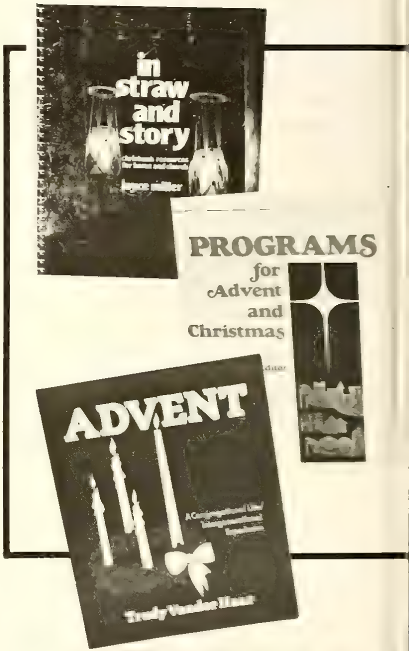
For a congregational, autumn celebration, *Harvest/Thanksgiving: A Congregational Life/Intergenerational Experience* ($3.95) offers a multitude of suggestions: Biblical studies and cultural information about Thanksgiving; a Harvest/Thanksgiving filmstrip; learning activities related to the Feast of Booths and the Feast of Weeks; instructions for making Thanksgiving banners and montages, worship resources; plans for a Thanksgiving party and an outdoor church family event. This is a resource which can help call your whole church family to a challenging and delightful celebration of harvest time and Thanksgiving.

WE GATHER TOGETHER
Worship Resources for the Church of the Brethren
HARVEST/THANKSGIVING
A Congregational Life/Intergenerational Experience
by Keith and Carolyn Hoover

Advent and Christmas

Soon the Christian seasons of Advent and Christmastide will be here. And celebrate we will, in one form or another. Plan to intentionally celebrate the Advent season as a church family; resources which could help in your planning are these:

Advent: A Congregational Life/Intergenerational Experience ($1.95) contains suggestions for both the local congregation and for families at home in their celebration of Advent. Six sessions are outlined, each including a meal together, a community-building time, a craft activity and a worship time; sessions focus on Chrismons, gift-giving, banner-making, the Jesse Tree, Advent calendars and Advent wreaths. Also included are services of worship to use in the home and congregational worship services for the Advent season. A section of Advent songs and hymns and a listing of Christmas books and filmstrips adds to the value of this resource.



Programs for Advent and Christmas ($2.95) is a compilation of programs.

plays, pageants and other Advent and Christmas ideas which have been used successfully by local churches. Programs including Bible study, music, drama, art and the making of Christmas gifts and crafts. "Christmas Around the World"; "We Light Our Way to Christmas: Celebrating Advent"; "Jesus Christ: An Advent Worship Suggestion for Youth"; "A Children's Christmas Eve Service"; and "Advent's Price Tag: A potpourri of Gift Ideas for Junior High" are representative of the programs shared.

CELEBRATE SUMMER!
A GUIDEBOOK FOR CONGREGATIONS
an EDUCATION TO WONDER book
ELIZABETH McMAHON JEEP AND GARY H
THE FIREPETALS
A Puppet Play for Pentecost
SURPRISED BY THE SPIRIT

Any list of Christmas resources needs to include *In Straw and Story: Christmas Resources for Home and Church* ($7.95) by Joyce Miller. In the author's words, this book is "a potpourri of resources, music, worship services, plays, recipes, patterns for handcrafted gifts and decorations, and traditions for use in a Christ-centered celebration for individuals, families and for churches." There are special gems for every person in your congregation tucked inside *In Straw and Story,* whether your preference is making gift wrapping, creating a creche, learning about Christmas traditions from Nigeria, India or Mexico, cooking special holiday goodies, participating in a drama or sharing the Christmas scriptures and stories with others. A book for every Brethren home and every Brethren congregation.

Pentecost Season

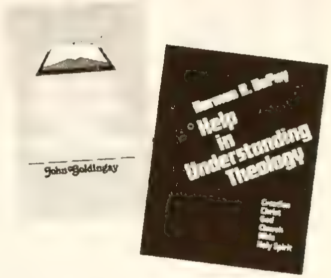
A resource developed especially for congregations who want to enlarge their celebration of the Pentecost season is *Pentecost: A Congregational/Intergenerational Experience* ($3.95). This packet contains a planning guide with specific steps to follow in carrying out special events related to Pentecost; a booklet, *Surprised by the Spirit,* with Bible studies, questions for discussion, stories for home or small group use, worship resources for Pentecost Sunday and suggestions for post-Pentecost celebrations; and a Pentecost puppet play, *The Firepetals.* The authors of this resource state that "The Pentecost event was not—and is not—only a moment of religious ecstacy. It was—and should be—the birth and rebirth of an ongoing community that was spirit-driven to action in the world." This resource is for congregations who want to join with the early church in renewing the spirit of hope and joy within the church family.

Celebrating Summer

Even as the seasons of fall and winter are approaching, we know that the companion seasons of spring and summer will not be far behind. And summer, especially, is a time for congregational celebration. *Celebrate Summer! A Guidebook for Congregations* ($5.95) presents ideas for adults, children and both together, in congregational celebrations revolving around summer dates and themes. Each chapter—"Celebrate Memorial Day"; "Fire"; "The Earth"; "The Family"; "Sunshine"; "Friends"; "Labor Day" among others—lists activities for the congregation, community worship services and other ideas (scripture readings, related books, songs). A practical guidebook, designed to lead people and congregations into experiences and enjoyment, celebration and appreciation. —JUNE A. MILLER

June A. Miller is Parish Ministries staff for educational resources/teacher training.

Life Changing BIBLE GUIDES



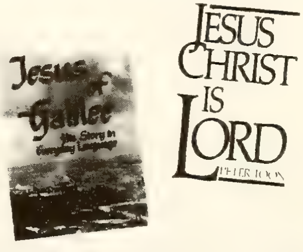
Reading the Bible for the First Time
John Goldingay Enlightening spiritual journey through the Bible for those who find a cover-to-cover reading difficult to comprehend. Divides the Bible into the story of God, His people, and the life of Jesus. Paper, $4.95

Help in Understanding Theology
Norman R. DePuy In down-to-earth talk, DePuy encourages you to develop a personal theology by exploring your experiences with God and seeing Him as a living power in your life. Paper, $3.95

Jesus of Galilee
Louis Baldwin You'll get to know Jesus more intimately as you read His story retold in informal, twentieth-century conversation. Events are arranged in chronological order. Paper, $4.95

Jesus Christ Is Lord
Peter Toon Challenges today's narrow view of Christ as Lord by presenting a powerful view of Jesus as Lord of the nations, Lord of the universe, and Lord of the Christian's life. Paper, $4.95

Jeremiah: Prophet Under Siege
James M. Efird Very human, flesh-and-blood picture of Jeremiah the man and his bitter struggle to make his people understand the message God has called him to deliver. Paper, $4.95



At your Christian bookstore or write:

JUDSON PRESS
VALLEY FORGE, PA 19481
JP

The 'electric church' and the

by Dale Goldsmith

Telecommunications media are central in the lives of most Americans. The point need not be emphasized since it is commonplace for us in terms of hours spent in front of tv or living with the incessant background sound of radio. They not only attract and dominate our time but—in terms of religious programing alone—they attract and channel funds far in excess of the half-billion dollars spent annually on religious broadcast time. This is not a criticism but simply shows the importance of the media; the time and money given to media religion are an indication of its importance to us. It shows that it is the context in which we live much of our lives.

If radio- and tv-land are where we "live"—we anticipate, enjoy and discuss the programs; we buy the products; we internalize the opinions and values—then the Christian must come to terms with those realities just as God came to terms with our physical and social reality in the Incarnation of the Word in Christ. The Word now flows across the airwaves and is received by persons in a new and perhaps different manner.

What happens to the Christian message—the free and gracious gift of salvation through Christ—when it is thus transmitted and perceived? This is an extraordinarily complex question and only a few hints about the nature of the media are possible. (Let us focus on tv because of its unique and dominant role.)

The very experience of tv alters our perception of reality. It enables viewers to disassociate their religious experience from the immediate and real context in which they live. Instead of lending itself—as the Incarnation does—to the expression of a concrete and specific message, the experience of tv adds to our sense of *anomie* or loss of direction or purpose. Christian affirmations (e.g., the Resurrection) or demands (e.g., repentance) which have traditionally been a part of the "scandal" of the gospel, become, in the experience of tv, perfectly consistent parts of a new whole—the media—managed American culture.

TV has its own forms and has become thoroughly identified with our American culture. There is the danger in media religion that the forms and values which thus adhere to the experience of tv will be mistakenly identified with the Christian gospel. Christianity may be seen as a collection of ideas or behaviors which can be grafted onto the life portrayed by the media—without substantially critiquing or altering that "electric" vision of life. Will the slick tv production image replace the symbol of the repugnant cross? Will the conversational tone of the religious talk show replace the proclamatory tone of earlier times? Will the "American way of life" become identified with or as the kingdom of God? The potential of the media to effect these shifts in our understanding should be understood.

TV is experienced in a different kind of space from that which the Christian has experienced in the past. The tv set imposes its own architecture on our homes and living arrangements—we face it, not one another. We enter into a new kind of "community"

Media religion—a skewed picture

The Electric Church, by Ben Armstrong, Thomas Nelson Publishers, Nashville, 1979. 192 pages. Hardback, $7.95.

Ben Armstrong takes pride in referring to the fact that the broadcasters included in his survey do not engage in what he calls side-issues, namely the current political or social controversies. That is hard to understand when the broadcasting to which he refers has as its content the "life changing news of Jesus Christ (p. 135)." One wonders if the consumers believe in a world created by the media or live in a world in which social and political realities form the primary context of their day-to-day lives. Armstrong also takes pride in pointing to the numerical and financial successes of broadcasting ministries, a fact which is undoubtedly true but may not necessarily prove the legitimacy of religious broadcasting as he describes it. The narrow view of Christianity which soon emerges is underlined by Armstrong's efforts to single out his kind of Christians through the use of such limiting phrases as "born-again" Christians and "Bible-believing" pastors. He never discusses the substantial differences that do exist among Christians.

One only need view for a few minutes the "Here's Johnny!" entrance of Oral Roberts on a Sunday morning broadcast to wonder if the message has become the medium. Or changing channels—hear Robert Schuller in the Crystal Cathedral interviewing Ray Kroc as they discuss how Kroc (McDonald's "golden arches") has made a fortune with the assistance of his "silent partner" (God) and wonder whether the sides of the gospel coin are personal fulfillment and financial success instead of judgment and redemption. The question of content or substance in religious broadcasting needs to be discussed and analyzed in terms of the fundamental content of the Christian message as a legitimate means to convey this content. Armstrong simply does not do this, nor does he provide a critical analysis of the medium of radio and television. His book lacks prophetic reflections at the very point where they are most needed.

Armstrong does present us with the reality of the widespread use of telecommunications in Christian ministry. It is from that recognition that the church should go on to struggle with the question of the validity of the use of the media and the manner in which the media might convey the essentials of the Christian message relevantly to a needy world.

I was discussing the apocalyptic matters with a relative and questioned him about his certainty that the world would soon end. I asked, "How will you know when the world will end?" He said, "They will announce it on television." "Which network?" I asked, wondering about all of those persons who would not have their sets on.—DALE GOLDSMITH

Christian vision

with the personalities on television. The communication within this community is necessarily limited and individual peculiarities and needs cannot be personally expressed. The viewer is virtually forced into general categories. The result: individuality is lost; community is lost. There is little give-and-take; there is almost no commitment necessary. The large amounts of money contributed through the media religions is certainly a tangible expression of some response by viewers, but it may—on the other hand—reflect a) an insignificant portion of personal wealth given primarily to b) salve a conscience which resists greater involvement and commitment.

If tv religion isolates one from human community and relieves one of Christian responsibility, what does it do positively for people? The tv experience in general produces "experience" for a large, homogeneous audience with a limitless appetite. TV religion in particular continues to satisfy the desire of the American consumer. The religious experience produced for tv implies an audience (not a congregation) of consumers (not believers); there is the possibility that this kind of religion has become an "opium of the people."

The traditional local church, on the other hand, confronts us with reality that is consistent in terms of time, space and other persons. There we are confronted with a reality that is not packaged (and thereby distorted) by conformity to the demands of the media. There is even an unpleasantness which enhances that reality as we are confronted with the problems, mistakes and failures of others. Christ presents himself to us in the ordinary and painful needs of the neighbor about whom we usually know all too much. This incarnational medium is indeed at the heart of the Christian message.

The symbols and forms which confront us in the church tend to be traditional, from an earlier technology and history: cross, dove, flame, bread, water. These are not easily confused with or harmonized with competing modern ideologies. The local church confronts us with others, challenges us to commitment and demands that we not only consume (hopefully the grace of God) but also produce. When a church father said, "There is no salvation outside the church," part of what he meant was that isolated, atomized individuals have not entered into the kingdom of God since to be a recipient of God's grace entails inclusion into the community of the saints ("all those who in every place call on the name of our Lord Jesus Christ"—1 Cor. 1:2).

If we allow it, tv removes us from all of this and instead opens to us an unreality which by its very methods and techniques disorients, anesthetizes, homogenizes and gratifies. When that happens, it cannot be thought that Christ is incarnate for us through the new "electric church." When that happens it is clear that the media have not been dominated by the gospel. This does not necessarily condemn the media; that, in a sense would be to place a man-made tool outside the scope of God's power. But it remains to be seen whether the church can assert the truth of the gospel through the media without losing what is crucial in the process. The losses that have occurred are in terms of the scandal of the cross, judgment of God, grace, community and commitment—among other Christian essentials.

At present the similarities between media religion and commercial tv are much greater than are the similarities between the "electric church" and the traditional and significant functions of the local church. Christians must come to grips with the interface between the gospel and all aspects of the world in which they live. TV is such a glaring reality, and the "electric church" is such a glaring failure that it is a demand on each Christian to reflect on this modern incarnational challenge.

Our favorite "program" should be to reflect on this challenge. We can begin with this commercial message: "I believe in God almighty, maker of heaven and earth. . . . " The excitement begins when we bring the telecommunications media into obedience to that Christian vision. ☐

Dale Goldsmith is associate professor of philosophy and religion at McPherson College, McPherson, Kan.

CLASSIFIED ADS

TRAVEL—Juniata College Tours, 1980: Oberammergau Passion Play, following Pittsburg Annual Conference, 14 days. Includes Bavaria, the Alps, Rhine Cruise, Berlin and Prague. June 30 departure. Harold B. Brumbaugh, host conductor. Other scheduled tours: Caribbean Cruise, South America and Galapagos Islands and China. Information: Weimer-Oller Travel, 405 Penn St., Huntingdon, PA 16652. (814) 643-1468.

TRAVEL—Grand Tour of Europe, including Oberammergau Passion Play, Schwarzenau and Kassel. June 16-July 7, 1980. Write Dr. J. Kenneth Kreider, R.D. 3, Box 660, Elizabethtown, PA 17022.

TRAVEL—Bridgewater College President's Tour to Eastern Europe and Oberammergau Passion Play. Visit Oberammergau, West Berlin and East Berlin, Dresden, Prague, Vienna, Salzburg, Heidelberg, etc. 15 days, July 8-22, 1980. Save $50 by making Early Bird Deposit ($250) by end of Dec. Contact Dr. Wayne F. Geisert, Bridgewater College, Bridgewater, VA 22812. Tel. (703) 828-2501.

TRAVEL WITH A PURPOSE—See the Passion Play and spend 15 days touring Europe in July 1980. Join Anna Mow, Wendell Bohrer and Joan Bohrer are your tour hosts. Visit Schwarzenau, Oberammergau, visit Worms, enjoy river boat ride on the Rhine River and visit Reformation Park in Geneva. (Price $1499.) For information write Wendell Bohrer, pastor, 96 Penrod St., Johnstown, PA 15902. (814) 536-1811 or (814) 266-2629.

FOR RENT—Low cost efficient housing—adults only. Near Sebring Church of the Brethren. Write or call Paul W. Claypool, 319 Ibis Ave., Sebring, FL 33870. Tel. (813) 385-3107.

FOR RENT—Brethren retirement. $50 each per month. Self-service. Roomy, huge oaks, pecans, azaleas. Near church, stores, bank. Snow-free, yet not too near equator. Many fishing lakes. Experimental. Trial stays encouraged. Rates hold only until five units are filled. Contact: Roy White, 407 State St., Citronelle, AL 36522. Tel. (205) 866-7154.

WANTED—Commitment, patience, love and courage to share with youth at Adventure Bound. Our boys believe themselves to be failures and act accordingly. Hard work, long hours and low pay. We seek people of all ages and backgrounds to join us in the Blue Ridge Mountains. Write: G. Duncan, Adventure Bound School, P.O. Box 574, Charlottesville, VA 22902.

Christ's rule encompasses every aspect of life. He is gathering a community and leading it himself. Publishers of Truth, 1 S 147 Third St., Lombard, IL 60148.

(Continued from page 14)

of biblical texts, thus enabling us to enter into the biblical message more completely. Others of us view this method as questionable in its assumptions, dubious in value and tending to exclude the supernatural from scripture.

* * *

7) We affirm the central importance of the gathered community of believers in the interpretation of the Bible. Together with our forebears, we are convinced that all individual insights into scripture need to be tested in and by the community. When it is functioning properly, the church will be a place where the gifts and insights of all will contribute to a more complete understanding of God's word.

We are not yet agreed on how binding the scriptural counsel of the community should be. Some of us believe that the church's voice should be binding, both within the local congregation and in Annual Conference. Others of us believe that the consensus of the church should be advisory rather than binding, and that anything more would violate our heritage of "no creed but the New Testament."

* * *

8) We affirm that a faithful response to the biblical message involves both believing and doing. It is the doers of the word who will be justified in God's sight, and not those who give lip service to its claims. Still, obedience with our lives does not come about apart from a joyful, trusting acceptance of the biblical message and its authority for our lives.

Holding one another in love and fellowship. How can we hold one another in love and fellowship when there exists a diversity of attitudes among us about the way in which scripture was given and its interpretation?

The way is found in the nature of God's creation, through the example and teachings of Jesus, through the examples of our early Brethren, through acknowledging our human limitations in understanding and through being open to the leading of the Spirit who draws all members of Christ's church together.

In spite of an essential unity, diversity is God's pattern in creation. God's delight in variety is expressed in countless ways (Ps. 104). To those who walk in the Spirit, varieties of gifts are given (1 Cor. 12:4). Conformity is humanity's pattern. It is the way of the world to try to force individuals into a uniform mold. Jesus denounced the Pharisees for doing this. The Pharisees showed their authority over the people by trying to enforce the minutiae of every law without themselves lifting a finger to help (Matt. 23:4). Paul warned the Christians in Rome: "Don't let the world around you squeeze you into its own mold . . . " (Rom. 12:2, J. B. Phillips). There have been times in our history when the Brethren have fallen into the error of insistence on rigid conformity, when we as church members either agreed or we were disfellowshiped.

Individuality requires freedom. Respect for freedom is seen in our traditional Brethren belief in "no force in religion," and so we avoid patterns of enforcement which violate the freedom of individuals and local groups. In fact, there needs to be an appreciation for diversity and a spirit among us of humility and openness to learn from one another. We need to acknowledge that the perceptions and understandings of all of us are limited and change with our own experiences, " . . . for our knowledge is imperfect . . . we see in a mirror dimly . . . " (1 Cor. 13:9, 12). None of us has captured the kingdom!

However, Christian freedom does not imply an unchecked individualism. Our Anabaptist heritage teaches that no one enters the kingdom apart from one's brothers and sisters. It is within the community of believers and for their upbuilding that the Spirit is given, and those who walk in the Spirit are called on to work toward " . . . being in full accord and of one mind . . . (and are instructed) . . . to have this mind among yourselves, which you have in Christ Jesus . . . " (Phil. 2:2, 5).

prayer calendar

Those who would serve through the church need to be continually refreshed by the prayer of the church. You are invited to suggest names and items to the Prayer Calendar. Send your suggestions to Prayer Calendar, Parish Ministries Commission, Church of the Brethren General Offices, 1451 Dundee Ave., Elgin, IL 60120.

October Prayer Calendar

October 7-13: Give prayer support to the Mid-Atlantic and the Atlantic Northeast Districts assembled in their district conferences Oct. 12-13.

Give thanks for the work of the Brethren Service Center, New Windsor, Md., during its 35 years of service, being celebrated Oct. 14.

Give prayer support to the Edu-Coach tour in Nebraska, Iowa and Illinois, scheduled for next week (See August MESSENGER, page 9).

Remember in prayer the convocation Oct. 14-16, held by the Disarmament Program of Riverside Church in New York City.

October 14-20: Uphold in prayer the work of the Church of the Brethren General Board as it meets Oct. 21-23.

Pray for the Southern Plains District Ministers' Retreat at Camp Spring Lake, Okla., Oct. 17-19.

Pray that the goals of the International Year of the Child may be progressively realized through appropriate action (See January MESSENGER, pages 10-11).

October 21-27: Support through prayer the work of these districts assembled in conference: Middle Pennsylvania, Oct. 26-27; Southern Ohio, Oct. 26-28.

Remember the thousands of Indochina refugees and pray that they may find permanent homes.

Pray for the Edu-Coach ministries this week and next in Indiana and Michigan.

October 28-November 3: Pray for the members of the General Services Commission of the General Board, as they participate in their staff retreat, Oct. 31-Nov. 2.

Pray for the second church-wide conference on outdoor ministries, at Woodland Altars in Southern Ohio, Nov. 1-4.

Give prayer to the work of the Illinois and Wisconsin District Conference Nov. 2-4.

Uphold the work of these World Ministries Commission personnel employed in teaching in Nigeria: James and Merle Bowman, Anet D. Satvedi, Carol Smith.

Pray for the Edu-Coach in Ohio Nov. 1-4. ☐

Jesus revealed in his life and teachings the way to freedom and at the same time life in community—the way to "unity in diversity." In the Upper Room his disciples were given a specific instruction: "A new commandment I give to you, that you love one another; even as I have loved you, that you also love one another. By this all will know that you are my disciples, if you have love for one another" (John 13:34-35). Love for one another is not optional for Christians; and in the cross we see just how far Christian love goes.

It is the love experienced when Christ is at the center of one's life, that draws us into unity. We do not create unity or fellowship. They are gifts. When our lives are Christ-centered, we can disagree without being bitter or divisive. It is a mark of the working of the Holy Spirit that we can hold one another in love and fellowship even though there is diversity among us.

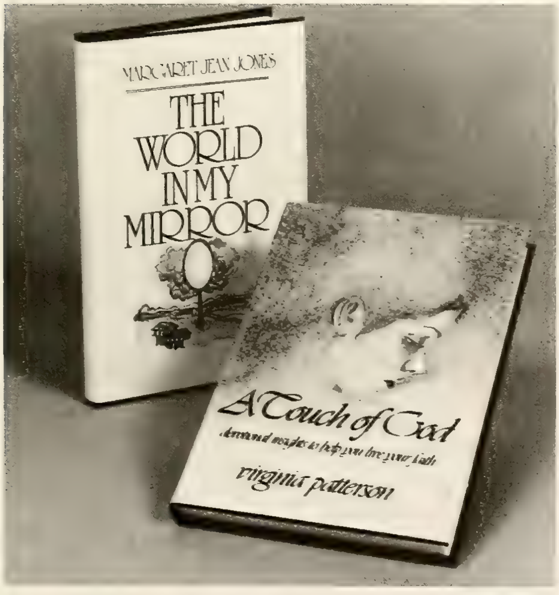
Christian love requires:

- that we acknowledge the integrity and worth of those brothers and sisters with whom we cannot totally agree.
- that we make every effort to understand one another by keeping lines of communication open, by listening to, hearing and responding to our sisters and brothers.
- that we be willing to test our perceptions and understandings with the gathered church.
- that we be open to the counsel of our brothers and sisters.
- that we behave in ways that build up the church.
- that we be obedient to Jesus Christ.
- that we not attempt to gloss over our differences, but that we face them honestly and work at resolving them "with patience, forbearing one another in love, eager to maintain the unity of the Spirit in the bond of peace" (Eph. 4:2-3).
- that we hold before us the goal of "being in full accord and of one mind" (Phil. 2:2).

There have been times in our history when the Brethren have simply agreed that at that point in their life together, they could not agree. Their faith surely was that as they maintained their unity in the Spirit, agreement would eventually be given. For instance, in 1883 a query came to Annual Meeting asking that one form of footwashing be established and that the churches be uniform in having the supper either off or on the table at the time of footwashing. Answer: "We desire very much to see a uniform practice in the church. But we see no way of accomplishing that object at the present time in the practices referred to in the query" (Revised Minutes of Annual Meeting 1778-1885, page 174).

In referring to those Brethren who differed in their understanding of the Scriptures, especially regarding the footwashing service, Alexander Mack Jr. encouraged them to consider different views "in love and with a calm spirit." He wrote, " . . . dear brethren, let us watch and be careful, and above all preserve love, for thus one preserves light. The spirit of truth testifies in 1 John 2:10: 'He who loves his brother abides in the light, and in him there is no cause for stumbling.' The good God, who is the pure impartial love, can and will supply gradually where insight is lacking here or there." ☐

Reflections of Faith



The World in My Mirror

Margaret Jean Jones suffers from nearly total paralysis, and can see the world only through a hand-held mirror. But she has Jesus in her heart, and this is her testimony of what He has done for her. Margaret's story will inspire you and give you hope. $7.95

A Touch of God

Devotional Insights to Help You Live Your Faith

Virginia Patterson says you can't have a touch of God in your life without that touch making a difference. Writing primarily for women, she gives an honest presentation of how she has learned to *live* her faith. $6.95

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Pastoral Placements

Dill, Gary, from South Bend, to York Center, Illinois/Wisconsin

Hostetter, Julie M., From Harrisonburg, to Mack Memorial, Southern Ohio, team ministry

Hostetter, Michael, from Harrisonburg, to Mack Memorial, Southern Ohio, team ministry

Kieffaber, Alan, from Bethany Seminary, to McPherson College, campus minister

Nye, Paul, continuing teaching and to Union, Northern Indiana, part-time

Stoltzfus, Joyce Anne, from student, to Sebring, Florida/Puerto Rico, associate pastor

Weaver, Bruce, from secular, to Mount Zion, Atlantic Northeast

Licensing/ Ordination

Bowman, Dale E., ordained, June 17, 1979, Leake's Chapel, Shenandoah

Brumbaugh, Gwendolyn, licensed June 10, 1979, University Park, Mid-Atlantic

Clevenger, Thomas Joseph, Licensed June 3, 1979, Pleasant Valley, Southern Ohio

Copp, Jeffrey Otto, ordained June 10, 1979, Columbia City, Northern Indiana

Davis, Kenneth A., ordained April 22, 1979, Center Church, Western Pennsylvania

Detrick, Mary Cline, ordained June 3, 1979, Highland Avenue, Elgin, Illinois/Wisconsin

Duffey, Scott, ordained June 10, 1979, Hagerstown, Mid-Atlantic

Elmore, Kendal W., ordained May 20, 1979, Mount Carmel (Cedar Grove), Shenandoah

Foust, Robert, licensed March 18, 1979, Marion, South/Central Indiana

Gerster, Daniel G., ordained April 1, 1979, Pittsburg, Western Pennsylvania

Hall, James, ordained March 25, 1979, Greensburg, Western Pennsylvania

Hare, Jack Denis, licensed Jan., 1979, Outlook, Oregon/Washington

Heishman, Irvin, licensed June, 10, 1979, Marassas, Mid-Atlantic

Hendricks, Francis, ordained May 20, 1979, Sheldon, Northern Plains

Hendricks, Jean Lichty, ordained May 20, 1979, Sheldon, Northern Plains

Hendrickson, Fred D., ordained March 25, 1979, Amaranth, Western Pennsylvania

Herr, Eileen Louise, licensed May 20, 1979, Big Swatara, (Hanoverdale) Atlantic Northeast

Hostetler, Thomas Richard, ordained June 17, 1979, Pine Creek, Northern Indiana

Jones, Timothy K., ordained May 20, 1979, Lampeter Fellowship, Atlantic Northeast

Jessup, Mary, ordained June 10, 1979, Decatur, Illinois/Wisconsin

Keller, Jay Richard, licensed May 27, 1979, White Oak, Atlantic Northeast

Klopfenstein, Ethel Florence, licensed June 10, 1979, Beacon Heights, Fort Wayne, Northern Indiana

Knepper, Roger, ordained June 3, 1979, Maple Spring, Western Pennsylvania

Lauderdale, Kerby, ordination reactivated April 14, 1979, Eel River, South/Central Indiana

Lipscomb, Kreston, licensed June 3, 1979, York Center Illinois/Wisconsin

Morrow, Michael R., licensed June 10, 1979, Ephrata, Atlantic Northeast

Richardson, Lee Allen, licensed June 3, 1979, Walnut, Northern Indiana

Risser, Robin, licensed May 27, 1979, York Center, Illinois/Wisconsin

St.Clair, Ronald, Licensed April 29, 1979, Robinson, Western Pennsylvania

Smeltzer, Bonnie Kline, Licensed June 10, 1979, Dundalk, Baltimore, Mid-Atlantic

Stoner, Peggy J., commissioned lay speaker, June 3, 1978, Mechanicsburg, Southern Pennsylvania

Vachon, Steven Richard, licensed May 27, 1979, Columbia City, Northern Indiana

West, Richard T., ordained June 3, 1979, Pittsburgh, Western Pennsylvania

Witt, Geary, licensed May 20, 1979, Wooddale, Western Pennsylvania

Wedding Anniversaries

Arnold, Mr. and Mrs. Levi, Elkhart, Ind., 50

Bailey, Mr. and Mrs. Eugene, York, Pa., 50

Bollman, Mr. and Mrs. Luther, Saxton, Pa., 61

Broadwater, Mr. and Mrs. Clyde, Lanark, Ill., 59

Croy, Mr. and Mrs. Leo, Nappanee, Ind., 62

Dyson, Mr. and Mrs. Robert, Mansfield, Ohio, 50

Fralin, Mr. and Mrs. W. L., Roanoke, Va., 54

Forney, Mr. and Mrs. Joe, Lititz, Pa., 50

Gochenour, Mr. and Mrs. Floyd, Rossville, Ind., 63

Good, Mr. and Mrs. Wilbur S., Prescott, Mich., 50

Griep, Mr. and Mrs. Carl A., Dayton, Ohio, 62

Hiestand, Mr. and Mrs. Irvin, Lebanon, Pa., 50

Hiller, Mr. and Mrs. George, Ashland, Ohio, 50

Hipsley, Mr. and Mrs. Charles, Cumberland, Md., 55

Hoff, Mr. and Mrs. Charles, Glendora, Calif., 50

Jones, Mr. and Mrs. Charles, LaPlace, Ill., 54

Kintner, Mr. and Mrs. J. Dana, Lacey, Wash., 50

McClure, Mr. and Mrs. Harry B., Englewood, Ohio, 50

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Nicewonger, Mr. and Mrs. E. Earl, Marion Center, Pa., 63

Prather, Mr. and Mrs. J. Perry, Ashland, Ohio, 58

Robbins, Mr. and Mrs. Carl, LaGrange, Ind., 50

Rummel, Mr. and Mrs. William, Hollsopple, Pa., 60

Scott, Mr. and Mrs. C.C., Abingdon, Va., 65

Snare, Mr. and Mrs. Elvin, Saxton, Pa., 55

Spickler, Mr. and Mrs. Morris, Mount Joy, Pa., 60

Strayer, Mr. and Mrs. John, Oakton, Va., 50

Wingert, Mr. and Mrs. John, Dallas Center, Iowa, 50

Zook, Mr. and Mrs. Ray E., Rushville, Ind., 60

Deaths

Akers, Edward F., 77, Floyd, Va., March 21, 1979

Allison, Marguerite, 64, Saxton, Pa., May 24, 1979

Anderson, Frances Strohm, 92, Worthington, Minn., July 7, 1979

Baugher, Louise, 67, Port Republic, Va., April 23, 1979

Blough, Cora, 94, Waterloo, Iowa, June 11, 1979

Boone, F. Nelson, 85, Duncansville, Pa., June 23, 1979

Bowman, Mary Flora, 85, Boones Mill, Va., April 20, 1979

Bridenstine, Ronald F., 63, Nappanee, Ind., April 28, 1979

Burgess, Refa, 78, Port Republic, Va., May 17, 1979

Carls, Viola, 81, Fort Wayne, Ind., Dec. 4, 1978

Clower, Lewis M., 92, Bridgewater, Va., June 7, 1979

Cripe, Molly Florence, 90, New Parris, Ind., June 6, 1979

Curtis, Hazel, 85, Nappanee, Ind., April 28, 1979

Garber, Mildred, 78, Ashland, Ohio, June 14, 1979

Haldeman, Esther, 76, Manheim, Pa., June 30, 1979

Hammaker, Esther M., 77, Harrisburg, Pa., May 19, 1979

Hartman, Edna Rader, 67, Broadway, Va., May 28, 1979

Hawbaker, Ezra, 66, Dallas Center, Iowa, April 11, 1979

Hiller, Cletus Murray, 86, New Haven, Conn., June 9, 1979

Kimmel, Katherine N., 66, Hollsopple, Pa., June 16, 1979

Kinsey, William Forest, 62, Mount Morris, Ill., June 1, 1979

Lash, Brandon, 85, Craigville, Ind., Feb. 25, 1978

Layman, Zenith, 80, Port Republic, Va., March 21, 1979

Mann, Clifford, 70, Decatur, Ind., Sept. 2, 1978

Martin, Hugh, Eden, N.C., April 6, 1979

Mensch, Mervyn W., 82, Mifflinburg, Pa., June 13, 1979

Miller, Anna, 98, Davenport, Iowa, June 1, 1979

Mitchel, Carla, 22, Decatur, Ind., Dec. 26, 1978

Morningstar, Stella M., 73, Saxton, Pa., April 6, 1979

Moyer, Mildred, 88, Lansdale, Pa., July 13, 1979

Mummert, Mary, 81, Havoner, Pa., June 19, 1979

Nickey, Barbara, 93, LaVerne, Calif., July 31, 1979

Ober, Elizabeth, 81, Manheim, Pa., June 11, 1979

Patrick, Eugene, 82, Palmyra, Pa., June 15, 1979

Platt, Jacob, 88, Somerset, Pa., March 4, 1979

Robertson, George Russell, 83, Warm Springs, Va., June 16, 1979

Schwartz, Joseph, 92, Bluffton, Ind., Dec. 17, 1978

Schwartz, Lydia, 91, Bluffton, Ind., Oct. 12, 1978

Shank, Clara, 83, Boonsboro, Md., July 13, 1979

Showalter, Paul, 67, Gainesville, Va., July 5, 1979

Switzer, Benjamin Clyde, 77, Prescott, Mich., July 3, 1979

Thompson, William O., 72, Eden, N.C., May 19, 1979

Wahl, William Henry, 75, Worthington, Minn., April 26, 1979

Weaver, Emory Q., 71, Windber, Pa., June 5, 1979

Wheeler, Flossie, 80, Grand Rapids, Mich., April 25, 1979

Wies, Sue, 16, Decator, Ind., Dec. 26, 1978

Williams, Pearl, 82, Helena, Okla., June 14, 1979

Witmer, Ronald, 46, Polo, Ill., May 22, 1979

Young, Claudia, 86, Sabetha, Kan., May 14, 1979

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the way to help people with their problems!

Because they want to be like us, children often copy adults. In doing so, they give us the valuable gift of showing us how we are. A friend of mine was horrified when her three-year-old answered her repeated request that he do a task with, "When I say no, I mean no!" Where could he have learned such a thing? The next evening, when the teenage brother asked a second time to be allowed to go to the movies, she was shocked to hear herself saying, "When I say no, I mean no!"

Part of our inability to receive these and other gifts from our children is our limited exposure to them. Most of us live in an age-graded existence in an age-segregated society. This is especially true of our life together as members of a congregation. If we are serious about children and about incorporating their gifts into our personal and corporate lives, we will refuse to continue segregating children to an annual "performance" for the congregation the Sundays before Easter and Christmas. We will rejoice in the concept of family-centered education, considering as family all of the members of the Body of Christ. We will look for opportunities to include intergenerational education in the programs of our churches. We will individually and collectively get to know children, accepting them into our lives as persons of worth who have unique contributions to make.

One of my favorite poems is one by Christina Rossetti which I memorized as a child for a church school Christmas program:

What can I give Him
Poor as I am?
If I were a shepherd,
I would give Him a lamb.
If I were a Wise Man,
I would do my part,—
But what I can I give him,
Give my heart.*

The gifts of children are indeed gifts of the heart. May we as adults open our hearts to receive them. ☐

---

*From James Dalton Morrison, *Masterpieces of Religious Verse* (New York: Harper & Row, Publishers, 1948), p.154.

Mary Anne Forehand is on the staff of the Division of Communication, Board of Educational Ministries, American Baptist Churches, Valley Forge, Pa.

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pilgrim's pen

by Patricia Kennedy Helman

The pilgrim is a wanderer . . . over the highways, on the byways, through the skyways of life . . . and as she wanders, her thoughts meander along.

• The leaves are relentlessly falling and soon the stark branches of winter will be etched against the fragile October blue. Observing the myriad oak trees in the woods has taught me a lesson about my life and faith. The oak leaf clings to the tree which gave it life longer than any other deciduous leaf . . . many of them hang on through the winds of winter . . . but when April comes the dead leaves are finally forced off the branches by the vitality of new life. Our lives are like that . . . we hang on to the death in us . . . hostility, resentment, unwillingness to grow . . . until new life in Christ forces our renascence.

October speaks to me of beginnings and endings . . . the moon grows older and beckons us toward darkness . . . the ending is the death of nature . . . of leaves and plants and flowers . . . yet even in their death, seeds are sown for new beginnings. I ponder my own personal calendar of beginnings and endings with thanksgiving for the cyclical nature of life . . . the right time for beginnings and the right time for endings. My prayer is that all our beginnings and endings are made sacred by the grace of Christ's continuing presence in our lives.

• As a visitor at the Eastminster Presbyterian Church in Atlanta, Ga., I was struck by the names bestowed upon their four choirs: "Carpenter's Helpers" (ages four to first grade)—obviously not named by carpenters; "Peacemakers" (grades two to five)—obviously not named by parents; "Joyful Noise" (middle and high school)—obviously a name with congruence; and "Adult Choir"—obviously the adults have lost their imagination.

• While wandering around in the City-County Building in Atlanta, I noticed a large brass plaque on the wall engraved with the Ten Commandments. Intrigued by this I spoke to an official who said the city was being sued by a local citizen for this affront to the doctrine of separation of church and state. More than the lawsuit, officials fear someone will break the Eighth Commandment and carry the beautiful and expensive hanging off with them.

• The Congregational Christian Church of Red Cloud, Nev., had a most interesting bulletin recently. The sermon topic was listed simply, "The Sin of Gossip"; the hymn following the sermon was, "I Love to Tell the Story."

• That reminded me of my own wedding day in 1947 when my husband-to-be preached at my home church, the Iowa River Church of the Brethren. The local minister had chosen the last hymn—unwittingly as it were—"I Surrender All." Truer words were never sung.

• STOP SIGN: On an imposing Methodist church bulletin board in Seattle, Wash.: "Life is fragile. Handle with prayer."

• Some favorite books of some favorite sisters and brothers: Arlene May— *A Circle of Quiet*, Madeleine L'Engle; *The Politics of God and the Politics of Man*, Jacques Ellul; *Learn to Grow Old*, Paul Tournier. Robert Mock—*Man's Search for Meaning*, Victor Frankl; *The Mind of Jesus*, William Barclay.

• I concur with other church and society watchers that whenever a cultural crisis occurs a spiritual crisis accompanies it. If you don't believe a spiritual crisis is abroad in our land, watch a little late night television—the decadence and spiritual poverty is overwhelming. Areas for mission abound in the limited sphere of influence of every committed Christian.

• From another Pilgrim's Pen: "We Christians have to let a stream from God flow into the world. If we are like other people, it is hardly worthwhile for us to be in the world. God must come into the world with us."—Christoph Friedrich Blumhardt.

See you on the journey—P.K.H.

Nocona: 'Just a tiny drop of help in a big bucket of need, but we're glad we helped.'

Family life, the theme of the Nocona (Texas) Adult Rally, took on a new dimension when a third of its participants took part of their rally time to helping families repair homes devastated by a tornado which blasted Wichita Falls, Tex., 10 days earlier.

Five Southern Plains District churches were represented when the rally began Friday night, April 20. The program was changed so that following a brief worship service at the church Saturday morning, 13 participants could take off to do disaster relief in Wichita Falls. Some Nocona members, under the leadership of Pastor Joe Crow, had already been at work clearing foundations and re-roofing houses.

Lowell and Maxine Ritchie, of the Roanoke, La., church, leaders for the rally, initiated the idea. Says Maxine, "How could we go to Nocona and sit around in a meeting when people nearby needed so much help?" She and Lowell checked with district executive Glenn Harris and district disaster response coordinator Golan Winkler and both were excited by their plan.

The couple traveled the 500 miles to Nocona early and worked at the disaster site Friday prior to leading the rally Friday night. Maxine's account of Saturday's activities gives a "you-were-there" feel:

"Our district adult rally was modified to include time for disaster work in Wichita Falls where a tornado had damaged a section of the city eight miles long and nearly a mile wide.

"When we arrived 10 days after the storm, streets had been cleared of debris and street signs had been painted on the curbs. Most families had labeled their splinter- and junk-strewn lots with their names, original address and state of being. Utility companies were erecting fresh lines, restoring services to those fortunate enough to have a redeemable shelter.

"While the men worked on a roof and some others helped remove debris from a home with only the floor remaining, I helped clean the inside of two of the more 'livable' homes. With rakes and barn brooms we cleared floors of glass, boards, rags, bricks and pieces of anything. That done, we vigorously brushed plastered mud from the kitchen walls and cabinets . . .

"As we left for the 500-mile trip home, tired and dirty, I thought, we are just a tiny drop of help in a big bucket of need, but I'm glad we helped."

Golan Winkler directed the workers in cooperation with Mennonite Disaster Service. Besides the Nocona and Roanoke churches, other congregations represented were Pleasant Plains and Bartlesville, Okla.

Major last-minute changes in the plans for a rally may seem a bit radical and getting people away from a meeting and out working to meet human need is unusual but the Southern Plains people found benefits. "We were all richly blessed," says Darline Six of the Nocona church, "as we showed our Christian love to those whom we helped."—H.Z.B.

People & Parish is a forum for sharing stories about church activities that may encourage other congregations to try new approaches in their own local programs. Congregations, groups, and individuals are invited to submit reports and photographs to support this cross-fertilization process.

Akron, Conestoga, Ephrata, Middle Creek and Mohler: 'Getting to know you!'

Five congregations of the Atlantic Northeast District have been getting to know each other better the past two years while they observe the season of Lent. The Akron, Conestoga, Ephrata, Middle Creek and Mohler congregations joined forces again this year for a series of five Sunday evening Lenten services.

According to Jay Wenger, who chairs the Akron Witness Commission, the cooperative effort is an important way to worship—and to provide an opportunity for neighboring Brethren to become better acquainted. He points out that Brethren were historically known for their fellowship among themselves as well as in the community. "However, in recent years," he says, "it seems as though the local congregation has developed a closer relationship with neighboring congregations of other denominations by participating in ecumenical programs and projects. Each Brethren congregation," he adds, "has its own program and an atmosphere of competition exists among them. As a result, the Brethren do not know each other as in the past."

The joint Lenten services have been one means of bringing these Brethren together. Each of the churches hosted one of the services. Leadership for each service came from the four churches not hosting that evening's worship. When the first service was hosted by the Akron church, for instance, worship leadership, devotions (the prayers and scripture readings) and special music were provided by persons from Ephrata, Conestoga and Middle Creek. Galen Hackman of the Mohler congregation preached. Tasks were similarly rotated on each evening. All the preaching for the services centered on the theme, "Behold Your King" with each of the preachers dealing with a different reason for doing so.

Offerings went for jointly agreed upon purposes. The first night, March 4, the General Board's "Think About It" radio series was the beneficiary. The following weeks, offerings were taken for the district's new Lebanon Valley Home, the Lampeter Fellowship, a mental health project and Brethren Village, another district home.

"The series of meetings was supported enthusiastically," says Wenger, "with an average attendance of 440 people. Over the period of five programs, 2,200 were reminded of the forth-coming events of Holy Week and Easter."

The day after the final session, a letter went out to each congregation involved, sharing a report of attendance and offerings. In addition, dates were set for 1980, anticipating the participation of all five churches in a third series.

"Those who are in a position of planning for their church calendar may want to consider a similar program for their church and neighboring Brethren," suggests Wenger. "It has allowed us the opportunity to work together, fellowship together and praise God together."—H.Z.B.

West Richmond: Southern hospitality for the homeless, the lonely, the stranger.

When a patient is sent to a big city medical facility for the most advanced treatment, family members must often find a place to stay, sometimes for a prolonged period, and frequently experience crisis and grief in a foreign place, far from the support of friends and family.

The West Richmond Church of the Brethren in Richmond, Va., has taken positive steps to assure that Brethren whose family members become patients in Richmond are spared that burden of loneliness.

Richmond pastor Galen Heckman points out that with the Medical College of Virginia located in Richmond, the city is a major place for patients to be sent. Further, because it is not a center of Brethren population, Brethren often arrive there with no connections, no community.

Consequently, about two and a half years ago, the congregation's Witness Commission initiated a new program. It has no name, according to Pastor Heckman. "We just refer to it as providing a place to stay for families of people who are hospitalized," he says.

That aptly describes the project. About a half dozen church families agreed to take people into their homes for whatever period of time their family member is hospitalized. Other churches in Virlina District, and in several surrounding districts, have been notified that the service is available and, through their pastor, persons needing the service may contact the Richmond church or a host family.

Providing a place to stay and easing the financial burden of staying in a hotel or motel is "just a small part" of the program's intention, according to Lillian Flory, chairwoman of the church board and member of a host family. Being able to provide support and Christian fellowship for the family in crisis is in her view, the crucial thing. People coming into Richmond, she says, find the big city "a bit colder—they don't feel quite as comfortable." She believes it is comforting for the families to "be able to share and have fellowship with people they know sincerely care for them."

That part of the experience was significant for Jane Wood of Boones Mill, Va., who wrote to MESSENGER to describe the church's ministry. Her father-in-law was rushed to the hospital with chest pains the Saturday of the the Richmond Annual Conference in 1977. Mrs. Wood and her sister-in-law were to stay in Richmond with him, perhaps as long as two weeks until his problem could be diagnosed. The women stayed with Lillian and Sam Flory.

"It was so good to kick off our shoes, to be able to unwind when we come in from the hospital, to feel the Christian undergirding and prayers of these, our new Christian friends," says Jane Wood. Although their stay turned out to be shorter than anticipated, she says, "We'll never forget the new-found Christian friends in Richmond."

Lillian Flory confirms that the two are still in touch. "We developed a relationship that we feel is ongoing," she says. "We correspond several times a year." That experience is not unique, she points out, with other host families having a continuing relationship with those who have stayed with them.

"It is a very gratifying kind of ministry," says Pastor Heckman, although he acknowledges it has not been used as often as the church would like—only about a half dozen times since it was begun. Apparently, though, its significance can be judged by the impact it has had on the families whose lives it has touched.

Another somewhat similar program of the congregation has had heavier traffic. About a year ago, the church learned that the Travelers Aid was unable to provide lodging for destitute people traveling through the city because they were short of funds. The church fixed up cots and offered their building to the Travelers Aid as a place for people to stay. Travelers may use the kitchen facilities and the church provides simple breakfast foods.

The programs combine to offer lodging and care to those Jesus cared so much about—the poor, the homeless, the lonely, the stranger.—H.Z.B.

editorial

A cue from the first 'Conference'

You get so used to people lining up on both sides of a hot issue that when an issue as potentially divisive as the Biblical Inspiration and Authority paper passes Conference by an overwhelming vote with nobody "falling out," it almost blows your mind.

When Standing Committee instructed the study committee to "give some guidance on how we can hold each other in love and fellowship when there exists a diversity of attitudes among us on the matter of biblical inspiration and authority," I wonder if they envisioned that the committee's handling of the paper would, in itself, be a "how-to" session on that subject. Obviously the Brethren held "each other in love and fellowship" at Seattle.

Could we take a cue from the handling of the Bible paper as, for instance, we continue to grapple with the human sexuality study, due now for reporting in 1981? Could we not on that issue and on others discover unity in diversity, not backing anyone into a corner, but finding a way to accommodate all those who have searched their hearts and consciences and acted accordingly?

A cue can be taken also from the biblical account of the early church: When faced with a real problem that might have divided the church, the Christians sent their most dedicated leaders to meet and confer and to pray for divine guidance. Out of this came a working basis for unity through diversity.

Acts 15 carries that story. Paul and Barnabas were not requiring Gentiles to undergo the Jewish rite of circumcision, but were taking them into the new church directly. Conservatives were up in arms, believing "unless you are circumcised according to the custom of Moses, you cannot be saved." "Dissension and debate" resulted. We can imagine Paul and Barnabas defended their practice as hotly as the conservatives "from Judea" repudiated it.

The upshot was that "Paul and Barnabas and some of the others were appointed to go up to Jerusalem to the Apostles and elders about this question."

Wouldn't we all have been craning our necks to see, if we had been at that "first Annual Conference"? Not only Paul and Barnabas, but other big names such as Peter and James (the brother of the Lord) were there. James was moderator that year.

The query was read and the floor opened for speeches. Peter, unusually patient, waited until "there had been much debate," then he worked his way to the mike. He delivered his familiar story of the first Gentile converts and made things warm for those who continued to stress the necessity of earning one's salvation by law observance.

Paul and Barnabas were sitting on the platform in case there were questions and they were now given a chance to relate the "signs and wonders God had done through them among the Gentiles." Then the moderator summarized, suggesting that Gentiles not be further burdened with the whole Jewish law, but only a few "necessary things."

It doesn't say in the *Conference Minutes,* but I suppose a vote was taken and everyone said, "Aye." Anyway, the Conference officers appointed a committee to go to Antioch, Syria and Cilicia and report the action taken.

That Conference in Jerusalem freed the church from the problem of secondhand citizenship for its Gentile members. No doubt, different churches applied the Conference statement in different measures of strictness, but that is "unity in diversity" at work—unity not outlawing diversity, but diversity being regarded as an expression of a free and sovereign God.

With the Biblical Inspiration and Authority paper acted upon, we sense a unity in the Church of the Brethren we haven't felt in a good while. We don't expect the "representative positions" outlined in the paper to change for any group. We can expect Brethren of divergent views to be more ready after Seattle to "hold one another in love and fellowship." Diversity is God's pattern in creation. God delights in variety. Let's delight in it too. —K.T.

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God's Mission is the same now as always...

It is to bring love to the lonely, hope to the forlorn, freedom to the captives, meaning to the empty, health to the sick, justice to the oppressed, salvation to the lost, judgment to the self-righteous, and life to all. *God's mission is new as always.* It has to do with the needs of today: The wasted resources—both human and material—, the poisoning of the earth, the mistreatment of persons, the lack of adequate food, shelter, clothing. It has to do with medical care, personal disappointments, broken relationships, and life in the midst of sophisticated technology.

God's mission is entrusted to the church. The theologian, Emil Brunner, has said: "The church exists by mission as a fire exists by burning."

We are called to do justice, to love tenderly, to walk humbly. It is God's call to us—the church—in all of our relationships; to us at home, in the church family, at work, in the community, in the world. There can be no "they" in the church. You are the church and I am the church. And God's mission is ours.

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CHURCH OF THE BRETHREN
NOVEMBER 1979

Simplicity and Solidarity

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letters

WHERE ARE THE CHILDREN?

As the wife of an Annual Conference delegate, I'm enjoying your "Seattle Report" in the August issue. It brings back memories of a great week. But I'm still disappointed there was no mention of the 130-plus children and their able leaders who contributed so well to Saturday evening's worship service. I hope someone has a picture of them for future records. The La Verne singers rated a side and front view!

You might guess I had a child or grandchild in the choir but I didn't—not even a friend's child. But somehow at Seattle we came to feel we were one big family. I wonder if those little singers were disappointed too as they looked for their picture or a bit of recognition.

Perhaps you could still include something while we are still in the International Year of the Child.

A big thank you for all those kids and their hardworking leaders.

RUTH SEESE
Delphi, Ind.

(As the father of one of the children in the choir, obviously I wasn't unaware of their contribution. We regret that all the persons who contributed to the worship services could not be highlighted. —Ed.)

AL BRIGHTBILL'S AFTERGLOW

In the Tuesday evening program at Conference, I paid a tribute to my husband, Alvin, using part of this poem by him. Would you share it with MESSENGER readers?

The day is dying in a flood of crimson flame
That bathes the hills in beauty richly rare
And all the world bows down, and I too come
To stand to wonder and to worship; then
A still small voice seems to question me;
When death shall come and I must gladly go
Will there be those who love my memory?
O Lord, shall I too leave an afterglow?

MAE BRIGHTBILL
North Manchester, Ind.

THOUGHTS FROM DISTRICT MEETING

I returned from the Western Plains district meeting with mixed feelings: I looked at people who appeared to be trying sincerely to be Christians, but weren't finding all they could or wanted, and I wanted to say, "Try looking over here instead." But I felt like they wouldn't want to hear that. And that was sad.

There were several times I heard criticism of people who "draw a box around the Holy Spirit" saying the Holy Spirit only does certain things. But I was irritated to hear the same speakers seemingly drawing a box by saying what the Holy Spirit *doesn't* do. That looked like the other side of the same coin to me.

Something else struck me: There seems to be a growing tendency to criticize the "electric church." Supposedly it keeps people at home comfortably by themselves and away from real live participation with real people. Its aim is to reach people who wouldn't be in church (the messages primarily are for conversion and beginning Christian life), and most of those ministries do encourage finding good local congregations. For some local churches there needs to be supplementary input from the outside anyway.

I also heard appeals at district meeting for money for our *own* denomination, so that shoots another criticism at radio and tv ministries. Let's face it, it takes money to operate, whoever you are.

At district meeting I found good and life among the Brethren, but I also sensed a suffocating closemindedness to receiving *all* that the Holy Spirit is doing and would show us about Jesus and about our life together in Christ.

Gary Frantz

Holmesville, Neb.

MORE ON 'NO·MEN'-CLATURE

While we are raising hue and cry about the word "Brethren," might I introduce some considerations?

I heard an address by the noted feminist theologian, Letty M. Russell of Yale Divinity School, given before an audience combining the Bethany student body and faculty, the General Board and the Elgin staff (an impressive scholar before an impressive class on an impressive topic). In the course of that lecture Dr. Russell *congratulated* the Church of the Brethren upon its name, reading "brethren" to say, as she put it, "men and women working together."

Russell knows the language; there is a superabundance of unimpeachable evidence that, at least as far back as its Greek equivalent in the New Testament and ever since, "brethren" has been a totally inclusive and nondiscriminating term. Who will prove Letty Russell wrong?

If we want to be truly honest and serious about this business, what we ought to be doing is agitating the Presbyterians (of whom Letty Russell is one). Their root term, in its New Testament Greek equivalent and ever since, *has* been consistently and totally exclusive, designating, as it does, not simply "males" but *"old* males."

Consider, too, that the Brethren are linguistically purer than the Lutherans, Calvinists, Mennonites, Hutterites, Schwenkfelders, Waldensians and all whose nomenclature speaks of allegiance to a particular *male* leader. And how about the Roman Catholics, Greek Orthodox, Anglicans, Moravians and all whose names imply exclusivism on ethnic or geographical grounds? If denominational appellations were to be listed from the most appropriate and inclusive down to the most inappropriate and exclusive, "The Church of the Brethren" would come near the top of that list.

Of course, it might be more *fun* to posture and fuss as we are doing. But I have a proposal that would be even more fun: We could take out after the Mennonites—and not only for naming their church after a male individual. We might also demand that they reverse the first two syllables so that the name, instead of reading *"Men*·no," might read "No·men."

Vernard Eller

La Verne, Calif.

ARROGANCE TOWARD HUMAN BEINGS

Myron Horst's letter about Gary Rock (August Messenger) bespeaks a naiveté and moral arrogance we find repulsive. By equating Old Testament injunctions with this country's penal system Horst places himself in the comfortable but naive position of assuming that our government is aligned with God. How has Horst determined that the State of Pennsylvania has carried out God's wishes in distributing justice? Are judges and prosecuting attorneys appointed by God?

If so, our only task is to make "prisoners" see the error of their ways and not to question the divine guidance of the courts.

How arrogant to state Gary Rock's ordeal stemmed simply from "forgetting" one of the Ten Commandments! Horst's rigid assertions rip men and women from their human context—a context which, if Horst chose to examine it, would show the pressures that sometimes move individuals to "forget." Perhaps one cause of forgetting is the conflict between being told to believe in Horst's platitudes and living in a society which systematically enforces violations of them. Horst sidesteps these issues and absolves himself of responsibility for the social context of peoples' lives. His arrogance toward real human beings belies his concern for justice.

There are thousands of people like Gary Rock in the USA—more people in prisons than any other country in the world. And there are more people, not in prison, whose desperation is quieter but no less tragic or angering. For Horst to assert these people need only some mysterious conversion violates any sense of compassion or Christian principle as we understand it.

John Hoops
Carol Keller

Cambridge, Mass.

DEALING MATURELY WITH ISSUES

I have read Steve Simmons' story on the Brethren colleges (September) and would like to compliment Messenger on a fine article taken from complicated materials. The article was seasoned, profound, accurate and helpful. Congratulations for dealing maturely with the issues involved.

Paul W. Hoffman
President
McPherson College

McPherson, Kan.

READING, WRITING, RENAMING

I am enjoying reading Messenger. I also am enjoying writing to some of the people in prison to whom you asked us to write.

I have been reading quite a bit about changing the church's name. This would be unfair to our forebears who worked so hard to keep the church aglow. Can't we just say "Church of the Brethren and Sisters"?

We should dwell more on the real spirit of worship and the true joy that comes with it.

Mrs. Ervin Robison

Roann, Ind.

page one

Historically, Brethren are "boat people." Our denominational forebears fled to the American colonies from European ports to escape religious persecution. Safe in America, it would be almost 200 years before we became involved in helping other refugees—the Armenians in Turkey.

Since that identifying with the persecuted of the earth some 60 years ago, we have regularly concerned ourselves with their plight and opened our hearts and homes. Particularly after World War II we welcomed refugees from Europe. Then there were the Kalmucks from Russia, the Kurds from Iran, the Asians from Uganda and now the Indochinese.

Refugees

Great Charter of the course of nations—

As I see floods of refugees
fleeing their native shores
I am reminded that once,
long ago,
You dispersed humankind from its
"God-aspiring"
by confounding languages.

Do You now disperse humankind again
from its "nation worship"
by confounding politics?

Oh, that we might all—as refugees—
seek You
as well as safe haven!

—Mary Sue Rosenberger

Poet Mary Sue Rosenberger is a member of the Center congregation, Louisville, Ohio, and a member of the General Board.

These refugees from Vietnam, Laos, Cambodia are flowing into the United States at the rate of 14,000 each month. According to figures from New Windsor, Md., Brethren sponsored less than 100 refugees per month in the first half of 1979. We need to accept about 150 per month if we are to assume a fair proportion of the 3,000 refugee cases assigned each month to Church World Service.

Read carefully our news item this month on refugee sponsorship. Encourage your church to become a sponsor. What does it take to sponsor refugees? Danny Ludwick, a participant in the New Windsor refugee workshop, whose West Virginia congregation has already sponsored one family, declares, "If you're really moved by the Spirit, you can do it."—The Editors

in touch

Marie & Don Willoughby: 'No worries'

Rather than working only for money, the Willoughbys have pursued a simple and more rewarding life-style working for God.

Don Willoughby, his wife, Marie, and six children made a choice to leave "the professional ladder of success" — the rat race — in 1972. That meant leaving a lucrative position in a church of 385 members for a small rural church with a total annual budget of $5,000.

They came to Marilla (Mich.) Church of the Brethren with a trust in God for supporting the family. Three days after arrival Don had a job at a nearby furniture factory in Kaleva, Mich.

A few years later, with eight children, Don accepted a second pastorate at Lakeview Church of the Brethren. That meant quitting his factory job and having less income working for both churches. It also meant an intensified effort for a simple life-style.

Since then the family began building a large home. The tri-split-level home is designed so it has three separate apartment units. Each unit has a bath, living and bed rooms and plumbing for a kitchen. The Willoughbys use their home to provide shelter for members of the church, refugees and others.

"Since we started planning and designing the home," Don said, "all the parts fit together and worked." Roger Hart, a carpenter from Indiana, helped with much of the building for only room, board and sharing in the Willoughby family. Hart told the Willoughbys God's guidance sent him to help build the house and ministry.

Not only is the method of building the home a testament to simple living and guidance by God, but the design of the building displays their desire for a simple life.

A pantry accommodates 650 quarts of fruits, jellies, vegetables and pickles which are put up each year. Much of the produce is from two large gardens and family outings for pick-your-own fruits.

Marie points out the "old fashioned and huge kitchen" functioning as the family gathering spot and center of family activity.

The attitude of the family reflects their life-style. The children are often clothed with hand-me-downs and yard-sale goods. Don points to his daughter with a patch on the rear of her pants: "Some wear patches for style," he said, "we wear them out of necessity." Earlier in the conversation the same daughter voiced her attitude, indicating she could think of nothing she wanted that more money could buy.

"The children have learned enough to say 'We can't afford it,' " Marie said. "God is taking care of us and we have no worries."

"We can be proud of our poorness," Don said. — KURT SCHINDLER

Free-lance writer Kurt Schindler is Manistee (Mich.) County Planning Director.

Cathy & John Blocher

Fields of soy beans and corn surrounded the comfortable farm home of John and Cathy Blocher of Greenville, Ohio. The wind rustled the leaves as clouds piled up in the sky and thunder rumbled in the distance. A bicycle bell jangled and John rode into the yard.

"Let me clean up and I'll be with you," John called.

What was a biochemist who had worked for the Army in chemical warfare doing in this quiet rural setting? Beginning in 1959, John worked for the Army — first in chemical warfare in Ft. Detrick, Md., and later in the biological lab.

John became increasingly unhappy working for the government. "I felt I was not involved in producing anything of consequence."

He and Cathy (Swank) whom he had married in 1963 attended the Frederick, Md., Church of the Brethren. The influence of the church and pastor guided their thinking.

With Andrew (now 10) and Karen (14) the Blochers decided to return to Ohio; to the "grass roots." In 1966 John began working with his father, Kenneth Blocher. They farm 397 acres.

Cathy teaches English at the Greenville high school. Last year she was chosen delegate to the Ohio Educational Association assembly in Columbus, and is presently an officer in the local teachers' association.

"I'm on the American Friends' Service call list," she said. "Recently I was asked to call our representative concerning a house bill that had reinstatement of the draft as an amendment."

She continued, "I find self-fulfillment in being a political activist. I write many letters and attend many meetings. There are causes I feel deeply about, such as peace, nuclear

Return to 'grass roots'

energy, human rights, minorities, children and women."

Cathy and John are concerned about the draft. "Youth are interested in more information," Cathy said. "Our church needs to be leading in the matter of conscription—first, educating our youth, and then, providing information for others. As a school teacher, I find that young people have no background which will enable them to make right personal decisions about going into the military. Most of them don't even realize there is a choice."

The Blochers are conscious of reducing energy consumption. They bought a smaller car, increased the insulation of their home, plan to install a solar water heater, and eventually a solar dryer for their corn.

John sums up their philosophy of life: "We are caretakers of the land that God has given us. Buildings come and go, but the land remains. To misuse the land is a betrayal of the trust God has placed in our hands."—MILDRED HESS GRIMLEY

Mildred Hess Grimley is a former Nigeria missionary and a member of the Brookville (Ohio) congregation.

Judy & Steve Mohler: Building on faith

Steve and Judy Mohler sat on a board in the skeleton-like frame of a friend's house. They had taken time out from work on their own underground home to help a friend. Helpfulness is typical of Steve and Judy. Concern for people inspired them to sponsor a refugee family from Uganda a few years ago, sharing their home and help until the family was settled in a home of its own.

Intentional living of their Christian faith is now being expressed by the building of their own energy saving home. They had been living in a house which expressed the culture of the times: affluent in appearance, larger than needed, inefficient in the use of energy. The new home is planned to express their concerns about the proper use of the earth's resources and conservation of energy, as an expression of their faith.

The Mohlers are their own contractors; they planned their home after consulting experts on construction of underground homes. They are working on a three-bedroom house with a kitchen-family room, recreation room, bath-and-a-half and shop. Where possible, natural materials will be used: Bentonite clay panels as a moisture barrier; the earth itself around and above the concrete of which the house is made; the sunlight through the Trombe glass south wall for passive solar heat and additional light from three dome-shaped sky lights. Supplementary heat will come from a woodburning fireplace-stove. Insulating shutters and expanded polystyrene will help keep the heat in during the winter months, and out in the summer. In the future, a garden may grow on the roof. As needed, the Trombe wall may be used for air circulation. In humid Missouri, the Mohlers expect to need two or three small dehumidifiers.

While fortunate to have city water in a rural home, Judy has ideas of a cistern for soft water in the future; a carport room might be the source of collecting rain water for such a project. Steve and Judy are building their house themselves, hiring out the excavating, plumbing and electric wiring.

"We feel differently about a house we build ourselves," they say. It is an experiment in living their faith, in expressing their creativity, in conserving the earth's resources of energy and materials.

Steve, a member of the Church of the Brethren Task Force on Christian Life-style, with wife Judy and children Justin and Shawn hope to move into their new home soon. In the meantime they will be happy to share information of their project: Judy and Stephen Mohler, RFD 5, Warrensburg, MO 64093.—NETTIE THOMAS

Nettie Thomas is a licensed minister in the Warrensburg (Mo.) congregation

Urban church focus of weekend symposium

Why is a denomination composed largely of German farmers looking at ministry in the cities? Because the Church of the Brethren is no longer composed only of German farmers. This image, however, still pervades Brethren literature and thinking and must be challenged, according to several speakers at the Church of the Brethren Symposium on Urban Ministry in September.

The symposium brought nearly 60 participants to Bethany Theological Seminary for two days of pithy lectures and discussions on ministry in the cities. To a large extent, speakers contended, urban ministry involves churches in racially changing communities. Most of the participants were from the 65 Brethren congregations now in such transitional areas.

Brethren have clung to the Old Testament view of the city as corrupt and evil, said Grady Snyder, Bethany Seminary dean, rather than accepting the New Testament perspective of the city as the focus of God's activity.

"We need a more universal faith and culture to appeal and to speak to the cities," proposed Murray Wagner, Bethany professor and librarian. He pointed out that the success of the Jewish tradition in cities was built on a transportable holy book, the Torah, in contrast to the Brethren tradition tied to rural farm land.

Speakers from outside the Brethren tradition challenged participants to examine carefully the city and their own faith. Stanley Hallett, a specialist in urban affairs and management on the faculty of Northwestern University and Garrett Theological Seminary, asserted that cities are controlled by the market and that the market, as an allocator of resources, is attuned not to the community needs and values but to profits.

On a more experiential level, the group heard Henry Mitchell's dynamic presentation, "The Gospel and the Gut." Mitchell, director of the Ecumenical Center for Black Church Studies in Los Angeles, insisted that the gospel is not an idea but an experience. Brethren tradition has deemphasized the emotional aspect of faith, thus weakening its impact on individuals since "people operate more on their feelings than intellect."

Another Californian, James Lawson, pastor of Holman United Methodist Church in Los Angeles, said that justice is the central theme of ministry today. Throughout the biblical texts and by Christ's example, he said, "love is justice on behalf of the neighbor."

The symposium was planned under the direction of Tom Wilson, Brethren staff for congregations and communities in change. He sees the symposium as a first step in the denomination's commitment to urban ministry. "We need to abandon the notion," he said, "that God is better seen, felt and understood in the rural farm lands and extend the reign of Christ throughout the urban setting."

In Wilson's view, the dialog among the participants (about 11 percent were black, about 15 percent Hispanic; the remainder white) was an extremely important facet of the conference and he predicts that the meeting's real significance will lie in what happens next, both at the local and national levels. — Mervin A. Keeney

The Brethren Symposium on Urban Ministry encouraged dialog among participants. Below, Merle Crouse (left) and Phill Carlos Archbold of the Brooklyn (N.Y.) church talk.

Church leaders lobby Senate for SALT II

Leaders of more than 25 national religious organizations lobbied the Senate Sept. 12 in support of the SALT II treaty. The visits with Senators followed a day of meetings with top government and religious leaders to examine the SALT treaty and the perspectives religious groups bring to it. Representing the Church of the Brethren were Annual Conference moderator William Eberly, General Board member Karen S. Carter and Ron Hanft, interim director of the Washington office.

Hanft reports that approximately 150 persons attended the full day of meetings which began at breakfast with President Carter and a briefing from Zbigniew Brzezinski. Following breakfast, participants heard a report on the SALT debate from the majority and minority leaders of the Senate Foreign Relations Committee, Senators Frank Church and Jacob Javits.

Some of the day's most impressive speeches, in Hanft's view, were those given by several of the religious leaders: William Howard, president of the National Council of Churches; John Cardinal Krol, Archbishop of Philadelphia; and Alexander Schindler, president of the Union of American Hebrew Congregations.

Vice-President Mondale addressed the group at lunch. Before breaking into groups to visit Senators, the participants had a briefing on issues and strategies.

The participants reflected a variety of convictions, Hanft reports, but "one thing we had in common was that we had decided, with whatever misgivings, to support SALT II." Reflecting on the July General Board discussion which finally resulted in most of its members voting to support SALT II, Hanft said, "The questions people were asking and the things people were struggling with were similar to those in the Board discussion." He believes the religious supporters of SALT II were able to clarify the reasons for their support of the treaty and their belief that it is only a small step toward a real disarmament process.

The day concluded with two rounds of visits to the offices of about 60 undecided Senators. A high percentage of the delegations from the Senators' home areas were able to meet with their Senator. "These visits were the real purpose of the day," explained Hanft. Karen Carter led the Virginia delegation which visited Senator John Warner.

Two other Brethren attended the consultation on behalf of other organizations: Warren Hoover, executive director of the National Interreligious Service Board for Conscientious Objectors, and Don Leiter of the Delmarva Ecumenical Agency, Inc., of Wilmington, Del.

Alternative Christmas at Florida-P.R. camp

An alternative Christmas festival was celebrated over the Labor Day weekend at Camp Ithiel in the Florida-Puerto Rico District. The festival was part of an annual family camp on the theme "A Christian Christmas."

Preliminary plans had already been made for the camp when leaders saw a Messenger item on the work being done by "Alternatives" and decided to invite Mike and Colleen Shannon-Thornberry of the Alternatives staff to be resource people for the camp. Alternatives is an organization helping people find new ways to celebrate Christmas and other holidays.

The couple led the morning sessions during the camp and discussions centered not only on types of Christmas observances but also on life-style in general. Participants explored ideas for simpler Christmas celebrations, spurred by the Shannon-Thornberrys' personal sharing, filmstrips and book display.

For the rest of the camp—which was forced by Hurricane David to close a day early—traditional camp fun combined with all kinds of Christmas ideas. A tree was trimmed with paper chains, popcorn and chrismon ornaments; an Advent candlelighting program was presented; a family worship was suggested by the Sunday morning worship. Crafts included making wrapping paper, decorating gift boxes, making gifts and decorations.

Despite the camp's early closing, the campers, ranging in age from 1½ to 83, had been stimulated to think of new kinds of celebrations, not just for Christmas but for other holidays as well.

Persons interested in more information about the work of the Shannon-Thornberrys and other Alternatives staff may write Alternatives, 4274 Oaklawn Dr., Jackson, MS 39206 or telephone (601) 366-8468.—Wanda Callahan

South Africa Christians meet across race lines

Six thousand South African Christians of all races and denominations met for 10 days this past summer in Pretoria, South Africa. The agenda for the historic gathering, called the South Africa Christian Leadership Assembly (SACLA), was "to discover what it means to be faithful and effective witnesses of Jesus Christ as Lord in South Africa today."

Planned by evangelists and missionaries, the assembly was the first opportunity for many blacks and whites to converse across the racial wall.

Mennonite theologican John Howard Yoder was invited to attend SACLA as a resource person, counselor and speaker. He explains that the vision of the planners was that a better context than politics for dealing with apartheid could emerge from a broad experience of church renewal including fresh approaches in biblical interpretation, the widespread use of small-group fellowship and the new patterns created by charismatic renewal.

Such experience was woven into the plans for the assembly. The worship and song were charismatic and evangelical in nature, according to Yoder, and the strongest interpersonal sharing of the assembly occurred in the frequent discussion circles of six to 10 persons.

Apartheid was the unstated focus of the entire assembly. "It was the omnipresent concern," reports Yoder, "the test case for every discussion of other issues and the reason the government and Afrikaaner conservatives feared SACLA."

In Yoder's view, South Africa will not be the same following SACLA. He cited the hundreds of volunteers who planned and coordinated the conference and the 500 hosts who opened their homes to guests, 80 percent of whom had never before had guests of another race. "SACLA," Yoder said, "will be remembered simply because it happened."

TV violence monitoring shows level down in '79

Violence on commercial television continued to decline in 1979 largely due to strong citizen pressure, according to results of the third monitoring project of the National Citizens Committee for Broadcasting (NCCB). The Church of the Brethren helped fund the project through its media advocacy and education program.

The survey showed that 45 percent of all prime time network programs this spring contained no definable incidents of violence. However, incidents of violence increased in those programs showing violence.

NCCB's first monitoring project provided data on tv violence for the 1976 season. The second NCCB survey in the fall of 1977 showed that tv violence had decreased by nine percent and the latest survey shows a slight overall decrease from the 1977 figures.

The most recent figures show ABC having the most violent programs with NBC a close second. CBS was less violent than ABC by about 50 percent. This was a direct reversal of the 1977 figures when CBS was the only network which increased its violent programing.

The project also ranked advertisers by the amount of violent programs they sponsor. With one exception (Miller Products) the 10 most violent advertisers of 1977 had disappeared from the new list.

The 10 most violent sponsors (in descending order) are Chrysler, Hi C Fruit Drinks, Budweiser Beer, Duracell Batteries, Mennen Products, Borden Food Products, Wrangler Jeans, General Mills, Sealy Mattress and Miller Products. The least violent sponsors are Nikon Cameras, Alberto Culver Products, Perrier Mineral Water, Timex Watches, Shulton Old Spice, Beneficial Finance, Ace Hardware, Lincoln Mercury Motors, Fruit of the Loom and Breck Products.

The definition of violence used in the study was violence with guns (including gun fight, gun threat, shooting at a person); personal physical violence (including beating, strangling, manhandling, fistfighting, inflicting wounds, stabbing, attempted drowning and attempted suicide); and capital episodes (including killing, kidnapping and suicide).

Other funding for the project came from United Methodist Communications, the Reformed Church in America, American Lutheran Church and Dr. Thomas Radecki, a psychiatrist and NCCB supporter. Ralph Nader chairs the Washington-based group.—Religious News Service

All life-care contracts voided at Ohio home

A federal bankruptcy court judge has declared void the life-care contracts of more than 250 residents of The Brethren Home in Greenville, Ohio. The decision is the most recent in a series of attempts to keep the financially troubled retirement home in operation.

The life-care contracts were issued by the home until 1976 and assured purchasers that their needs would be provided until their death. Many persons sold farms or homes to purchase their life-care contracts.

With the life-care contracts void as of Oct. 1, each resident must pay a standard monthly fee for services in addition to bearing responsibility for all other expenses incurred such as medical and pharmacy bills. The judge approved granting annuity credit to each life-care contract holder based on the amount of the original lump-sum payment and the person's life expectancy. The monthly cost of the room above this credit must be paid by the resident.

William Bertram, attorney for the residents' reorganization committee, notes that this plan will cause a "lot of hardship on the part of the residents" but believes it is as fair as could be under the circumstances. To help residents who cannot pay the full amount from their own resources, the home is depending on the congregations of the Southern Ohio District to contribute $15,000 to $20,000 a month to a resident aid fund, according to home administrator Wilbur Mullen.

Bertram says an appeal of the decision voiding the life-care contracts has been filed on behalf of the bondholders. The First National Bank of Dayton, acting for the bondholders, contends that the decision has placed the residents in a position in which their rights are considered before those of the bondholders.

The court's decision was sought by Harry J.W. Fravert, the court-appointed trustee of the home. Fravert is charged with developing a plan of reorganization of the corporation. Voiding the life-care contracts is only one step in the total reorganization plan.

The home fell into default in May 1976 when it was unable to make a payment of $824,000 due on principal and interest on bonds sold to build a $10 million addition in 1972.

New Chinese Bible first since 1949 revolution

A Chinese-language edition of the Bible will be published in China for the first time since the 1949 Communist revolution, according to Yin Ziehzeng, pastor of Peking's only Protestant church. Yin is the son of Yin Chi-tsung, the first Church of the Brethren elder in China.

In an announcement made in late August, Yin said the government had already sanctioned translation and publication of the Old and New Testaments which he said were slated for completion by late 1979 or early 1980.

Chinese Communist authorities had announced earlier that the Koran, Islam's holy scripture, would be printed for the first time since 1949, also at state expense. Both moves are seen as part of a general liberalization in China under the current leadership.

Yin said the new edition of the Bible will be printed in the simplified Chinese characters adopted by the government in the 1950s. Many young Chinese have difficulty reading the complicated script used before the revolution.

According to Yin, the text of the new Bible will be decided on by a committee of former faculty members of the Nanking Seminary. The scholars are working from Chinese-language Bibles printed before the revolution and are also studying modern Bibles printed in foreign countries in recent years to learn what changes have been made in traditional texts. — RELIGIOUS NEWS SERVICE

Conference officers set committees, fees, dates

Annual Conference officers recently named members of two committees as authorized by the 1979 Annual Conference meeting in Seattle. Named to the committee to study world mission philosophy are two General Board members, T. Wayne Rieman and Curtis Dubble, and three representatives of the church at large — I.W. Moomaw of Sebring, Fla.; Patty Bittinger Stern of San Diego, Calif.; and Elsa Zapata De Groff of Castañer, Puerto Rico. Ruby Rhoades, who will become the World Ministries Commission executive in January, will serve as the staff liaison.

Named to a committee to study diminishing membership in the denomination are Marilyn Koehler of Udell, Iowa; Dorotha Frye of Defiance, Ohio; Olden Mitchell of Elkhart, Ind.; Owen Stultz of Roanoke, Va.; Cynthia Weber-Han of Warrensburg, Mo.; Lorele Yager of Churubusco, Ind.; and C. Wayne Zunkel of Glendale, Calif. Matt Meyer, staff for evangelism and church growth, will be the staff liaison.

During its August meeting, the Annual Conference Central Committee examined Conference finances and found it necessary to increase the delegate registration fee from $30 to $50. Meyer, also Annual Conference manager, points out that this option avoids the necessity of raising district per-member assessments or increasing the regular registration fees.

In other action, Central Committee changed the dates of the 1982 Annual Conference, scheduled in Wichita, Kan. The new dates are July 20-25, 1982.

TV special to examine human impact of TMI

How did the nuclear accident at the Three Mile Island nuclear power plant near Harrisburg, Pa., affect the lives of nearby citizens? What psychological and spiritual toll did it take on residents?

The scientific dimension of the accident has been widely analyzed since the events of late March and early April. Now WITF, the public television station in Hershey, Pa., is preparing a documentary to examine the human dimension.

Titled "The People of Three Mile Island," the program will be transmitted nationally on Oct. 28 and will be seen then in Hershey. Persons in other areas should check local listings in case it has been scheduled at another time.

The Church of the Brethren has contributed $1,000 from the Emergency and Disaster Fund for this exploration of the psychological damage of the disaster. The Atlantic Northeast District has also supported the program. WITF sought funding from a number of denominations, pointing to the timeliness and significance of the project. "If the story is not recorded now, it will soon be lost," the project proposal explained.

World religious leaders discuss global agenda

Religious leaders from 10 world religions and 47 countries have called for a worldwide movement to outlaw war and all weapons of mass destruction and for a new economic order with "growing justice and equity." The group also declared that the world's religious bodies must undertake major educational programs to "increase mutual appreciation of all peoples and cultures, and foster a commitment to the values of peace."

The appeals were contained in the Princeton Declaration adopted by delegates to the Third Assembly of the World Conference on Religion and Peace (WCRP III) at the conclusion of the 10-day meeting in Princeton, N.J., in early September. Shirley Heckman, General Board staff for education, represented the Church of the Brethren. The two earlier conferences were in 1970 and 1974.

Homer A. Jack, WCRP secretary-general, in reviewing the overall accomplishments of the Third Assembly, stated: "For the first time, a group of religious leaders, truly balanced both as to the major world religions and the major world political tendencies, met to discuss the global agenda of disarmament, development, human rights and conflict resolution. Heretofore, participation was too Western and too Christian. However, with the participation of a Chinese delegation and of many more Moslems (from 20 countries), we provided an inclusive environment where religious leaders could discuss world issues. . . . The Princeton Declaration and other documents emerged as significant statements on next steps for world community."

Of the total 337 participants at WCRP III, 198 were registered national or regional delegates, consisting of 28 Buddhists, 85 Christians, one Confucianist, 21 Hindus, eight Jews, three Jains, 31 Moslems, five Sikhs, 10 Shintoists, one Zoroastrian and five representatives of new Japanese religions. Also present were 23 fraternal delegates from religious organizations, 20 observers and 42 staff.

Included in the 47 countries represented at WCRP III was a delegation of 10 religious leaders from the People's Republic of China, the first time in nearly two decades that a multi-religious group from that country took part in an international religious meeting.

underlines

ACTING ECUMENICALLY ... For some Brethren, Annual Conference is not the only "Big Meeting" they attend. *Wanda W. Button*, General Board member from Conrad, Iowa, was an ecumenical participant representing the Church of the Brethren at the General Assembly of the Presbyterian Church US May 22-30. She was able to vote in the standing committee on which she served and could speak on the floor. *Charles J. Whitacre*, pastor of Denver's Prince of Peace church, was the Brethren representative to the Episcopal National Convention in Denver Sept. 9-20. *Ernest Barr* of Indianapolis' Northview church will represent the Brethren at the United Methodist General Conference in Indianapolis in April. An ongoing ecumenical witness for *Doris Cline Egge*, General Board member from Roanoke, Va., is her participation as a member of the board of the American Baptist Churches. . . . A different kind of ecumenical meeting was the national Conference on Aging, Spiritual Well-being and Education Aug. 5-7 in Indianapolis. Bethany student *Don Booz* attended this meeting which focused on how religious education should teach gerontology.

HONORS ... A farewell tea Sept. 16 at Juniata College honored *Joe* and *Peggy Mason* for their service in the Middle Pennsylvania District where he has been district executive since 1967. He has moved to the same position in the Southern Ohio District. . . . The National Consumer Research Institute recently honored *Armen Sarafian*, University of La Verne president, and *Richard Green* for their work in promoting renewable energy sources. Sarafian started the university's energy program and Green is its director. . . . The Flat Rock church, Forestville, Va., honored *Galen D. Wine* Aug. 5 for his 50 years of service in the ministry. . . . Southern Ohio District threw a party Sept. 9 honoring *Ruth* and *Ralph Sherfy* who have retired after many years of work with that district's credit union.

NAMES YOU KNOW ... *Clyde R. Shallenberger*, head of chaplaincy service at Johns Hopkins Hospital in Baltimore and chairman of the General Board, was the subject of a four-page article in the Sunday magazine section of the Sept. 30 issue of the *Baltimore Sun*. . . . *Paul Allen* of Sacramento, Calif., is the new part-time executive director of Musicians and Actors Serving the Church/Community, a group which provides musical and dramatic presentations, and learning experiences where artistically inclined church people can develop skills for ministry in the congregation.

WITNESSING FOR PEACE ... *Keith* and *Beth Nonemaker*, summer pastors at Chicago's Douglas Park church, worked with the church's "children's peace center." The center teaches biblical, non-violent principles about settling differences to children in this area plagued by street-gang violence. . . . The board of the Indianapolis public schools recently heard from representatives of the three historic peace churches about military recruitment in the schools. *Alvin Klotz*, member of the Northview church, was the Brethren representative to the meeting which resulted in the board setting up a committee to study the situation.

update

AN EYE ON THE ENCYCLOPEDIA ... Progress continues on the editorial and fund-raising efforts of the *Brethren Encyclopedia*. The ten-member Editorial Board met at Bethany Seminary in September. Contributions continue to come in--$86,201 had been given by the end of September and pledges totaled $21,994. The goal is to raise $150,000. Donations may be sent to the Brethren Encyclopedia, 6611 Germantown Ave., Philadelphia, PA 19119.

RAISING MONEY ... This year's Disaster Relief Auction in the *Atlantic Northeast District* drew more than 2,000 people to the Lebanon County Fairgrounds and raised more than $18,000 for the Church of the Brethren Emergency and Disaster Fund. The fund assists in US and world disaster relief. . . . The *Trinity Fellowship* near Massillon, Ohio, didn't let its vacant church lot go to waste. Although groundbreaking isn't planned until next spring, the lot was already in use this summer as a corn field. Members planted, cultivated and harvested the crop and proceeds from the sale were earmarked for the church building fund.

USING MONEY ... To help women with financial planning, the Nurture Commission of the *Mack Memorial* church in Dayton, Ohio, planned a series of five seminars on Financial Planning and Economic Awareness. Topics ranged from checking accounts to credit to investments and were designed especially for women--but men were welcome, too.

WIND DAMAGE ... The *Shiloh* church in West Marva District suffered serious damage when a severe wind storm in early August blew a large oak tree into the building. The roof, ceiling and one wall in the front quarter of the building were destroyed. Until reconstruction began at the end of August, members continued meeting in the building with plastic covering the gaping hole in the building.

MARKING THE YEARS ... A month's worth of special services seemed appropriate to rejoice in the 175th anniversary of the *East Nimishillen* church in Northern Ohio District. Special services began Sept. 16 and closed Oct. 14. . . . The *Maple Grove* church in the Northern Indiana District marked 125 years in its church building with a celebration at the opening of evangelistic meetings Oct. 21. . . . A full weekend of special events marked the centennial of *First Church*, Wichita, Sept. 29-30. Special guests and an historical pageant were among the festivities. . . . A rally day and homecoming Sept. 9 kicked off a four-month spiritual renewal emphasis and celebrated the 70th anniversary of the *Springfield* church in Southern Ohio District.

MILESTONES ... Members of the *Parsons* (Kansas) church will celebrate a mortgage burning with a special ceremony and dinner Dec. 2. . . . Dedication weekend Oct. 13-14 at the *Zion Hill* church in the Northern Ohio District celebrated the dedication of a new church building. . . . Anticipating a dedication, the *Keyser* (W. Va.) church broke ground for a major addition to the church building Sept. 2.

outlook

Upping refugee sponsors goal of August workshop

When Beverly Leaf and a group of Lansing (Mich.) Brethren entered the airport to meet the second Indochinese refugee family they were sponsoring, they saw a sad sight—a lost-looking group of Vietnamese waiting in the arrivals area. Their descriptions didn't match that of the family the Lansing group was expecting and their interpreter discovered this group was supposed to be in Kalamazoo. Airline personnel had let them deplane a stop too early. A two-hour taxi ride to Kalamazoo, courtesy of the airlines, united the family and the Kalamazoo sponsor.

Bev Leaf's story is perhaps typical of many shared during a day-and-a-half Brethren workshop on refugee resettlement in late August. Representatives from nearly every Brethren district gathered at the Brethren Service Center in New Windsor, Md., to discuss their experiences in sponsoring refugee families and to prepare themselves to motivate other congregations in their districts for involvement in this vital ministry.

The need for refugee sponsors is critical. Indochinese refugees continue to flood camps in Thailand, Malaysia, Hong Kong, Indonesia and the Philippines. Those countries, the countries of first asylum, have grown increasingly insistent that the world community respond more quickly in accepting these refugees.

The US government has agreed to accept 14,000 refugees *monthly*, doubling the number previously accepted. During the first seven months of the year, Brethren had sponsored about 600 refugees. Refugee resettlement staff would like to see Brethren sponsoring 120-150 Indochinese persons *monthly* to assume a fair proportion of the 3,000 cases to be assigned each month to Church World Service, the agency through which 15 Protestant denominations, including the Church of the Brethren, are involved in refugee resettlement.

Although today's spotlight is on Indochinese refugees, thousands of refugees in other spots around the globe also await sponsorship. Sponsoring groups will not necessarily receive "boat people" or other Indochinese refugees when Ethiopian, eastern European, Kurdish and other refugees also need assistance.

One presentation after another at the workshop reminded participants that im-

Lines for food and water are long in refugee camps like this one in Thailand. To help meet the pressing need for more refugee sponsors to resettle the homeless from many parts of the world, 24 Brethren from around the country met for a workshop in August. The goal? An increased number of Brethren congregations willing to sponsor refugees.

mediate response is needed from Christians. But immediate response is not all that will be necessary. Mac Coffman, director of the Brethren service ministries, predicts the need for a major refugee resettlement effort for the next four to five years.

In addition to outlining the needs, the workshop concentrated on "how-tos." One of the thorniest issues, raised by a number of people who had sponsored refugees, was drawing the fine line between doing too much for them and doing too little. "Our job is to protect them from exploitation but not to do everything for them," suggested Tom Keane of the Northern Ohio District.

Resisting the temptation to generalize about all Indochinese is also difficult, participants discovered. Kim Miller, who is handling the refugee resettlement program of the Pennsylvania Council of Churches, struck a nerve with the group when he reported on a woman who asked what size a Vietnamese man's foot is, wanting to purchase shoes before the refugee's arrival. She seemed puzzled with Miller's reply—"Two sizes smaller than an American's."

It is perhaps particularly difficult for American sponsors to remember that the refugees they help resettle are adults, people who need to make their own decisions about their life-style, employment and religion. How to be helpful on such issues without being coercive was a major topic of discussion.

"Should we witness about our faith to them?" several participants asked. Victor Ziegler of the Atlantic Northeast District, who has initiated several sponsorships, shared his perspective. "Just living out our faith is a witness," he said. "I tell them, 'If it hadn't been for the Lord Jesus Christ, I never would have thought of you.'"

In addition to discussion, participants saw two films on the current refugee situation. Staff and participants joined in a simulation game to discover how it felt to be a refugee, a resettlement agency working in Indochina or a US congregation reluctantly sponsoring refugees. They also shared a rice meal, eaten with chopsticks, to get a feel for suddenly having to cope with a world foreign to their own.

The workshop was sponsored by the Brethren refugee resettlement program in accordance with the Annual Conference commitment to continue efforts in providing sponsorships for refugees. Staff for the workshop were Micki Smith, coordinator of public information at New Windsor; Jan Thompson of the disaster response network; Rebecca Eduard of the resettlement office and Mac Coffman.

The participants headed for home loaded with information—from nitty-gritty details of how the resettlement process works to ideas for cross-cultural sharing between refugees and sponsors. These representatives will be making this information available in their districts and will be working with congregations to increase the number of groups willing to sponsor refugees. To get in touch with the representative in your district, contact the district office.

Congregations and individuals who know they wish to sponsor refugees should immediately contact Rebecca Eduard, Refugee Resettlement Office, Brethren Service Center, New Windsor, MD 21776, telephone (301) 635-6464.

Nicaraguan Mennonites challenge conscription

Peace churches in Nicaragua are challenging the new government's decree for universal military conscription in that country.

The three peace churches, Brethren in Christ, Evangelical Mennonite Conference (Fraternity of Mennonite Churches in Nicaragua) and Rosedale Mennonite Mission (Nicaragua Mennonite Church), plan to approach the Revolutionary Government of Nicaragua (RGN) about its decree for universal conscription by offering an alternative service proposal.

The Rosedale Mennonite Mission will present to the RGN the "Belize Document" on military service and non-resistance, approved by the 1978 Consultation of Central American Mennonites.

The Belize Document states, in part, "that we refuse to participate in all action that tends toward violence such as war, strikes, political disturbances and other violence, and we offer ourselves to serve in programs directed toward human welfare such as literacy, health, reforestation . . . ."

The RGN took over leadership of Nicaragua in July after the ousting of President Anastasio Somoza.

NGO aides saddened by Young resignation

Representatives of 24 non-governmental organizations at the United Nations said they were "shocked and saddened" by the resignation of Ambassador Andrew Young and by the Carter Administration's acceptance of the resignation.

Emphasizing that they were speaking as individuals and not on behalf of their organizations, the representatives asserted, "It is self-defeating for a member state of the UN to forbid its ambassador to maintain open dialog with any relevant party in the international forum."

The statement also pointed to the strides Young made in opening doors for the US around the world: "We have seen Ambassador Young's successful efforts to build the US reputation and its policy toward Africa and the Third World generally."

Brethren UN representative Shantilal Bhagat was among those who drafted the resolution. However, it was intended for signing by US citizens only so Bhagat's alternate at the UN, Robert C. Johansen, was among the signers instead.

Paying for peace: Guidelines

by William Durland

When President Carter's military tax budget for fiscal year 1979 was criticized, he replied that he would not apologize for it. While recommending cutbacks in health, education and human needs, he increased the portion of the budget allocated to bombs and bullets.

Many Christians are beginning to realize that they cannot use mammon for murder and expect a welcome at the millennium. So they are looking for advice on ways to refuse complicity with the war machine.

Recently the Center on Law and Pacifism was organized in Philadelphia to serve people who need advice and support in the relationship of their radical religious, pacifist convictions to the laws which attempt to obstruct their conscientious objection to violence. One of the main projects of the Center has been to aid people in their quest for information on how to be military tax refusers. The Center is in the process of publishing such a study and the following is an overview of that report.

People want to know how to withhold their taxes, what happens if they do so and what legal remedies exist for them to witness to their conscientious objection in the courts of this land. Usually people who are in this position are employees. So we will talk about them first, then the employer, the corporation, the income tax refuser and the telephone tax refuser.

Employees receive their income in the form of wages which are subject to withholding before they see their check. Employees must fill out a W4 form with their employer. The W4 form determines the amount of money to be withheld from each paycheck. The more allowances you claim the less money is withheld.

You are allowed a number of allowances on your W4 form depending upon how many dependents you have and what your anticipated itemized deductions are. The employer determines how much money to withhold from your weekly paycheck on the basis of your W4 form. Therefore, in order to reduce or eliminate withholding, you can file a new W4 form claiming more allowances.

There is nothing fraudulent about this procedure as long as you inform the IRS when you file your income tax return as to why you took the allowances on your W4 form. When it comes time for your income tax, it is important that it be consistent with this claim. This is done by taking a war tax deduction on your income tax form under "miscellaneous deductions."

This is one of four methods to avoid withholding. The second method is by working in an occupation exempt from the withholding law. A third method is by becoming self-employed as a consultant or independent contractor. Fourth, by earning less than a taxable income you can avoid not only withholding, but also any income tax liability whatsoever.

If you are successful in computing the sufficient number of allowances—which will constitute rendering your withholding to a point where you can take your deduction on your income tax—then no further problem remains until that time for the employee. However, should the employee choose not to use the allowance method, but rather to ask the employer not to withhold any of the withholding tax, then there is a problem for both employer and employee.

The Internal Revenue Code of 1954, as amended, requires employers making payment of wages to deduct and withhold from such wages a tax determined in accordance with IRS tables. The employer is liable for the amount required to be deducted and withheld. Any employer who fails is liable to the IRS for that amount plus a civil penalty equal to the tax amount. There is also a criminal penalty of $10,000 fine and/or five years imprisonment for willful failure to pay or collect the amount due.

Some employers have wanted to protect the right of their employees to exercise their rights of conscience even though the employer does not share the same viewpoint. In this event, employers have refused to withhold and have been taken to court. Eventually they wind up paying and requiring the employee to reimburse them.

But what if the whole corporation becomes a war tax refuser, rather than just one of its employees? In that event the corporation will not withhold any tax at all because they are conscientiously opposed to paying military taxes.

Recently we have seen some organizations which were created on radical religious, pacifist principles beginning to refuse to pay military taxes as a corporation rather than simply to support the conscience of one or more of their employees. They see this as their own witness to the immorality of war taxes. There is a

on military tax refusal

possibility of losing tax-exempt status and other rights, but they are willing to witness in this way and suffer for conscience's sake.

Everyone who makes a minimum amount of money a year is required by law to file an income tax return. Whether you made your money as an employee, an employer or are self-employed, you must file form 1040 and complete Schedule A ("Itemized Deductions") in order to take an income tax deduction for war. Those who are self-employed can write in a "war tax credit" instead of a deduction, and simply withhold a percentage of the tax owed and send a letter to the IRS explaining what they are doing.

Another popular way of resisting military taxes has been refusal to pay the tax on the telephone bill. In times past, the IRS took quite a bit of time tracing down telephone tax refusers. Since the end of the Vietnam War, this has not been the case, although we have heard of one case recently where the telephone company closed down the service of a telephone tax refuser.

Whatever category you are in, you must decide how much to refuse and what you are going to do with that money. Many organizations, such as the World Peace Tax Fund and the various chapters of War Resisters League, are equipped to advise you on the breakdown of the national budget. But generally, from year to year, the military portion of the budget is calculated anywhere from 35 percent to 53 percent, depending upon whether current military expenditures for past wars are included.

For those who wish to put their money to good use while it is being withheld, there are various alternative funds which invest in human resources and use your money for that purpose. Many people hope that the World Peace Tax Fund Act—designed to allow the taxpayer to earmark a specific amount of tax money to go into a federal fund to be used only for peaceful purposes—will be approved by Congress soon.

What happens when you take these steps? How do you cope with the IRS? No matter what category of refuser you are, what generally is going to happen to you is something like this: If a tax is owed, a notice of tax will be sent to you. The IRS is required to issue this bill which is a demand for payment. You are then required by law to make payment within 10 days of the date of this bill. If the tax remains unpaid after the 10-day period, a statutory lien is automatically attached to your property. The law also provides for interest and penalty for late payment at this time.

Once this notice of tax lien has been filed at your courthouse, it becomes a matter of public record and may adversely affect your business transactions or other financial interests. It could impair your credit rating; therefore, it is normally filed only after the IRS has sent you a second notice of deficiency and tried to contact you personally, giving you the opportunity to pay.

After the lien has been filed, a levy may be taken. A levy is the taking of property to satisfy tax liability. The tax may be collected by a levy on any property belonging to you. In the case of levies being made on salaries or wages, you will usually be given written notice, in addition to the notice of demand, at least 10 days before the levy is served.

Generally, court authorization is not required before a levy action is taken, unless collection personnel must enter private premises to accomplish their levy action. The only legal requirements are that the taxes are owed and that the notice and demand for payment have been sent to your last known address. In taking a levy action, the IRS first considers levying on such property as wages, salaries and bank accounts. Levying on this type of property is referred to as a seizure.

Willful failure to file or pay income tax can result in a criminal sentence of one year and/or $10,000 fine. However, we know of no cases which have ever resulted in criminal penalties, except where there is a total failure to file any income tax form at all.

When you receive your notice of deficiency from the IRS, you will also be notified that you may elect to appeal your case to the US Tax Court; if you decide to do so within 90 days of that time, the IRS process against you is halted for the duration of the case. Several people have gone to Tax Court following this procedure, although in no case has anyone "won" there.

The Center on Law and Pacifism has advised and supported people filing cases in Tax Court and on the Appellate and US Supreme Court levels also. If you lose your case in Tax Court, you may appeal to higher courts, and ultimately to the Supreme Court. These appeals are based on the First Amendment free exercise of religion and other constitutional provisions.

Many of us are presently refusing 35 to 50 percent or more of our income taxes. For others just beginning to consider war tax refusal, or those reluctant to refuse taxes in those quantities, a new project called People Pay for Peace, under the auspices of the Center on Law and Pacifism, offers an opportunity to participate.

The Center is coordinating this symbolic tax refusal movement by new reformers who withheld from their 1978 tax returns a few dollars, symbolizing their witness against military armament. The amount is so small that it is unlikely the IRS will try to levy it. Multiplied by thousands of people, this small amount will constitute a significant conscientious objection to payment for war.

There is still time to build the kingdom, time to protest armaments, time to create a spiritual community for those who turn from the idols of fear.

If I were to say to you, "I will not kill my neighbor, but I will pay someone else to do it," would you not hold me accountable? If we refuse to kill our neighbor but allow our government to do it with our money, are we not to be held accountable?

But then we must witness and suffer the consequences of our military tax refusal for conscience's sake. This is the price some Christians are paying for peace in 1979. □

William Durland is a lawyer and theologian and is a founder of the Center on Law and Pacifism in Philadelphia, the Community for Creative Nonviolence in Washington, D.C., and the Matthew 25 Health Clinic in Fort Wayne, Ind. The address of the Center on Law and Pacifism is 2016 Walnut St., Suite 300, Philadelphia, PA 19103; telephone (215) 568-7971.

Reprinted, with permission, from Sojourners, *February 1979.* MESSENGER *encourages readers to contact the Center or to seek other legal advice before refusing to pay military taxes. This report is only a short summary of the legalities of tax refusal.*

Simplicity and Solidarity

by Howard E. Royer

Even the world of fashion has caught the message. There is a decisive, buoyant mood for the 80s, a mood described by one men's fashion magazine, *Gentlemen's Quarterly,* as The New Simplicity.

"Just as Detroit is removing surplus inches from car bodies, we too are removing those unnecessary dimensions from our private lives," *GQ* observed in an April 1979 essay. "The secret is in trimming down, paring away the nonessentials to uncover the structure underneath."

In envisioning "the scaling down of almost everything, from computers to calculators," the fashion forecasters herald as foremost among the changes the refinement of persons. "Leanness, ease of operation, natural chic" are the physical traits of the 80s, but with a simultaneous emphasis on such mental and spiritual qualities as "attitude, proportion, vitality and meaning." "Conditioning yourself is the key," *GQ* counsels those who would prepare for The New Simplicity of the new decade.

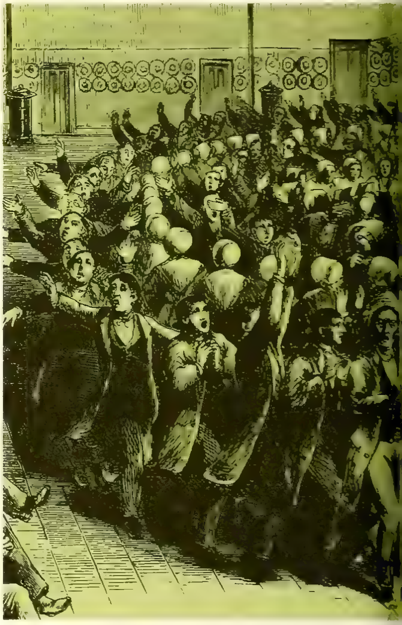
Conditioning yourself is a long-standing faith concern, a concern more commonly labeled personal discipline. If the latter term conjures up images of sackcloth and ashes, denial and dolefulness, that is because the concept has been misconstrued. To the contrary, practitioners attest that the fruits of spiritual discipline are purposefulness, freedom and fulfillment.

Consider the joyfulness of the Shakers, who by means of song and dance expressed the liberation that God brings through the discipline of simplicity:

'Tis a gift to be simple,
'Tis a gift to be free.
'Tis a gift to come down where we ought
  to be
And when we find ourselves in a place
  just right
'Twill be in the valley of love and delight.
When true simplicity is gained
To bow and to bend we sha'n't be
  ashamed.
To turn, turn will be our delight.
Till by turning, turning, we come 'round
  right.

Turning is a biblical term for conversion, for entry into the kingdom style of living. Today, prophetic voices warn that if the church pursues life-style questions from the depth of biblical theology, we North American Christians will be faced with the need for decisive turns in our patterns of consumption, our use of energy, our regard for time and the kinds of relationships and roles we live out. But with this theological warning comes also a theological promise, states Lutheran pastor John Schramm, a theological promise of "freedom from insatiable appetites, freedom from the need to dominate, even freedom from the need to succeed (as the world defines that term)."

In calling individuals and groups to assess what The New Simplicity means for their patterns of life, and to condition themselves for change, this article centers not on those detailed questions and answers which may best be framed in a personal and local setting. Rather, the focus is to provide a background; arenas for engaging in personal and corporate life-style probes.



Shakers strive for simplicity in this old print.

First, the search for more responsible life-styles moves us into covenant community.

Because families and communities and institutions have had a marked effect on our becoming what we are, and how we live, if we are to open ourselves to significant change, a covenant or support group will be highly instrumental. We will more likely be liberated from self-interest and

The gospel calls us to unclutter our lives and to enter into kingdom living; to transform our economic activity in ways that enable us to identify with the poor and to enter into partnership with creation.

fear as we share intimately with persons who encourage, admonish, prod, counter, hold hands and lead one another toward new steps of faithfulness.

This requires a support community of far greater intensity than occurs in the congregation at large. It entails a level of engagement far more extensive than the "weekend parenthesis" much church activity presently provides. It calls for a praying and discerning band of persons committed to each other and to wrestling through the freedom and responsibility given by the gospel.

Models for such covenant groups exist. One choice guide is, *A Covenant Group for Lifestyle Assessment,* produced by the United Presbyterian, United Methodist, Episcopal churches and the United Church of Christ. From seven to 14 adults, meeting in 12 sessions of two and a half hours each, address such themes as consuming, conserving, sharing, playing, advocating and giving, with an eye to effecting specific life-style changes consistent with Christian faithfulness.

Another resource for small groups wishing to pray and study over life-style matters is available from the International Consultation on Simple Lifestyle, a project of evangelical Christians. The group's emphasis is on life-style change "for the sake of evangelism and justice."

By engaging in what Ron Sider calls "communities of loving defiance in a sinful world," Christians can help one another not only build mutual resistance to pressures to consume too much and to yield to the stimulation of avarice, greed and envy, but to develop a distinct and at times alternative style of life that is enriching, joyful and enabling.

Second, the search for more responsible life-styles pulls us into solidarity with the world's poor.

The act of limiting one's use of resources and of curbing one's spending opens new possibilities for identifying with those Mahatma Gandhi termed "the last, the least, the lowest and the lost." That is, provided we reach out in tangible ways.

One expression of solidarity is to reject anything that breeds oppression for others. For example, to take the issue of infant formula abuse in developing areas and mount a personal course of action. To study the facts and take a stand on apartheid in South Africa or sanctions for Zimbabwe. To take potentially explosive situations, local or global, and try to humanize relationships and avoid writing off the opponent in sub-human terms.

Another way of pursuing solidarity is to become advocates of justice. We can begin by turning to the biblical foundations for this, God's own interventions to liberate the poor and the oppressed.

In his book, *Living Toward a Vision,* Walter Brueggemann points to Pharaoh "as the embodiment of order—but what an order!" Under Pharaoh there was slavery, coercion, violence. Often what is seen as order may be only brutality and suppression.

Brueggemann suggests that in the choice between order and justice, God characteristically chooses justice. Frequent references in the Psalms affirm that God comes down heavily on the side of justice and the humane treatment of persons. This concern is integral to biblical faith. Much of Jesus' personal ministry was with those persons shut out of the system.

Writing in *Rich Christians in an Age of Hunger,* Ron Sider points up that again and again God commanded his people "to live in community in such a way that they would avoid extremes of wealth and poverty." By contrast, Sider contends that the "present economic relationships in the worldwide body of Christians are unbiblical, sinful, a hindrance to evangelism and a desecration of the body and blood of Jesus Christ."

Solidarity with the poor is a biblical vision. When the bulk of our economic relationships stand in need of transformation, where shall we begin?

Third, the search for more responsible life-styles challenges us to express a new solidarity with nature.

A few years ago when our family was less concerned with the need to conserve

Ten reasons for simplicity

by Jørgen Lissner

Today's global realities call for comfortable Christians to review their life-style. Guidelines for a simpler style of life cannot be laid down in universal rules; they must be developed by individuals and communities according to their own imagination and situation. A simpler life-style is not a panacea. It may be embarked upon for the wrong reasons, e.g., out of guilt, as a substitute for political action, or in a quest for moral purity. But it can also be meaningful and significant in some or all of the following ways:

1) As an *act of faith* performed for the sake of personal integrity and as an expression of a personal commitment to a more equitable distribution of the world's resources.

2) As an *act of self-defense* against the mind-and-body-polluting effects of over-consumption.

3) As an *act of withdrawal* from the achievement neurosis of our high-pressure, materialist societies.

4) As an *act of solidarity* with the majority of human kind, which has no choice about life-style.

5) As an *act of sharing* with others what has been given to us, or of returning what was usurped by us through unjust social and economic structures.

6) As an *act of celebration* of the riches found in creativity, spirituality and community with others, rather than in mindless materialism.

7) As an *act of provocation* (ostentatious *under*-consumption) to arouse curiosity leading to dialog with others about affluence, alienation, poverty and social injustice.

8) As an *act of anticipation* of the era when the self-confidence and assertiveness of the underprivileged forces new power relationships and new patterns of resource allocation upon us.

9) As an *act of advocacy* of legislated changes in present patterns of production and consumption, in the direction of a new international economic order.

10) As an *exercise of purchasing power* to redirect production away from the satisfaction of artificially created wants, toward the supplying of goods and services that meet genuine social needs.

The adoption of a simpler life-style is meaningful and justifiable for any or all of the above reasons *alone*, regardless of whether it benefits the underprivileged. Demands for "proof of effectiveness" in helping the poor simply bear witness to the myth that "they the poor" are the problem, and "we the rich" have a solution. Yet, if adopted on a large scale, a simpler life-style will have significant socio-political side effects both in the rich and in the poor parts of the world. The two most important side effects are likely to be economic and structural adjustments and release of new resources and energies for social change. ☐

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energy, frequent drives in the country were among our diversions. When we came upon an especially choice grove of trees, I would be heard to exclaim, "What a perfect spot for a home." From the back seat a budding environmentalist of 11 would counter, "What a perfect spot without a home!"

As of late I have come to appreciate more fully my son's point of view. The ultimate landscape is not a monument of human engineering but rather is earth and sky and trees and water. In looking at a marsh or a meadow the greater challenge is not in figuring out ways of filling it in or paving it over or turning a profit, but in understanding and affirming the processes of life that go on there, the intricate systems of structure, the surging energy of growth and instinct. The challenge is in recognizing our dependency on such expanses for sustaining both the physical world and the human spirit.

When it comes to our care of the earth, how close the judgment put upon Israel settles upon us for our own action:

"And I brought you into a plentiful land to enjoy its fruits and its good things. But when you came in you defiled my land, and made my heritage an abomination" (Jer. 2:7).

The Shakertown Pledge calls us to commit ourselves to lead an ecologically sound life. The root lies in respect for nature, in appreciation of how fragile the universe is, in mystical reverence towards God's ongoing acts of creation.

"Improving the environment should mean not only correcting the pollution or other evils of technological and urban growth," Rene Dubos states in *Environmental Improvement*. "It should be a creative process through which man and nature continue to evolve in harmony. At the highest level, civilized life is a form of exploration which helps man rediscover his unity with nature."

Solidarity for the Christian is to be extended to the world's poor and oppressed; it also is to reach to an oppressed earth.

The clarion call of the gospel is to unclutter our lives and to enter into kingdom living. To challenge and support one another in risking change. To transform our economic activity in ways that enable us better to identify with the poor and to enter into partnership with creation. To embrace The New Simplicity wherever it is a response to faith and not to a fad. To place God's kingdom and God's righteousness *first*.

What Nobel laureate Alexander Solzhenitsyn wrote of the artist speaks also of the Christian intent on more responsible living: "The task of the artist is to sense more keenly than others the harmony of the world, the beauty and outrage of what man has done to it, and poignantly to let people know."

There is no better way to convince others and to convince ourselves than by demonstrating our sensitivity, our conviction in the conduct of daily life. ☐

Former MESSENGER *editor Howard E. Royer carries a special two-year assignment as an advocate for salvation and justice issues for the General Board.*

SHALOM PLACE

The two young women had a dream of working with children. Now, with the encouragement of the Wabash congregation, Shalom Place provides love and care for neglected and abused children.

by Anne M. Albright

Approaching the white home with the pillared porch on quiet North Wabash Street, no sign indicated this was Shalom Place. But, the spaciousness of the house itself, the porch swing, and the decoupaged plaque by the front door reading "Let all guests be received as Christ," told me I had found it.

Linda Zumbrun and Sharon Larrowe invited me into the foyer—"as big as the living room" as Sharon later described it. There was a sense of peace and order here—at this point, no sound or sight of children; that would come later as first Nadean looked into the kitchen where we talked and then one by one the others appeared to have their pictures taken.

During the two years Linda taught and coached at Wabash High School, after her graduation from Manchester College, she and Sharon became acquainted. Sharon had grown up in Wabash and after high school began work at Trinity Bible Institute in North Dakota.

The two women discovered that each had dreams of working with children, perhaps in a foster home or half-way house setting. Now they began planning together to fulfill their dream.

"In the summer of 1974, Phyllis and John Carter said they thought it was time to make our dream a reality; they wanted us to share it with the Wabash congregation," Linda remembered. "At the time, I wasn't teaching, so Sharon and I had little income. The church helped with the down payment for our first comparatively small home which we bought in September 1975. From the very beginning the church has been supportive and encouraging."

The facility was licensed, and although Linda and Sharon didn't feel that the house was quite ready for children, they notified the welfare department they would take youngsters any time after Christmas.

"On December 27 during the night a call came," said Linda, "asking if we would take three children from one family

Three-year-old Kenny is an example of the kind of children Shalom Place cares for. Neglected and malnourished, he requires extensive medical treatment to supplement the peace and love that Shalom Place gives. **Opposite:** *Linda Zumbrun and Sharon Larrowe rest with 18-month-old Carrie after a hard day's work, Linda as a high school counselor and Sharon looking after the home.*

Previous page: *(back row) Shalom Place's current staff—Linda Zumbrun, Connie Carman, Sharon Larrowe, Mary and Stan Willmert—with their eight children.*

—ages four, two and one. They arrived hungry, filthy and in ragged clothes. When we fed and bathed the children and dressed them in our own clean T-shirts, they looked like angels."

These three, neglected and abused, stayed at Shalom Place six months their first visit. Later, after the death of one of these children, the remaining two were returned to Sharon and Linda. After a year and a half, they were adopted.

"Those youngsters will perhaps always be the dearest to us because they were the first," admits Sharon. It was hard to give them up for adoption, but we have a good feeling about their placement."

Three years passed.

"The church recognized that we were outgrowing our facilities and encouraged us to move into this five-bedroom home which we did in June last year. The church's gift of $2,500 for remodeling made it all possible. And the church people helped with labor, too, when we added another bathroom," Linda continued.

In the years since Shalom Place became a reality, over 50 youngsters and some adults have found peace and love here. They have come through welfare as foster children and through juvenile facilities for temporary placement in some runaway cases. A few short-term residents have been battered wives with their children.

Currently, eight children call Shalom Place home: Nadean (15), Bobbie (9), twins Ronnie and Donnie (8), Stacey (6), Crystal and Kenny (3) and Carrie (18 months). Carrie has been with Linda and Sharon since birth; her mother was a resident at Shalom Place before Carrie was born.

Sharon and Linda have "mothered" 10 children at one time on a short-term basis. "If you have more than 10 residents you become an institution rather than a home," Linda explained. "And we want to keep it as homelike as possible. "It was easier to start as a foster home rather than as a group home, which we had thought we might try. Now we are inclined to stay as a foster home. We like the mixture of ages; we feel it is good for the children to be a part of a family setting—it's good therapy for them. Of course, it's sometimes difficult for Sharon and me to adjust to the different needs of the varying ages."

The daily allowance paid by welfare for each child barely covers food and a little clothing; fortunately, medical and dental expenses are cared for by the county.

Most of the children have been abused or neglected. An example is Kenny, a three-year-old whose glasses give him a mature, bookish look. As the result of neglect and malnourishment, Kenny's legs appear too thin to support his little body. He is undergoing extensive dental work, in addition to other medical treatment.

"It takes very careful budgeting—but I want to say that we feel the Lord has really blessed us—financially, but in many other ways as well," said Sharon.

Stan and Mary Willmert arrived as we were chatting in the kitchen. Stan put the bag of Yellow Transparent apples on the counter. "They're from my grandparents' tree, and they'll make good applesauce."

Stan tied on his carpenter's apron and he and Mary went up to the attic which will be their home after the remodeling project is complete. While Stan commutes to Manchester to build on his teaching credential for an accounting degree, Mary will continue to work as an occupational therapist for severely retarded pupils in the Wabash schools. After school hours Mary will help at Shalom Place, and she and Stan will be available to relieve Linda and Sharon occasionally as substitute houseparents.

For the past three summers, Connie Carman has been helping at Shalom Place. One of Linda's basketball and track managers at Peru High School, Connie hopes to become an art therapist after completing her college work. The welcome plaque is Connie's design.

Stan and Mary are not the only members of the Wabash congregation to help at Shalom Place. Many persons volunteer time in babysitting and child-care. South Central District churches have pitched in to help in many ways: planning a Christmas party and giving gifts to the children, arranging a linen shower, donating cement

for a basketball court, sharing farm produce, clothing, money and labor.

"The Wabash church board recently considered putting Shalom Place in the church budget," said Linda. "But they decided it would be doing us a favor not to put a limit on what the church would contribute; they left us out of the budget so that as needs arise, individuals and the church will feel free to share."

How did Shalom Place acquire the van that takes the "family" singing, to church, shopping and community events?

"The Lord provided it. We outgrew the VW and the six-passenger car. The van came along at just the right time; it was just right for us. Yes, the Lord provided it," exclaims Sharon.

But the Lord works in many ways, and Sharon and Linda don't sit around and wait for the blessings to rain down.

"I guess it is a good thing that Sharon and I don't mind getting our hands dirty. I hate to say we are self-sufficient," said Linda, "but we can manage."

And manage they do. When purchased, the present home was not insulated. So the three women—Linda, Sharon and Connie—tackled and completed the project. They got the insulation at cost and were given the use of the equipment.

Connie added, "Linda and Sharon have cut down trees, too." And painted, made repairs, worked through legal procedures, studied, gardened and laughed and cried.

"Of course, we have done those things," Linda responded. "Sharon and I are totally committed to Shalom Place. Sharon is here day and night caring for the children. For financial reasons, I have to keep my job, now as counselor at Peru High School—incidentally, I love it—but my income is poured into Shalom Place. Sharon and I are not just staff persons at a foster home; we are the owners, we are responsible for Shalom Place."

It began as a dream. It has come true because two young women were sensitive to God's call, and, as Linda says, "You have to make choices and then give yourself completely."☐

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THE BIG LIE

Read: Luke 12:15

We have succumbed to a lie. There's a "big lie" at the heart of our churchly and American way of life. The "big lie" is that life consists in the abundance of things (Luke 12:15).

Jesus gave his life to rid the world of the "big lie." His words are unmistakable: Life does not consist in the abundance of things. . . . Don't worry about tomorrow. . . . Don't be anxious about your life. . . . Seek first the kingdom of God and his goodness and all these things will come as a matter of course. . . . No one can be loyal to two masters. You can't serve God and the power of money at the same time. . . . Where your treasure is there will your heart be also. . . . How hard it is for those who have riches to enter the kingdom of God. It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God. . . . Woe to the rich! (Luke 12:15; 18:24; Matt. 6:24, 21, 33, 25).

Five little words or phrases describe Jesus' simplicity: "He went about doing good." The one passion of his life was God and his kingdom. Jesus is the paradigm of simplicity. We learn from him. The simple life was part of his inherited faith. He heard his elders sing: "The Lord preserves the simple" (Ps. 116:6). He knew the simple life of Abraham and Isaac, living and moving by faith, guided simply by what they believed to be the will of God.

Living by faith, betting one's life on God, trusting ultimately in divine guidance—these are simple. There is a whole catalog of simple faithful folk: Abel, Enoch, Noah, Abraham, Isaac, Jacob, Joseph, Moses, Joshua—all living and dying, sojourning, moving by faith. Faith simplifies. Micah testifies eloquently and simply: "What does God require of us? To do justly, to show constant care, to humbly obey God." What religious manifesto is more comprehensive or simpler than this?

Jesus is the model of simplicity. Seven words or phrases describe this:

1) The simple life is *intentional*. Under the Spirit's guidance (Luke 4:16-21) Jesus proclaims his life's work: a manifesto addressed to the poor, the broken, the blind, the bruised and those in bondage. His intentions were clear.

2) The simple life of Jesus had *priorities*. "Seek first the kingdom of God." There is an ordering of matters. If Jesus is not Lord of all, he is not Lord *at* all.

3) Jesus was *under orders*. He responded to God's call at baptism; he gave witness to God's anointing Spirit in his first sermon in Nazareth. Under orders, he cleaned up his shop, put the lid on the glue pot, closed the door and tramped the dusty roads of Palestine proclaiming the good news of God. Under orders, he was obedient, though it led him to the cross. In obedience, he said of his work, "It is finished." The simple life is living under orders.

4) We see simplicity in Jesus' *singleness of eye*. You can't serve two masters (Matt. 6:24). Don't worry about tomorrow (Matt. 6:25). If your eye is single, your whole body is full of light (Matt. 6:22).

5) Jesus' teachings were simple, terse, pointed, *uncomplicated*. Who can miss the meaning of: salt of the earth, light of the world, turning the other cheek, going the second mile, loving enemies, the conversational "yea" and "nay," the Good Samaritan and Prodigal Son stories? Jesus' speech was frighteningly simple.

6) Jesus' life was *focused*. He had been called; he knew what he was about. The temptation experience and his Gethsemane prayer reveal the struggle of his humanness to be faithful. Always he yielded to the will of God. Through the lens of his life the rays of the love and power of God were focused to a sharp, burning point, like the tip of an acetylene torch. And Jesus helps us to get things in focus. We lift binoculars to our eyes, make a few turns and the fuzzy becomes focused. So it is when we look at things through the eyes of Christ.

7) We see Jesus *doing one thing*. He was about his Father's business. "Not my will but thine be done" characterized his stance. His manifesto was simple; though risky, he pursued it. He steadfastly set his face to go to Jerusalem and the cross. With him there was no dabbling with this or that, no diffusion of his energies on too many tasks. He said "no" to many little things so that he could say "yes" to the big things.

The simple life is rooted in our biblical faith. Let's explore an unequivocal, central simple life text. We may dismiss it; but we cannot miss it. Jesus said life does not consist in the abundance of things (Luke 12:15) The "big lie" turns this around; we are made to believe that life is infinitely better if we have more. A plethora of gadgets, clothing, cars, furniture, tools and appliances promises the

Jesus is the epitome of

/by T. Wayne Rieman

good life. Under the pressure of Madison Avenue's intrigue, and the $35 billion advertising blitz, we buy, consume and pile things up. We have not learned the discipline of determining what is necessary and what isn't.

Jesus calls us to a simple life; it is in radical non-conformity with our gluttonous life-style that piles things up, that transforms desires into needs, that seeks satisfactions in the abundance of things.

The "big lie" turns means (material things) into ends. The earth is good; material things may not only be used for the good life; they are necessary for it.

Jesus taught us to seek first the kingdom of God, with assurance that secondary matters will fall into place. We reverse this and seek and enjoy "all these things" first. Herein is gross evil. Twin evils abide in this pursuit.

First, we lose our souls in piling up, possessing, and overconsuming. Jesus' words were sharp. Take heed! Pay attention! Guard yourselves from any kind of greed. "A man's true life is not made up of things he owns, no matter how rich he may be" (Luke 12:15 Good News Bible). Jesus sounds like a mother whose children are walking by an unguarded precipice.

Of the rich man who tore down his barns and built bigger ones, Jesus said: "Fool! This night your soul is required of you . . . " (Luke 12:20). Jesus speaks of accomplished fact. We lose our souls. "Woe to the rich," is his indictment.

A *second* evil persists. Gluttonous living and the pursuit of abundance have dire consequences: 1) The more we use the more we pollute. The average US citizen pollutes 50 times as much as a citizen of India. 2) Our present rate of consumption overburdens the limited resources of our planet. With only six percent of the world's population, we consume about 40 percent of the yearly available resources. The world cannot sustain our super-affluence. 3) Our consumptive life-style is directly responsible for much of the poverty and starvation of hundreds of millions of God's children. Our high standard of living makes a low standard of living inevitable for many. "There's enough for our needs, but not for our greed" (Gandhi). 4) We are thieves. Our massive power enables us to acquire, retain and consume more than we need; we wrest it from the poor and the powerless. Our luxurious life-styles deprive others. Gandhi said: "If I have more than I need when others have less than they need, I am a thief!" 5) We lose solidarity with God's children in the Third World. We cut ourselves off. An affluent church has almost nothing to say to the dispossessed majority on this globe.

The simple life is the good life. All else is paganism in our churchly life. The simple life is focused, obedient, disciplined, single, international, based on priorities, truth and lived under orders. It is the life of the Spirit. It knows that life does not consist in the abundance of things. It says "no" to the "big lie." It knows that wealth and possessions are the chief stumbling block in human existence.

Jesus is the epitome of simplicity. The voluntary simplicity seen in him is required of us. It is the good life, the Christian life, a healthier, happier way for all of God's children. ☐

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simplicity.

The promise of JUBILEE

Motivated by the jubilee spirit Jesus echoed as he lived among the poor, preaching good news, this project succeeds in demonstrating that acceptable inner-city housing can be made available at costs within the budget of low-income families.

by Mary Jo Bowman

Across the country, people are moving back to the cities. Crumbling row houses are being renovated into fashionable homes for professionals' families. Trash-cluttered sidewalks are swept clean, and once-muddy front yards are now covered with well-groomed grass edged by flowering hedges. After years of neglect and unrest, it appears that inner cities are being revitalized.

This is good news for some, perhaps, but for the people already living in the crowded inner city, new homes for suburbanites mean fewer homes for the poor.

Picture this: Three black families are evicted from a three-story row house so the building can be sold for $50,000 profit and renovated for a white upper-middle class family of four. Around the corner two more multiple-family dwellings are for sale. Their owners can no longer afford to maintain them within the constraints of rent controls; their black, low-income tenants hold 90-day eviction notices in their hands. The scene is the capital city of the United States of America, 20 blocks north of the White House. The time is 1979.

Acute shortage and high cost of housing are among the most pressing problems of the city's low-income residents. The 1970 Washington, D.C., census revealed that over two-thirds of the District's housing was renter-occupied, with more than a third of the tenants averaging an annual income of $5,000 or less. A considerable proportion of the rental units are over 40 years old and in poor repair. Spray paint letters on a ghetto wall decry the frustration of those whose homes are crumbling and up for grabs: "Decent housing is a basic human right."

Hearing that cry for justice, in the early 70s a small group of individuals working in the Adams-Morgan area of Washington, D.C., began to respond to the plea for decent housing. As Christians, they remembered the Mosaic law which declared that each 50th year was to be a celebration of liberation throughout the land — a jubilee year. Debts were to be forgiven; land was to lie fallow and come back to the original steward; slaves were to be freed. The jubilee goal was not charity, but justice; not welfare reform, but transformation of the economic system. Like Jesus' proclamation when he spoke in his hometown synagogue, the jubilee vision promised new hope for all humanity, especially for the poor.

The concerned group formed Jubilee Housing, Inc., and as a mission group of the ecumenical Church of the Savior, began in November 1973 to transform the jubilee vision into reality. Jubilee's objectives were: 1) to demonstrate that acceptable inner-city housing can be made available at costs within the budgets of low-income families; 2) to encourage and sustain the participation of tenants in the operation and management of such housing; and 3) to develop a model process

from this experience which could be applied by other groups in other communities.

With prayer and determination the opportunity arose to purchase two apartment buildings in the Adams-Morgan neighborhood, where the availability of low-income housing was dwindling at a critical rate. A developer sensitive to the problem of displacing the poor allowed Jubilee to rent and operate the Ritz and the Mozart until funds were available for purchase. The occupants of the 90 units joined volunteers in shoveling trash from the corridors and in making cosmetic repairs on apartments and public spaces.

Six years later, funds have been gathered from private, foundation and government sources to finance major rehabilitation efforts in the two buildings. Since then, two other nearby buildings—the Sorrento and the Marietta—have been acquired by Jubilee, providing housing at rents 20 percent below typical market rates in the surrounding area.

Despite the obstacles, today over 75 percent of the tenants actively participate in the management of the buildings. Sustaining that involvement, confronting economic and racial barriers, and reckoning with the legal technicalities of establishing housing cooperatives are the tasks that now demand attention.

Tenant participation has grown slowly, amid struggles of breaking through racial barriers, distrust and low self-esteem. Many occupants of the buildings expected eviction and were surprised when the predominantly white, middle-class Jubilee volunteers and staff helped improve the dwellings without displacing any tenants or raising the rents.

Occupants often still balk at taking responsibility for the buildings and hesitate to actively participate in the cooperatives. Many have never had the opportunity to own a home or to serve on a committee. Many suffer from a sense of powerlessness bred by a history of discrimination and defeat. Creativity and self-respect, so essential for contributing to a cooperative effort, often come only after persistent encouragement and experience. Lynda Stanback, a mother of three, who serves on the Mozart Board, attests to that empowering process: "In the Mozart I was allowed to express my views and feelings about how the building should be run. I had never been given this opportunity before. I didn't know what to make of it. Somebody was actually trusting my judgment. You know what? I discovered I had a brain. I wasn't dumb. I thank Jubilee for helping me to learn to trust others, for giving me faith and respect for myself. But most important, for teaching me how to love."

Reconciliation across racial and economic lines emerges slowly as Jubilee struggles to respond to the broad needs of an ethnically diverse, rapidly changing neighborhood. Social support systems, including a health clinic, Montessori preschool, thrift shop, food bank, scout troop and house churches help tenants know they are valuable persons.

People—black and white, rich and poor—working side-by-side in a non-bureaucratic, cooperative effort help build a sense of community rarely found in public housing projects. Testimonies like that of Arlene Snoddy, chairwoman of

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Far left: *George Davis, a member of Jubilee's board, lends a hand in renovating an apartment for a low-income family.*
Left: *Gordon Cosby, a founder of the Church of the Savior, scrapes paint from windowpanes to brighten a Jubilee home.*
Below: *Cleaning up trash from around the neighborhood not only improves appearances, but fosters a spirit of community.*

Small farms find their place in the sun

by Berwyn Oltman

How can the concern for conserving energy and other natural resources be combined with the desire to preserve the family farm and traditional rural values? For 50 farm families in Cedar County, Neb., the answer is clear. These families participate in a Small Farm Energy Project, launched in 1976 by the Community Services Administration for national research and demonstration.

The project is sponsored by the Center for Rural Affairs at Walthill, Neb. The project staff, which provides technical and other assistance on a day-to-day basis, works out of an office in Hartington, the Cedar County seat. Consultant for the staff is Roger Blobaum, an Iowa State University graduate with offices in West Des Moines, Iowa.

Unique features of the project are the involvement of low-income farmers (25 as the innovating group and 25 as a control group), the combination of farm practicality and technical expertise and the utilization of an advisory committee of prominent citizens and business people. The innovating farmers are challenged to look at their homes and farms in terms of both the amount and type of energy consumed. The goal and, to a great extent, the accomplishment of the project has been a more energy-saving family life-style and a more energy-efficient system of farming.

The well-kept farms of Cedar County are situated among the rolling hills of northeast Nebraska. The farms were established in the last century by German, Czech and Swedish settlers. In contrast to large farms found elsewhere in the region, which often rely entirely on grain as their principal source of income, the family farms in Cedar County look to hogs and dairy cattle as their mainstay. Per capita income in the county is among the lowest in the state. Average gross farm income in 1977 for project participants was $36,000. Net income averaged $3,700 a farm. The average size of the farms is 357 acres, with 240 acres in cropland (oats, alfalfa and soybeans). The farms provide most of the family income and take the labor of the whole family (average size, five), even though they are fully mechanized (an average of 3.4 tractors per farm).

When the Small Farm Energy Project was first introduced to the farm families in Cedar County, there was some initial skepticism. One of the attitudes that had to be changed was that "people in Washington" (and even extension offices) don't care about "the little guy." The farmers also had to be convinced that there were technological innovations they could afford. "Hands-on" construction workshops were conducted to help farmers realize they had the ability to construct alternative energy devices. During the first workshop, held at a lumberyard in Hartington, each participating farmer constructed a solar window box collector. The project purchased the materials for every farmer who would agree to build one. Fourteen were constructed, but only six were actually used the following winter. Project leaders learned that farmers need to invest money as well as labor before they feel committed to something new and different. The solar window box workshop, however, is considered the turning point in the project in terms of participation. It gave many of the innovating farmers the confidence they needed to actually construct alternative energy systems themselves.

Workshop leaders realized that once a farmer has been shown something worthwhile can be obtained from a project, the farmer is likely to build and use it. Such

As the four percent of the nation's energy used on agriculture rapidly intensifies, so do the efforts of the Small Farm Energy Project. Fifty low-income families reap the benefits of its research and demonstration; combating spiraling costs and the scarcity of non-renewable fuels to achieve self-sufficiency.

was the case with the solar food dryer. Only one farmer showed up to build a food dryer at the first workshop. It was used to dry fruit that was later distributed at workshop sessions. At the second solar food dryer workshop eight food dryers were built and put into use.

Edgar and Theodora Wuebben were among the first families in the project to enjoy fruits and vegetables dried in the food dryer. (The solar food dryer is a model of simplicity: a long box with one side higher than the other, holes drilled into the sides for ventilation and a lid made of a clear, glazing material. Edgar Wuebben increased the operating temperature of the food dryer by connecting his window box collector to it.) At a winter workshop, Teresa Shaffer of the University of Nebraska Extension Services discussed the advantages of drying foods and passed around dried onions and apricots and tomato and strawberry leathers (a purée, spread out on waxed paper and dried to a very thin layer). In addition to the low energy demands of food drying, dried foods take one-fourth to one-fifth the space of original food.

Encouraged by their first experience with solar application, the Wuebbens decided to use the sun to cut their electric bill. Using a system designed by the Domestic Technology Institute of Lakewood, Colo.,Edgar constructed a "drain-down" water heater for his dairy barn. This involved adding a south-facing structure onto the roof of the barn to support an 8′ × 8′ collector plate (made with copper tubing), installing solenoid valves which are controlled by a differential thermostat, and utilizing an electric pump to circulate the water through the system and into a storage tank. The total cost of the system was almost $1,000.

Earl Fish and LaVern Truby were the first farmers in the area to construct and demonstrate solar grain dryer systems. At an average cost of $500 these units promise a five-year pay-back for the farmers. (On the Earl Fish dryer air is drawn under the black metal cover of the 6,000-bushel bin. The black sheet metal cover creates a two-inch air gap over the bin wall. The Truby dryer uses a fiberglass cover over black corrigated metal collector plates. Area farmers have had an opportunity to compare the two systems.)

Solar energy is a renewable energy source heartily endorsed by the project. Some examples of its utilization include (left) a vertical wall collector, described to project farmers by Ken Stark at his farm and (above) Edgar and Theodora Wuebben's food dryer, used for everything from onions to strawberry leathers. Rick Pinkelman's new solar farrowing barn (opposite) will keep his pigs warm without non-renewable customary sources such as propane gas, kerosene, or electricity.

All families participating in the Small Farm Energy Project have been interested in innovations and improvements which save on the costs of heating their homes. A majority of them have added insulation to their farm houses, which are mostly two-story structures built in the 1920s. Several farmers in the project are converting their furnaces back to wood. Methods of utilizing solar heat to supplement the furnace heat have been used. Rick and Mary Pinkelman have added a 290 square foot solar collector to their home. Ken and Jan Stark, after doing a thorough job of insulating their home, attached a 220 square foot collector to the house at a materials cost of $715. They plan to add to the effectiveness of the unit by adding rock thermal storage.

Another successful project has been the construction of a solar greenhouse attached to the home of Earl and Dolores Fish of Belden, Neb. Utilizing the south wall of their home resulted in savings in construction. There is also reduced heat loss by the greenhouse with the home on the north, and the home can realize a lower heat loss by the protection of the greenhouse on the south. Dolores enjoys the pleasant surroundings of the greenhouse and the opportunity to work with green plants year round.

Encouraged by the savings which the wall collector made possible in heating his home, Rick Pinkelman decided to use solar energy to assist in heating the old dairy barn which he had converted into a farrowing barn. Barns where sows have pigs are heated in most cases with propane gas, kerosene or electricity. With the guidance of Dr. Peterson of South

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‘ ’Tis a gift to be

by Tim Speicher

Why do Brethren decide to live more simply? What motivates a family to live counter to society’s norms?

Three families, Cliff and Arlene Kindy of Goshen, Ind., Ruth and Dale Aukerman of Linwood, Md., and John and Ann Hartsough of Laketon, Ind., gave incredibly similar responses to these questions. Their concerns cover family, God’s call, attitudes and community.

When Cliff and Arlene Kindy married, their primary vow “was to be a Christian family.” Intentionally maintaining a lower income has allowed both parents to give adequate time towards their daughter Erin’s growing years, an event “one spouse often misses” due to job obligations. Cliff “works six months a year or less” pruning trees and delivering produce across Northern Indiana. Each summer their anniversary includes reviewing their marriage vows and examining their growth as a family.

Recognizing professional veterinary practice as the “always-on-call-type of work that is never done,” John and Ann Hartsough intentionally “decided not to have children” until they could provide enough attention to family relations. They believe “marriage and family rearing don’t just happen, but take concerted effort as a life plan.”

Ruth Aukerman described their family of five as closer because of a life-style that allows them to maintain joy and recreation in their household. Music lessons, for example, greatly enrich the beauty of their home. Living on four acres in rural Maryland, their children, Miriam, Daniel and Maren have been able to grow “more creative within” rather than in response to pressures of societal expectations.

Both Ruth Aukerman and Cliff Kindy describe their family life-styles as “Christ-centered.” John Hartsough added that in family decisions they “want to feel called in the spirit of the New Testament.” Dale and Ruth emphasize that following the commandment to “seek first the kingdom” has allowed them to move cohesively with Christ rather than in different directions.

Dale has responded affirmatively to calls into peace ministries over the past years. The Aukerman’s willingness to live within the limited incomes offered by these ministries has fitted those calls. Now living in their own home for the first time, they suggest this was God’s purpose to provide them a place for Dale to complete a writing project, soon to be published.

Realizing it is “hard to catch on to God’s calling” when one’s life-style includes more and more attachments, Dale and Ruth emphasize the need to be open and willing to drop things instantly when called. After explaining the joy they have in finally harvesting their own garden as a sign of continuity in their life, Ruth asks, “Are we too tied to this place?”

Reflecting on their previous ministries the Aukermans “look back and only marvel.” They point out that only looking at the present creates a black and drab picture. Only by looking back can one realize that the “multiplying-the-loaves miracle still occurs today.”

The Kindys’ life-style, as their marriage, is a “commitment in faithfulness to Jesus as Lord.” After a year with New Covenant Fellowship in Athens, Ohio, they are now “in a time of waiting.” They are not waiting passively, however. “Doing what you know you’re called to do,” Cliff serves on the Northern Indiana District Peace Action Committee and is involved with La-Casa, a low-income housing project while Arlene is active in neighborhood visiting.

Simple living is hard for John Hartsough to define because he sees it as an attitude more than a formula for action. For instance, the Hartsoughs do not see themselves existing with the bare essentials of a “pump and washboard” life. Rather, they see changes coming in how they “deal with a society and a world striving for material gain and social status and which does not put human relations in their proper perspective.”

The Aukermans contend they are living in a way that “frees as God intended.” Their freedom comes in not being caught up culturally in such a way that they are “comparing with others in society.” Their land, which one neighbor described as a “spot nearest to heaven,” is secluded enough that they do not feel “someone is looking over our shoulder.”

Like the Hartsoughs, they emphasize they are not merely maintaining a drab, manual self-survival. One member of the family always holds an outside job. Doing with less does not come easy and “to let go requires an element of sacrifice.” Yet, “knowing” the reality of the poor allows them the luxury of being unable to look down on others.

Intentionally keeping their income at a non-taxable level, the Kindys refuse to

simple’

Three families set themselves apart to witness their commitment – build family strength and feel God’s closeness.

support war. Like the Aukermans, they are determined to respond to God’s call “at moment’s notice.” “In no way,” though, do they view their life-style as a sacrifice. Kindy points out there are no hardships which are impossible barriers to their decisions. “The toughest barriers are only ourselves in our own willingness to be used by God.” If there is any formula to life-style change, Kindy notes, it is “to be open and to listen.”

Choosing a life-style aimed toward a community setting, the Hartsoughs can “work for people as neighbors rather than as outsiders who do one thing and leave.” Their jobs are not full-time in the classical sense, but “take their skills to the grassroots level.” Ann, a registered nurse, plans on offering her services visiting elderly in their homes as an alternative to institutional care.

Voicing their need for a support group in “sharing about world and community concerns,” John and Ann “don’t want to feel alone.” They appreciate their friends who can be “sounding boards” for ideas. John’s discussions with others about life-style often end with someone thinking about things differently from before.

Because the construction of their house “fell into place in the spirit of old-time barnraising through a string of consequences and resources,” the Aukermans feel their home is not “just theirs.” Though the facilities are still small, they make their home available for Bible groups, retreats, picnics, visits by inner-city children and a summer arts school.

Dale emphasizes that living in a “counterculture requires a support group.” Since they are not living as part of a larger community, their family relationships express the intensity of support for each other. Together they carry in wood for their house-warming stove. Each family member has responsibilities they know will not get done unless they do their part. Being just one family, they recognize when they “can’t bake bread and work the fields, too.”

Like the Hartsoughs, the Kindys are able to share informally with three other families with similar concerns. Kindy expresses their need to be confronted and encouraged in their decisions and ideas, just as the church needs to be confronted and encouraged in its discipleship. Living in closer identification with the poor, they ironically sense a kinship with the rich because they can decide when to work.”

A relationship to the world in the spirit of the New Testament is maintained by all three families. Kindy points out that they are immersed in social issues all the time. Seeking a “more modest life-style,” has enabled the Aukermans to understand others who are in dire need, though they are “still among the rich in the world.” Miriam, Daniel and Maren face this directly in school as they sense that there are “not many poor children that are smart.” Although they do identify more with the “outcasts” at school, they “don’t fit either gang” of classmates. Even teachers sense their difference in life-style and ask them questions.

All three families are examples of grassroots ministries available for the church: children’s peace books, art workshops, farming cooperatives, sharing professional knowledge rather than selling it, working side-by-side with the poor and sharing in mutual mission. As Ruth Aukerman puts it, the beauty and blessings of their life-style decisions are seen after they have been enacted. ☐

Tim Speicher is regional director for CROP and a member of the Washington, D.C., congregation.

*These three families prove that the simple life can shatter the myths of intentional living. Ruth and Dale Aukerman (***far left,*** with daughter, Miriam) live with the uncertainties of being poor and enjoy “the luxury of being unable to look down on others.” Cliff and Arlene Kindy, (***left,*** with daughter, Erin) feel an ironic tie with the rich because unlike most middle-class families, they can choose when to work. Ann and John Hartsough (***right***) enjoy friends who share their life-style concerns without comparing them to the rest of society.*

Eating responsibly

How can we eat responsibly—for our own health and well-being, as well as showing solidarity with the hungry people around the world?

by Marilyn Yoder

"What is it like to stare at an empty dinner plate three times a day? Wait a minute; make that once a day. Nobody in a developing nation of the world even expects three meals a day. Set the empty tin plate on the table. Hold it; there's no table; put it on the floor. Sit down—on the floor, of course. A mud floor."

"He who closes his ear to the cry of the poor will himself cry out and not be heard" (Prov. 21:13).

These words, in an appeal for money to feed the hungry, grip me. I again consider the question, how do we identify with the hungry in our world?

For some, identifying with the poor may be expressed by fasting; others work toward eliminating some of the injustices that lead to poverty. For our family, it has meant exposure to others who have experienced life in the Third World, reading and searching with other believers for what it means to be faithful. The outcome of this dialog and exposure has led us into an adventure of eating more simply and responsibly.

Getting started has meant a gradual change for us, not a radical overhaul. The support of the family has been crucial, starting with the planning. What are the purposes in making any changes? Is it symbolic—wanting to express a solidarity with the world's poor by reducing overconsumption? Is it for health—eating less of the non-health producing foods? Is it for economic reasons—saving money by eating more simply and buying fewer convenience foods? Perhaps there are other purposes to consider.

After discussing the purpose(s), the family decides what action to take. For example, we started with several meatless meals a week, and smaller servings of meat at other meals. Meat can be extended with soy protein, and a small amount of meat can go a long way in casseroles and when stir-fried with vegetables. Children can be involved in planning menus, using *Diet for a Small Planet* (by Frances Moore Lappé, Ballantine Books, 1971) and *Recipes for a Small Planet* (by Ellen Buchman Ewald, Ballantine Books, 1973). Young children enjoy helping to prepare food. Even a two-year-old can tear lettuce for a salad or peel an onion. In our experience, children become more interested in the food which they help to prepare.

To have meatless meals, we substitute complementary vegetable protein. Examples of these would include milk or milk products with

rice, wheat, potatoes or beans; corn and beans; legumes and rice, wheat and soy. The two cookbooks mentioned list the kinds of combinations and proportions which yield the highest quality of usable protein.

Land in Third World countries is often used to provide luxuries for export instead of food for the people. Much of the hamburger for some fast-food chains is imported; Columbian fields are used to grow carnations; other fields are used for coffee, sugar cane, cocoa and colas. Consuming less of these items is not only an effort to reduce these imports, but contributes to better health and thrift.

Food processing is big business primarily for primarily making profits. Processors take advantage of whatever extends the food and the shelf life. Consequently, fillers are added to trick the taste buds, camouflage staleness or change the texture. In addition, big business pays billions to convince the public these products are needed—add life, produce regularity, restore vigor and reduce tension. Questioning the safety of these additions, knowing advertising costs are included in the price, we thus avoid using convenience foods.

We are looking for other ways to cut down on wastefulness. The *More With Less Cookbook* (by Doris Janzen Longacre, Herald Press, 1976) gives excellent suggestions for using left-over food in the "Gather Up the Fragments" at the end of each chapter. We have a friend who routinely dips from the refuse bins at the grocery and salvages produce that is to be thrown away. She reports saving $60 in one month.

When we were living with another family we found discussing our different expectations about food helpful. One question they asked us was whether it is right to stockpile our food. I have always delighted in finding bargains, and in buy-

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ing in large quantities when things are "on sale." I like to have the shelves and freezer stocked with all kinds of possibilities. But what about the poor of our world who have no choices? Do those of us who are seeking to be faithful, voluntarily limit the amount of food we keep on hand in order to identify with those who have none?

Perhaps being good stewards of our food resources might mean sharing work and equipment. Cooking together, canning and gardening together are more fun as well as energy saving. It also is unnecessary to have each family own canning equipment and a freezer. Trading off cooking is enjoyable whether as an extended family or between neighbors. Food co-ops usually provide whole grains, legumes, nuts, seeds and whole grain flours for less expense than can a grocery.

Another natural resource that is sometimes forgotten is human milk. I have enjoyed being involved in La Leche League to support other parents who want to use this natural resource. Along with the Church of the Brethren General Board, we are boycotting Nestlé products to protest their aggressive promotion of infant formula in Third World countries. People there do not need it, cannot afford and do not have the fuel, refrigeration or pure water to prepare it safely.

I have suggested some ways we are attempting to be good stewards of our food resources. You might be thinking, "That sounds good, but cooking like that takes more time than opening cans or boxes." Perhaps. I'd like to think with you about some ways we might simplify and save time with food preparations.

Cooking in big batches and freezing in smaller containers, the size that serves our family, is convenient. Also I like to make up master mixes (any food you can buy pre-mixed in the store, can be pre-mixed at home as well). One friend reported making eight mixes in one hour. Anything that requires a long cooking time can be made in large amounts (for example rice or beans) to provide a quick meal another day. One of the most nutritious shortcuts is to serve fresh fruits and raw or stir-fried vegetables. I also find offering fewer choices of dishes in a meal saves preparation time and lessens my tendency to overeat. Instead of providing something from each of the basic four food groups (grains, milk, fruits/vegetables and the protein groups) at each meal, they can be represented over the entire day.

Recruiting others to help with food preparation and clean-up saves time. We take turns going to the nearby farms for milk and eggs. We also buy large quantities of flour and dry milk twice a year. With these foods on hand, we make fewer trips to the grocery. The time saved by not making as many trips to the grocery can be applied to baking your own bread and crackers. I like to make yogurt and cottage cheese to have on hand for quick additions to meals. Sprouting seeds requires little effort and can be a fascinating project for children. (Simply soak several tablespoons of seeds in a quart jar overnight, put cheesecloth around the mouth of the jar with a rubber band and drain in the morning. Rinse once or twice daily with fresh water and keep in a warm, dark place.) Drying foods is not difficult whether on screens in an oven that has a pilot or the light on, or in the sun. Dried foods do not require extra energy to store.

I have been sharing ways we are trying to eat more simply and responsibly. We would like to continue searching with other believers to discover what being faithful means to them, and us. ☐

Marilyn Yoder is a substitute teacher in elementary schools, active in La Leche League in Indiana, and a member of the Manchester congregation, North Manchester, Ind.

prayer calendar

The work of prayer is not often glamorous. And yet it is the major source of power for the Christian church and the means by which we bring ourselves into harmony with the work of Christ within us. Congregations and districts, individuals in leadership and institutions of our denomination ask for your prayers. Let us unite in a fellowship of mutual support.

If you have items for the prayer calendar, send them to Prayer Calendar, Church of the Brethren General Offices, 1451 Dundee Ave., Elgin, IL 60120.

November Prayer Calendar

November 4-10: Give prayer support to the following districts in their district conferences: Idaho, Nov. 9-10; Virlina, Nov. 9-10; Pacific Southwest, Nov. 9-11.

Remember in prayer the Edu-Coach, caravan to Brethren congregations, on its tour in Western Pennsylvania District, Nov. 5-7; Middle Pennsylvania District, Nov. 8-9; Atlantic Northeast District, Nov. 10.

November 11-17: Pray for the United Nations Seminar on Life in a Global Community, sponsored by the World Ministries Commission's United Nations office, scheduled for Nov. 12-15 in New York City.

Remember the ministries of Edu-Coach, scheduled for Shenandoah District, Nov. 12-13; West Virginia, Nov. 14-15; Southern Pennsylvania, Nov. 16, 18; Mid-Atlantic District, Nov. 19-20.

Pray for the board meeting of Bethany Seminary, to be held Nov. 15-17.

November 18-24: Give prayer support to Robert Neff, general secretary of the Church of the Brethren General Board, as he travels this week to Prague, Czechoslovakia, to speak to church leaders from Eastern and Western nations.

In observing Thanksgiving Day, thank God for inspiration and strength to reach out to people in need, such as the world's many refugees and the victims of natural calamities. Ask that our congregations be faithful stewards of God's blessings.

November 25-December 1: Be with Edu-Coach in prayer as it tours Virlina, Nov. 26-27; North Carolina, Nov. 28; South Carolina, Nov. 29; Tennessee, Nov. 30; Northern Alabama, Dec. 1.

Pray for the Southern Pennsylvania District Retreat, to be held Nov. 30-Dec. 1, when the district board will consider goals.

Pray for Church World Service's relief efforts to persons suffering from Nicaragua's civil war.

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Q. *How is the income I am to receive determined?*
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Q. *Are annuity rates the same for all persons?*
A. The rate is determined by the person's age at the time of the gift/investment. For example, age 65, the rate is 6.2%; age 75, the rate is 7.7%; age 85 the rate is 10.5%; age 90 and over, 12%.

Q. *Are there advantages in transferring appreciated stock?*
A. Yes, there are. While there are capital gains implications, the amount is smaller than would be on the sale of securities and frequently no out-of-pocket capital gains tax needs to be paid.

Q. *Can an annuity agreement be written for two persons?*
A. Yes, there can be a two-lives—joint and survivor agreement, although the annuity rate is slightly reduced.

Q. *Is there a tax advantage when investing in a gift annuity?*
A. Yes, there is a sizeable charitable contribution deduction the year of the gift/investment and a sizeable annual deduction on the annual annuity payment.

Q. *Are there estate tax advantages?*
A. Yes, the principal of the gift annuity is not included in one's estate at death.

Q. *How do I report the charitable deduction and the income I receive on my income tax return?*
A. The income tax information will be computed for you. You will receive it with your gift annuity agreement.

Q. *How much must I contribute for a gift annuity agreement?*
A. Gift annuity agreements are written for $500 to many thousands of dollars.

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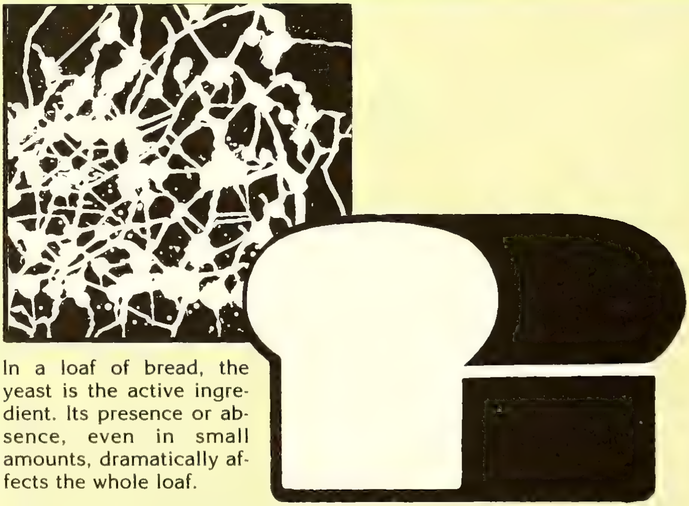

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(Continued from page 23)

Dakota State University, Pinkelman installed a solar collector on the south slope of the large gambrel roof of the barn. (The corrugated sheet metal covering the roof was painted with a flat black paint so it would act as a collector plate. Translucent corrugated fiberglass was suspended over the collector surface to trap the solar heat. Air from the hayloft is pulled over the collector plate by a fan that blows the solar heated air into a storage area filled with 850 gallon-size plastic milk jugs. The jugs are filled with a mixture of water and methanol.)

Other energy-saving and conservation-minded projects are a wind electric generator, wind water pumps (windmills), production of methane gas from manure, handling of alcohol fuel from grain, utilization of natural nitrogen, farming with minimum tillage and use of gasahol. Agricultural extension personnel from both South Dakota and Nebraska have been extremely supportive of project participants, and leaders and materials from all over the US have been used in workshops. Staff leaders are happy to share information about projects, designs or ideas. Write to Center For Rural Affairs, P.O. Box 736, Hartington, NE 68739.

As the Small Farm Energy Project has grown in its scope and in the involvement of the participants, a program of outreach has emerged. Workshops and "open houses" have been held, to which farmers from other areas were invited. Participants have traveled to other areas to share information about their project. A newsletter and "Project Focus" descriptions have been prepared and distributed to interested persons across the country.

Project leaders have frequently provided input to government agencies dealing with energy and agriculture. They feel that "if each farm and rural family could utilize the low-cost solar systems tested in the project, the savings would be tremendous. It would be an important step in helping our country become less dependent on petroleum and other nonrenewable energy sources and in helping us move toward full utilization of solar and other alternate energy sources." ☐

Berwyn L. Oltman is pastor of the Stover Memorial congregation, Des Moines, Iowa.

by Howard E. Royer

A new simplicity

Are Brethren in the vanguard of individuals and families today demonstrating a simpler, more responsible life-style?

The more than 200 self-selected respondents to the "Survey on Life-Style Changes" published in the August MESSENGER attest that at least a corps of Brethren are on the side of "a new simplicity." But the returns also make clear that because of diverse situations and needs, no single life-style but a multitude of life-styles characterizes the Brethren community.

By far the specific points of greatest agreement—steps indicated by three-quarters or more—were shopping less frequently and combining trips when possible, turning off unneeded lights and appliances, lowering the thermostat in winter, weatherizing the home and heating only those rooms in use, doing without air conditioning, recycling newspapers and glass, growing at least part of one's produce, reducing the amount of meat in the diet, keeping meals modest, using leftovers, restricting the amount of water used, sharing money and possessions and spending more time with family members.

Items which registered by three-fifths or more of the respondents were driving a more efficient car, the use of leaves for compost rather than as waste, using of scrap paper for writing material, reduced consumption of heavily processed foods, avoiding the use of tobacco, making one's own clothes, less concern for fashion, avoiding the purchase of products or services from companies with exploitive practices, living in facilities no larger or costlier than necessary, being available to others in need, cultivating inner and interpersonal growth, relying less on outside entertainment including tv, exercising regularly and keeping one's body fit, participating in crafts or some other form of the arts, developing new interests and skills and recognizing the interrelatedness of all living things.

The one item disputed by more than half the respondents was the elimination of meat from the diet. A Washington, D.C., woman noted, "My parents raise beef, so I have not become a teetotaler on meat." A West Virginia minister explained that his beef and dairy cattle were grass fed on land that could be used for little else. Besides, he added, many people's ideas on eating meat are uninformed. We have six active 90-year-old pluses in our community who are meat eaters."

Pets and taxes also were controversial topics. More than a quarter of the sample rejected "owning no pets" as a desirable step, yet an equal number had adopted that position. About 25 percent rejected "keeping income down in order not to pay taxes," while about 20 percent had taken such a step.

Others joined in that refrain by describing how paring down in one area of activity complicated life in other areas. A return to wood stoves, for example, was reported by more than one-fourth of the sample, including a young Indiana minister who reflected, "Believe me, it costs money and time to save energy!" But he quickly added that it was worth the effort. "I'm not always sure the trade-offs I make are the best choices but I do them simply in faith."

A Pennsylvania couple recounted how they expected to have to reduce their benevolence giving on retirement. But by growing their own vegetables, baking bread, making yogurt, eating little beef and pork, buying from a co-op and driving a small car, they lessened expenses enough to increase their outreach giving. "And without the sugar and junk foods, we are healthier and happier—a double reward," they exclaimed.

Contradictions with the survey were also expressed, such as by persons who feel clothing made of synthetics is cheaper and easier to care for than apparel made of natural fibers; by a MESSENGER reader who appreciates the attention given to life-style concerns in virtually every issue, but who wonders about the ads for Brethren tours around the world which also appear regularly; and by several observers who see life-style as a preoccupation of the affluent and not a concern of the poor for whom life offers no choice of styles.

One woman in her 80s wrote: "I notice many of the points listed are practices my generation was taught from the beginning. We called it being *thrifty*. The growing generation knows nothing about thrift."

Yet the largest group of responses—40 percent—came from the 20-35 age bracket, equal to the combined responses of the 36-50 and 51-65 age ranges and nearly triple the over-65 age range. Life-style is a concern of the young.

It is also becoming a new concern for many who have a heritage of simple living. "Until very recently I felt ambivalent about the simple life," a Californian wrote. "On the one hand, I felt rather guilty about not living as simply as the Brethren previously recommended. On the other hand, I felt that many emphases of simple living were artificial. Only as I have been getting more input from non-Brethren sources have I been able to reconsider my ambivalence and come to some personal consensus as to how to eliminate unproductive guilt and be freed up for constructive change. Now, rather than feeling embarrassed, I am proud to work for a style of life which I feel is more Christian." ☐

Howard E. Royer serves as staff liaison with the Christian Life-style study committee.

CELEBRATION PART 2

Why Celebrate?

Celebrating—the marking of an occasion or event with ceremony or festivity—is essential to human existence and vital for a life of faith. Celebrations are important for our emotional health because they help us highlight dimensions of time we might ordinarily fear, ignore or deny. Through celebrating the significant events and changes of our lives, we have opportunity to recognize and absorb changes we are experiencing. Then, we are ready to face the future with anticipation, unafraid of the unpleasant past repeating itself, or an uncomfortable present continuing forever.

Celebrations are also vital for a life of faith. Celebrations, as stated times for non-work, help put work in perspective. Specific times of non-work, such as observance of the Sabbath, remind us that human life has importance in and of itself beyond its capacity for productivity. Full employment and a soaring gross national product will not bring our nation or world salvation. A well-balanced life of faith includes time of quiet and inactivity for study and contemplation as well as active witness and service. Our religious celebrations provide opportunities for us to recall, retell and relive our history. Through this process we come to identify our present reality with the past and form our identification as God's people. We remember God's promises to the people God chose. We recall the stories of God's action in history—fulfilling those promises, and through it all we are remembered as God's family—as a people with an origin and a destiny, with meaning and direction for our lives.

Try an Alternative

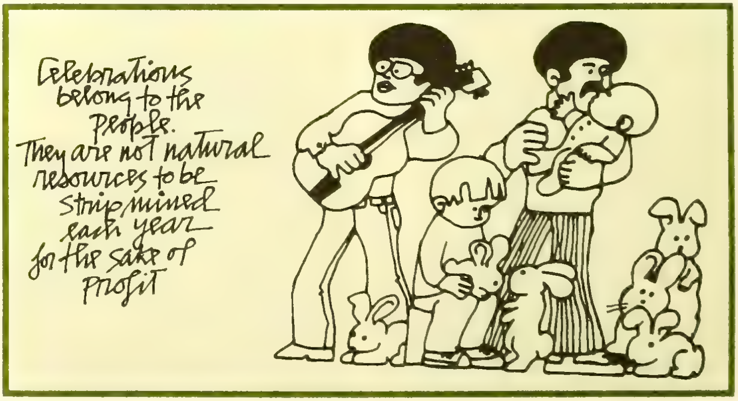
Eugenia Smith-Durland in *Voluntary Simplicity, Study-Action Guide* suggests that it is our celebrations and holidays that express most fully our values and priorities; that the patterns of our celebrations reflect the patterns of our daily lives. This guideline can be useful for those of us who call ourselves Christians. Do our celebrations and our lives express our faithfulness as a people of God and disciples of Jesus? Do our celebrations affirm that "Jesus is Lord" and demonstrate that we are "seeking first God's kingdom"? Under this kind of scrutiny many of us have to admit that we have succumbed to the high-powered advertising and promotion campaigns of our culture and that most of our celebrations have become "sell-abrations." The original intent of many occasions is now buried under commercially induced habits and tastes of our society. We have conformed to the world. Our "worldliness" is reflected in celebrations that are excessively consumptive and wasteful of resources and energy, both human and natural.

Voluntary Simplicity, Study-Action Guide is a good beginning for Christians concerned about the values and priorities demonstrated in their celebrations and who want to make changes. It integrates biblical reflection on the signs of the times with ideas for alternative modes of celebrating—all in the context of commitment to a small group. The author uses Matthew 25 as the context for a close examination of Christmas, Valentine's Day, Easter, Funerals, Independence Day, Halloween, Thanksgiving, weddings and other festive occasions. The final chapter, "The Church has the Power to restore the Holyday" urges the group to begin with Christmas, the most badly corrupted of all the holidays, and organize an alternative Christmas project for their own community.

A companion resource for the study-action guide is a 61-frame filmstrip, "The Celebration Revolution of Alexander Scrooge." Alexander Scrooge, an American great, great, great-grandson of Ebeneezer, also encounters the ghosts of celebrations past, present and future and makes some radical decisions about his celebrating styles. Both the study-action guide and the filmstrip are available from: Alternatives, 1924 East Third St., Bloomington, IN 47401.

Gift-giving

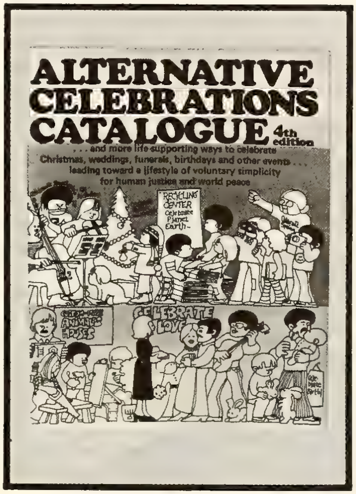
The giving of symbols and tokens of our affection for others is an ancient and important custom. Gift-giving is frequently a major aspect of our celebrations and should be evaluated along with celebrating in general. For much of our gift-giving has become worldly as it becomes more commercial, more impersonal, more expensive, more wasteful and more exploitative. The use of consumer goods as gifts is usually so indirect and ambiguous


Celebrations belong to the people.
They are not natural resources to be strip mined each year for the sake of profit

as an expression of our feelings that it may leave the receiver confused. Too often the only clear aspect of such a gift is the monetary value which then becomes the significant factor. For example, have you ever been embarrassed because someone gave you a more expensive gift than you gave them, or have you ever felt depressed because you didn't have enough money to show your family or friends how much they mean to you?

Transformation of our celebrations and gift-giving requires time, energy, prayer and support, but is possible. Once you are convinced and committed to change, there are some specific ways to get started (and that is half the battle). First, do some study on the particular celebration you want to transform. Libraries usually have good resources for this. Discover what the original meaning and purpose for the celebration was. Then apply the *spirit* of that root meaning to the way we live and celebrate and relate to our society. Our task is to maintain the original meaning and purpose in ways that are relevant and meaningful *now*. All this takes time so be sure to *start early*. Then gather the people you will celebrate with—or usually celebrate with—and discuss your convictions and the results of your study. You will need to substitute new traditions for old ones and negotiating to find a substitute that is meaningful for everyone may be a struggle. Finally, make the transition gradually. Old habits and feelings may change slowly. You will need to be patient and flexible.

There are many options for changing gift-giving patterns. If you want to give some material item, buy it from a store or organization that profits or benefits human needs and concerns such as UNICEF, SERRV, Fellowship of Reconciliation or Koinonia Farms. Another possibility would be to make the items yourself perhaps from materials purchased from groups similar to those listed or from recycled or natural materials which you have collected. Some parents and grandparents choose to begin passing along family heirlooms as gifts before they die. They then have the opportunity to pass along the legends and stories that go along with the item as well as experiencing the response of the receiver. For many in our culture, time is our most precious commodity. Coupons for gifts of time and talent are being creatively used by some persons, such as teaching someone to sew or refinish a piece of furniture, taking a friend to a concert or a child to the zoo. A direct way of gift-giving would be a special written or spoken appreciation of what the relationship with another means for you and/or the gifts you have received from the other. The combinations of these are endless. For example when one extended family decided to exchange written or spoken appreciation gifts, they realized that their 3-year-old needed something more tangible. So he received a cookie cutter set from Grandma and a promise to bake cookies that day. An aunt gave him home-made finger paints and promised an art lesson. Distant grandparents sent books and a cassette tape of them reading the books.



ALTERNATIVE CELEBRATIONS CATALOGUE 4th edition

. . . and more life-supporting ways to celebrate Christmas, weddings, funerals, birthdays and other events . . . leading toward a lifestyle of voluntary simplicity for human justice and world peace

Good resources for many more specific ideas on alternative celebrating and gift-giving can be found in the third and fourth editions of the *Alternative Celebrations Catalogues*. The third edition has a large section that expands on the ideas listed here for alternatives to purchasing consumer goods as gifts. This section includes articles on "Toys: Our Values, Our Choices," "Rediscover Gift Making" and "Self-Help Cooperative Craft Groups." The catalog also introduces the idea of the "Alternate Gift Certificate"—a system by which you make a donation in the name of a relative or friend and they choose which of the human welfare groups listed in the catalog receives the donation. The fourth edition of the catalog has a few additional suggestions in the area of gift-giving. It lists a large number of human welfare groups and includes financial data on the organizations for your information when deciding where to redirect money. It has a much expanded section on various celebrations with many more ideas shared by people around the country working at changing their celebration patterns.

The Alternatives group which gathered and published the catalogs, the study-action guide and filmstrip, began in 1973 with a small group of people fed-up with the way Christmas was being increasingly commercialized. The first *Alternative Christmas Catalogue* sold 19,000 copies and led to the second edition followed by the third edition and an Alternative Celebrations campaign which involved more than 250 churches in study groups working to transform their celebrations. Although not an explicitly Christian group, Alternatives has been supported by many major denominations which gave funds and personnel.

Alternative Celebrations

The goals of the alternative celebrations movement are: 1) freeing our special occasions from mechanical and materialistic commercialism; 2) taking celebrations back to original meanings; and 3) finding ways to celebrate so that events become life-supporting, earth-supporting and further the values of global peace and justice.

Transforming our celebration patterns is in keeping with our denominational Goals for the 80s: "to do justice, to love tenderly and to walk humbly with our God." Brethren, we are called to repent, affirm that "Jesus is Lord" and celebrate!

—ANITA SMITH BUCKWALTER

Anita Smith Buckwalter and her husband, Richard, are co-pastors of the Lansing (Mich.) First Church of the Brethren.

CLASSIFIED ADS

TRAVEL—Bridgewater College President's Tour to Eastern Europe and Oberammergau Passion Play. Visit Oberammergau, West Berlin and East Berlin, Dresden, Prague, Vienna, Salzburg, Heidelberg, etc. 15 days, July 8-22, 1980. Save $50 by making Early Bird Deposit ($250) by end of Dec. Contact Dr. Wayne F. Geisert, Bridgewater College, Bridgewater, VA 22812. Tel. (703) 828-2501.

TRAVEL—Grand Tour of Europe, including Oberammergau Passion Play, Schwarzenau, and Kassel. June 16-July 7, 1980. Write Dr. J. Kenneth Kreider, R.D. 3, Box 660, Elizabethtown, PA 17022.

TRAVEL—Juniata College Tours, 1980: Oberammergau Passion Play, following Pittsburgh Annual Conference, 14 days. Includes Bavaria, the Alps, Rhine Cruise, Berlin and Prague. June 30 departure. Harold B. Brumbaugh, host conductor. Other scheduled tours: Caribbean Cruise, South America and Galapagos Islands and China. Information: Weimer-Oller Travel, 405 Penn St., Huntingdon, PA 16652. Tel. (814) 643-1468.

TRAVEL WITH A PURPOSE—See the Passion Play and spend 15 days touring Europe in July 1980. Join Anna Mow, Wendell Bohrer and Joan Bohrer as your tour hosts. Visit Schwarzenau, Oberammergau, visit Worms, enjoy river boat ride on the Rhine River and visit Reformation Park in Geneva. (Price $1499.) For information write Wendell Bohrer, pastor, 96 Penrod St., Johnstown, PA 15902. (814) 536-1811 or (814) 266-2629.

FOR RENT—Low cost efficient housing—adults only. Near Sebring Church of the Brethren. Write or call Paul W. Claypool, 319 Ibis Ave., Sebring, FL 33870. Tel. (813) 385-3107.

FOR RENT—Brethren retirement. $50 each per month. Self-service. Roomy, huge oaks, pecans, azaleas. Near church, stores, bank. Snow-free, yet not too near equator. Many fishing lakes. Experimental. Trial stays encouraged. Rates hold only until five units are filled. Contact: Roy White, 407 State St., Citronelle, AL 36522. Tel. (205) 866-7154.

INVITATION—To families or individuals desiring to relocate in mild climate near a Church of the Brethren. Roanoke (Louisiana) Church is between Lake Charles and Lafayette near I-10. Spiritually vital congregation, mild winters, strong economy, good school system. Contact Maxine Ritchie, Rt. 1, Box 70, Roanoke, LA 70581. Tel. (318) 753-2545 or Ethyl Harris, 1810 N. Cutting, Jennings, LA 70546. Tel. (318) 824-2671.

Christ's rule encompasses every aspect of life. He is gathering a community and leading it himself. Publishers of Truth, 1 S 147 Third St., Lombard, IL 60148.

URGENTLY NEEDED—Physician for South Missouri town with trade area of 15,000 population. Excellent opportunity for anyone interested in geriatrics. Financial assistance available. Contact Thomas Manor Nursing Center, 13th and Hovis, Mountain Grove, MO 65711.

Taking another look

by Estella B. Horning

Among the many books treating life-style concerns, four stand out as reflecting current Brethren life-style concerns.

Celebration of Discipline: Paths to Spiritual Growth, by Richard J. Foster, Harper and Row Publishers, 1978. 171 pages. $7.95

Discipline can hardly be considered a major interest of either the church or society today. Thus a title which calls for celebrating discipline seems indeed a paradox. Foster initiates his study with the assertion that the spiritual disciplines are the door to liberation and joy. The most oppressive bondage of our human condition is the slavery to self-interest and fear and to ingrained habits of sin: anger, bitterness, gluttony, pride, lust and drinking. Against these the will is of no avail.

Although victory over sin is a gift from God, the spiritual disciplines "allow us to place ourselves before God so that God can transform us." Yet there is danger in the disciplines. It is possible to turn them into laws so that they become harbingers of death rather than life. They may be turned into a new kind of prison to manipulate and control others. Christians must lay aside the burden of needing to manage other people.

Having set that warning before us, Foster explores 12 spiritual disciplines. He works through misconceptions, explores biblical bases, enumerates specific steps of "how to . . . ," and elaborates the benefits of each of the specific disciplines. He repeatedly reminds his readers that although the disciplines may be pursued for their own sake in secular society, or for personal benefit or for the sake of political results, the only worthy focus of the disciplines in Christian living is the centering of our lives in the will of God through Jesus Christ.

In recent years Brethren have placed little focus on the inward disciplines: meditation, prayer, fasting and study of the Scriptures. Foster brings an impressive witness for the power of these disciplines out of the history of the church and from his own experience.

We have had fuller experience with the outward disciplines: simplicity, solitude, submission and service. Many Brethren will feel at home in the chapters on simplicity and service, though he expands definitions and expresses cautions which are pertinent reminders even to simple servant people like ourselves. "When we choose to serve we are still in charge. . . . But when we choose to be a servant we give up the right to be in charge . . . we surrender the right to decide whom and when we will serve."

We may also want to examine and reaffirm the corporate disciplines: confession, worship, guidance and celebration, for celebration is also one of the disciplines.

Living in Christian Community, Arthur G. Gish, Herald Press, 1979. 360 pages. $8.95

Growing out of the perspective of the Brethren free church tradition, careful study of the Scriptures, and a deep personal investment in Christian community over a period of years, Gish brings mature insight into the risks, pitfalls, joys and blessings of living in Christian community. Early in his book (chapter two) Gish brings into focus the call to the faithful community to center its life in Jesus as the focus of personal commitment to one another. We become a true community when we are gathered by God and led by the Holy Spirit. He reminds us that the spirit is always a gift, and community also is a gift. They can never become possessions over which we take control, but must always be subject to the sustaining power of God.

Other vital roles of Christian community are sharing of goods and life, discernment of God's will in making decisions, ministering to and being accountable to one another, total respect for the voluntary nature of commitment, centering life in worship, nonconformity to the world, but conformity to the mind of Christ, and witnessing in the world.

In the search for faithfulness in Christian community, Gish concludes: "The answer is not easy, but it is simple. . . . Begin to really seek God's will for your life, begin to lay down everything that holds you back from following Jesus, and open your life to receiving the gift of community.

"And remember to wait on the Lord. Anything you try to do on your own is

at riches

doomed from the start. 'Unless the Lord build the house, those who build it labor in vain'" (Ps. 127:1).

For those longing to become part of the visible body of Christ in community, Art Gish's book provides guidance based in prayer, study and the experience of commitment.

Property and Riches in the Early Church, Martin Hengel, Fortress Press, 1974. 88 pages. Paperback. $4.50

A scholarly exploration of the attitudes of church and culture during the early centuries of the Christian era, this study explores the attitudes of Judaism, the preaching of Jesus, the practice of the Jerusalem church as described in Acts, the teaching of Paul in the context of urban communities, and follows the developing attitude of the church through the first four centuries.

Especially helpful are his discernments of the teachings of Jesus in regard to property: 1) the kingdom of God demands freedom over possessions, the renunciation of all care, complete trust in the goodness and providence of the heavenly Father. . . . The service of mammon is idolatry. . . . Possessions acquire a demonic character because they bind us, stop our ears and close our eyes to the kingdom. 2) Jesus had a free attitude toward property. He was not an ascetic. He came from a middle class artisan family and his disciples came from a similar social milieu. They accepted the support of wealthy women. Possessions are to be used to help the needy, to be lent and shared. But he did not avoid the wealthy. He joined in their feasts. He did not attack the social inequities of his day, but he used them as parables to illustrate the will of God.

Hengel explains Jesus' "scandalously free" attitude both to property and to the powers of the state in the light of his preaching on the imminence of the kingdom of God. Forgiveness, assurance, love and property are God's boundless gifts which people are to share boundlessly with others in turn. Jesus and his first disciples translated that message into action. He raises the question as to whether, in the light of today's crises, Christians ought not take another serious look at Jesus' radical teaching concerning riches.

Throughout history the church has attempted to solve the problem of riches in various ways. As we search for answers in today's world we might profitably explore with Hengel the teachings of the New Testament and the various approaches of the early church.

A Covenant Group for Lifestyle Assessment, William E. Gibson, Participant's Manual, United Presbyterian Program Agency, 1978. $2.95

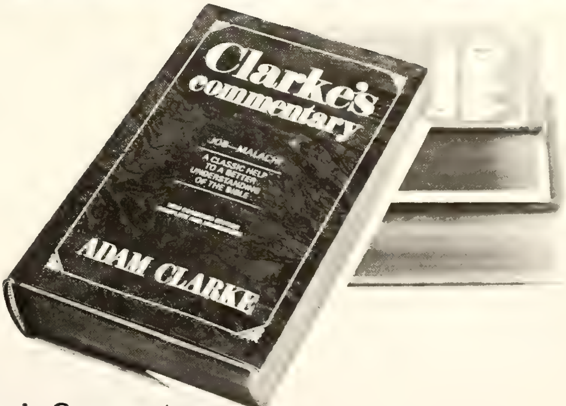
Several major denominations have sponsored the preparation of this manual for use in small groups to examine lifestyle in the context to our commitment to Christ. For those who are seeking a structured study program, the manual provides resources, activities and discussion suggestions for 12 two-and-a-half-hour sessions. Members of the group are encouraged to examine and evaluate their current customs and habits and to select areas where they would like to make specific changes. It is assumed that to effectively change any aspect of our life we need the support of a group. Thus persons are encouraged to make their commitment to the group, be accountable to the group and lean on the support of the group.

Areas of life-style explored in the study sessions include consuming, conserving, sharing, playing, advocating and giving.

For persons who are seriously concerned about their affluent life-style in a world of hunger and injustice, this little book provides a useful guide to walk the murky road of comprehension and change. ☐

Estella B. Horning is an adjunct faculty member at Bethany Theological Seminary (Oak Brook, Ill.) and a member of the York Center (Lombard, Ill.) congregation.

Know Your Bible



Clarke's Commentary

A favorite for over 150 years, *Clarke's Commentary* is now available in three handsome, compact volumes—actually, each is two volumes in one. So, for the most penetrating and enlightening look at the Scriptures, choose *Clarke's*.

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Volume II. Job-Malachi
Volume III. Matthew-Revelation

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Three-volume set, $64.95

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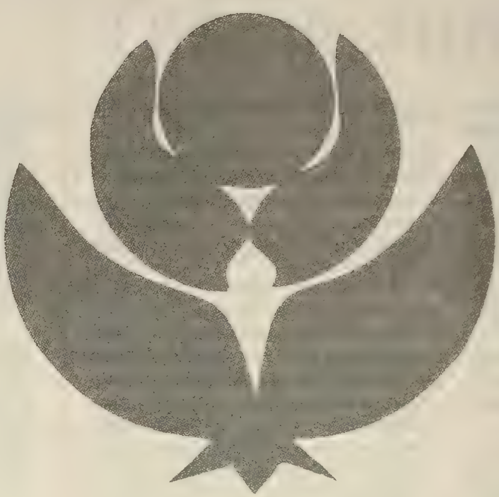
Do You Know This Symbol?



The symbol was created to identify the association as a caring, live, Christ oriented community. The unfolding flower is symbolic of life unfolding to its fullest. The upper two petals are silhouetted hands cradling a life [the circle]. The circular shape of the total design symbolizes the earth and the never ending cycle of eternity. At the heart of all Christian service is Christ, symbolized by the flame. The scripture portray Christ as "the Light of the World."

It is the symbol of THE CHURCH OF THE BRETHREN HOMES AND HOSPITALS ASSOCIATION (TCBHHA).

Twenty-five homes and a hospital located in thirteen states from Pennsylvania to California where Brethren are providing care for the ill and aging.

Arising from the "Old Folks Homes" concept of the 1800's, most of TCBHHA facilities today have been modernized to offer a range of living accommodations from independent living in apartments to full nursing service in skilled nursing wings.

These homes stand in witness to Christ's love for us and the fulfillment of his commandment that we love one another. Most of these homes were built with gift money from people willing to share their blessings with others. These homes and hospitals need your support as much today as they did in yesteryear. Won't you send a generous contribution to one of these homes or hospital today?

For more information about TCBHHA and its member homes call William W. Hobbs at 316-241-0919 or write him at 1111 East Kansas Avenue. McPherson, Kansas 67460.

The Church of The Brethren Homes and Hospital Association

(Continued from page 21)

the Sorrento public spaces committee, confirm that Jubilee is helping to provide more than housing.

"Jubilee has helped me to understand people as a whole, not as black and white, Chinese, or polka dotted or whatever, just people as a whole.

"As far as white people were concerned, I didn't have too much to say to them. I might wave good morning, or good evening or discuss bills. That was it. But mingling, and really having friendly conversations, never! That's helped me an awful lot."

No doubt the growth has been mutual. Staff persons of the Institute for Jubilee Housing—the office that oversees the buildings, coordinates volunteers, studies housing problems and alternative responses and interprets the Jubilee process to others who share the vision—smile and then sigh as they describe their journey. Although they cite several other groups having drawn from their model and experience, they insist that the process is essentially one of unchartered, adventurous faith.

Jubilee-style projects such as Community of Hope Church of the Nazarene in Washington, D.C.; Jubilee Housing of Kentucky, in Louisville; Good Neighbors Unlimited, in Annapolis and Concerned Citizens for Butchers Hill, in Baltimore, have each found Jubilee's accomplishments instructive, but find that much of the pioneering must be suited to their unique situations. The bottom line for all the projects is commitment to people and to housing, with a willingness to serve and be served.

To those called to respond to the poor's cry for decent housing, Jubilee staff warn: "Be prepared for struggle, frustration and anger. Come with patience and prayer. Be ready for surprises." Their humility no doubt arises from years of personal energy invested in fighting an enormous violation of human dignity, where meager successes shrink beneath the shadow of spiraling need. But yet, they smile, motivated by the jubilee spirit that Jesus echoed as he lived among the poor, bringing good news.

To receive Jubilee's occasional newsletter and descriptive publications, or for other information, write Jubilee Housing Inc., 1750 Columbia Road, NW, Washington, DC 20009.☐

Mary Jo Bowman lives in Washington, D.C., where she is employed by LAOS, Inc., a non-profit ecumenical agency, and is associated with Sojourners Fellowship.

pilgrim's pen

by Patricia Kennedy Helman

The pilgrim is a wanderer . . . over the highways, on the byways, through the skyways of life . . . and as she wanders, her thoughts meander along.

● November moves into the cycle of the year before we're ever quite prepared for its wind and barrenness and sudden falling temperatures. The blue October days are over . . . the incomparable softness of Indian summer is only a memory . . . the harvest is gathered. November is a bridge from the flaunting, haunting days of fall to the glorious expectations of Advent. But crossing the bridge we are reminded to be grateful . . . to thank Him who grants us the breath of life and sustains us moment by moment.

My father lived many different life-styles; they were not intentional . . . they were part of life's flow . . . of the come and go of resources. There were plain little houses and meager apartments bare of everything but life's necessaries . . . and there were lovely homes graced by books, music, art and a good table. There were days of depression and no work . . . and there were months and years of a productive, working life.

But there was one thing about his life-style that remained constant: He lived a life of gratitude . . . ever and always aware that Thanksgiving was not a holiday but a style of living. As one of his children I rode up and down the life-style roller coaster with him, and his grateful heart seemed of more import than our surroundings.

Now that my 50th year has come and gone and I, too, have had benefit of two-room apartments, houses with holes that let the outside in, and more comfortable environments, I am glad to have been taught the graces of gratefulness.

I am especially grateful this special season for the church—the body of Christ on earth . . . and out of the great church universal it is with thanksgiving that I claim membership in the Church of the Brethren.

I am grateful for the insight with which our forerunners interpreted the scripture and lifted up the peace witness. I am grateful for our many avenues through which we see justice prevail in an unjust world. I am grateful for our compassion that moves from abstractions to the reality of disaster relief. I am grateful for our vision that sustained the Heifer Project dream, the Brethren Service movement and all those agencies wherein we try to bind up the wounds of the world.

I am grateful for our openness to consciousness-raising in many areas of life and society. I am grateful that women have access to the word of God, to the sacraments and to ordination in our church life. I am especially grateful for the poverty of spirit that sent Alexander Mack on a deep quest for a personal relationship with God through Christ and, in the midst of our affluence, pray that our own poverty of spirit will keep us headed toward the City of God.

● When the great theologian Nels Ferre was a small child, he and his brother asked their mother how to pray. She answered, "Praise Him and thank Him, praise Him and thank Him!" One who consciously develops a strong prayer life is inadvertently led to praising Him and thanking Him . . . for finally that is all we can do.

● I was speaking recently to a large gathering of Brethren women and was aware of one lady in the congregation watching me intently. At lunch she sought me out, and I was startled to learn that she was blind. In correspondence with her later she reported that she had been blind as a child, had her sight restored during her teens, and when she was nineteen lost her sight again. Angrily she asked God: "Why? Why?" She said she heard this answer, "Fear not, I will clothe you in garments of praise." And her life has been a continuing song of thanksgiving and praise for her home and family and for the little everyday blessings that most of us miss on our hurried and distracted journeys.

● STOP SIGNS: On a Congregational Church in a tiny Indiana town: Untold Millions Perish Untold!

● Some favorite books of some favorite sisters and brothers: Joan Deeter—*Testament of Devotion*, Thomas Kelly; *An Ethic for Christians and Other Aliens in a Strange Land*, William Stringfellow; *Power and Innocence*, Rollo May. Allen Deeter—*The Idiot*, F. M. Dostoevsky; *The Last of the Just*, Henri Schwarz-Bart; *Short Stories*, Leo Tolstoy.

See you on the journey—P.K.H.

turning points

141st BVS Orientation Unit

(Orientation completed Aug. 19, 1979)

Anderson, Julie L., of Fresno, Calif., to Peace Caravan, Reba Place, Evanston, Ill.

Behenna, Laurie F., of Missoula, Mont., to World Peace Tax Fund, Washington, D.C.

Drumheller, Vince M., of Staunton, Va., to Therapeutic Home, Inc., Community Services for Children, Modesto, Calif.

Herr, Debra A., of Hershey, Pa., to Good Shepherd Nursing Home, Fostoria, Ohio.

Horn, Donald R., of Mount Solon, Va., to Neighbor to Neighbor, Fort Collins, Colo.

Hosler, Randy, of Manheim, Pa., to Disaster Program of the Church of the Brethren

Hosler, Sandra, of Manheim, Pa., to Disaster Program of the Church of the Brethren.

Kass, Barbara A., of Arlington Heights, Ill., awaiting assignment.

Miles, Michael R., of Arlington Heights, Ill., awaiting assignment

Miller, Cheri L., of McPherson, Kan., to the Washington Office, Washington, D.C.

Neher, Marie L., of Grundy Center, Iowa, to Elgin offices to coordinate the 1980 Brethren Youth Study/Action Conference

Rohrer, Naomi A., of Elgin, Ill., to Council of Southern Mountains, Berea, Ky.

Shoemaker, Faye E., of Dayton, Va., to The Solid Rock, Brigham City, Utah

Turner, Elaine L., of Aspers, Pa., to Peter Becker Nursing Home, Harleysville, Pa.

Weaver, Rebecca J., of Elgin, Ill., awaiting assignment

Zapata, Virginia, of Cochabamba, Bolivia, to Centro de Informacion, Elgin, Ill.

Licensing/ Ordination

Anspaugh, Eric Clay, licensed Aug. 5, 1979, Eversole, Southern Ohio

Bailey, Steve A., licensed July 29, 1979, Castine, Southern Ohio

Bohrer, Bradley Charles, licensed July 29, 1979, Prince of Peace, Northern Indiana

Cherian, Sam, ordained July 22, 1979, Round Hill, Shenandoah

Cooper, Scott, licensed July 29, 1979, Mount Joy, Western Pennsylvania

Faus, Nancy R., licensed Aug. 5, 1979, York Center, Illinois/Wisconsin

Fike, J. Melvin, licensed Jan. 1, 1979, Eglon-Maple Spring, West Marva

Robinson, Delmer T., Jr., ordained Aug. 5, 1979, Reedley, Pacific Southwest

Van Bibber, Mark, ordained Aug. 5, 1979, Union Chapel, Western Pennsylvania

Pastoral Placements

Albin, Charles A., from retirement, to Quinter, Western Plains (interim)

Altermatt, Lester W., Jr., from Cajon Valley, Pacific Southwest, to Chico, Pacific Southwest

Baldwin, Terry Lee, to Osage, Western Plains

Branson, Merrill C., from Thomas, Southern Plains, to Clovis, New Mexico, Southern Plains

Finkbiner, Audrey, from Empire, intern, Pacific Southwest, to Empire, Team Ministry, Pacific Southwest, interim part-time

Finkbiner, Jeff, from Empire, intern, Pacific Southwest, to Empire, Team Ministry, Pacific Southwest, interim full-time

Foster, John M., from Dunnings Creek, Middle Pennsylvania, to Forest Chapel, Shenandoah

Freeman, Harold L., continues secular work and to Harris Creek, Southern Ohio

Monn, Timothy, from Koontz/Waterside, Middle Pennsylvania, to Chippewa, Northern Ohio

Overholt, James J., from other denomination, to Nettle Creek, South/Central Indiana

Powers, Eugene, from other denomination, to Falfurrias, Southern Plains

Ritchey, Ronald, from other denomination, to Farmington Bethel and Canaan, Western Pennsylvania

Rogers, Albert P., from Lanark, Illinois/Wisconsin, to Winter Park, Florida/Puerto Rico

Smithson, Forrest R., from other denomination, to Washington Creek, Western Plains

Wedding Anniversaries

Burket, Mr. and Mrs. Wilson, Martinsburg, Pa., 53

Bush, Mr. and Mrs. W. Floyd, Martinsburg, Pa., 52

Corle, Mr. and Mrs. Charles, Martinsburg, Pa., 51

Henry, Mr. and Mrs. Tobias, Martinsburg, Pa., 56

Herr, Mr. and Mrs. John, York, Pa., 50

Holsinger, Mr. and Mrs. Paul, Martinsburg, Pa., 54

Hoschouer, Mr. and Mrs. Leland, Gettysburg, Ohio, 60

Kagarise, Mr. and Mrs. I. Harvey, Martinsburg, Pa., 53

Lengel, Mr. and Mrs. Charles, Windsor, Colo., 50

Ludwick, Mr. and Mrs. Harry, Keyser, W. Va., 50

Michael, Mr. and Mrs. Howard D., Seattle, Wash., 69

Miller, Mr. and Mrs. N. Ray, Martinsburg, Pa., 52

Miller, Mr. and Mrs. Warren, Bremen, Ind., 58

Myers, Mr. and Mrs. Walter, Chambersburg, Pa., 65

Nifong, Mr. and Mrs. Noble, Plymouth, Ind., 60

Nissly, Mr. and Mrs. Harold, Des Moines, Iowa, 50

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Semones, Mr. and Mrs. James, Roanoke, Va., 50

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NEW worship resources from The Brethren Press and the Parish Ministries Commission

WE GATHER TOGETHER
A resource guide for those who have responsibility for planning and leading worship. Sections include a theology of worship, general prayers for all worship occasions, suggestions for enlivening congregational singing, how to make the choir's ministry vital, and the use of electronic media, drama and movement in worship. There is also a chapter discussing the relationship of environment and architecture to worship. We Gather Together is a looseleaf binder containing 250 pages 8½ × 11 inches. $14.95.

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Herald Press: Challenging, thoughtful books for Christmas giving

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SHEILA CRAGG
Introduction
More-with-Less Cookbook
Doris Janzen Longacre
Katie Funk Wiebe
Good Times With Old Times
How to Write Your Memoirs

More-with-Less Cookbook
by Doris Janzen Longacre

For families concerned with eating better while consuming less of the world's limited food resources. Delicious recipes, practical wirebinding, over ¼ million copies in print.
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Good Times with Old Times: How to Write Your Memoirs
by Katie Funk Wiebe

How to capture the past in writing to preserve it for posterity. How to start, ways to make memoir writing more effective, problem areas, and ways of getting the material printed. For young, middle-aged, and senior citizens.
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by Sheila Cragg

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Eric's Discovery
by Dorothy Hamilton

Eric faces the problem of vandalism in his community and how he should respond with the information which he has. The author assists the 9-to-14-year-old in dealing with problems which seem insurmountable to youth.
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Wilderness Journey
by Ruth Nulton Moore

A historical novel for 9-to-14-year-olds that follows two boys on their trip from Ireland to Pittsburgh, Pennsylvania. Set in the late 18th century, the reader will learn a lot about frontier America.
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by Marian Hostetler

The story of 14-year-old Zina, born in Algeria of missionary parents, who goes back to visit Algeria as a youth. Through her visit the reader sees Algeria as it is today and is introduced to the people and their customs. Mystery, intrigue, and danger make this an exciting story.
Hardcover, $4.50 Paper, $2.95

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by Barbara Smucker

Days of peace turn to days of terror for a young boy caught in the tensions of the Russian Revolution. Written for youth and adults, Barbara Smucker has recreated the anarchy, famine, and horrors experienced by Christians during the Russian Revolution.
Hardcover, $7;95

Herald Press
Scottdale, PA 15683
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editorial

The fasting that pleases God

As I was shuffling papers, pencils and file folders on my desk, avoiding knuckling down to writing this editorial, artist Joyce Miller burst into my office to discuss the November MESSENGER cover. Typical of Joyce, the first thing she lifted from her attaché case was a couple of cinnamon buns (freshly baked from her farm oven) for my coffee break.

I couldn't go hungry if I tried. (Dieting is difficult enough, Lord knows.) Food abounds! We just church-picnicked another summer away. Then there are parties for departing and arriving Elginites; potluck suppers; trips with my 10-year-old to Burger King; sumptuous meals, cookies and cakes from my favorite cook—my wife. Food abounds!

I—a rank amateur—toss a few seeds about on my 40′ × 40′ garden plot each spring, scratch around with my hoe, go off to Annual Conference and come home to the chore of disposing of the excess vegetables. With little effort, we have more food than we know what to do with. We're eating frozen vegetables from years past and giving the fresh ones away—no room in the freezer for them. Corn goes out by the bushel. Tomatoes, squash and cucumbers we try to foist off on friends at the offices. I just dug potatoes and persuaded a friend to accept a third of the crop.

So it's easy to ask, "Why should anyone go hungry in today's world?" And it's hard to believe they do—even right here in our own country. Why, even back in the depression my family was never *hungry*—our diet wasn't all that exciting, but we were well fed.

The nearest I ever came to feeling genuine hunger was on a trek in the African bush in my missionarying days. The food in my knapsack ran out and my empty stomach produced nausea when water was drunk. Hungry, thirsty, dehydrated, I still recall staggering into the kitchen of the nearest mission station I could reach and calling (weakly) for "Bread, anything, quick, I'm dying of hunger!"

Dying of hunger? What of the living human skeletons I saw in the Sahel in the drought of the early 1970s? Or the hollow-eyed waifs along the railway tracks in Bombay on a recent trip to India?

We have all laughed at untouched food and reminded each other facetiously, "Remember the starving children of India," indicative really of our own inability to identify with the hungry.

How can we, in our isolated culture of plenty, find and feel with the hungry?

Well, a modest beginning would be a conscious effort to alter and simplify our own eating patterns and our attitude toward food. Other things we can do without feeling we are taking on the entire global hunger problem: Give to hunger causes; get our congregation to start a hunger project; get involved with community hunger-combating organizations; work at being a responsible consumer; organize a food co-op; grow a garden; ask the Brotherhood staff how the 11 suggestions from Annual Conference in the 1974 Report on World Hunger are being implemented. (Can you believe we don't have *any* "Elgin" staff working *directly* with hunger concerns?)

Isaiah, long ago, made our responsibility clear—(as he scoffed at pious fasting and the wearing of sackcloth and ashes) the sort of "fasting" that pleases God is " . . . to break every yoke, to share your bread with the hungry, and shelter the homeless poor. If you give your bread to the hungry, and relief to the oppressed, your light will rise in the darkness, and your shadows become like noon" (Is. 58:7-10, JB).—K.T.

Indochinese refugees

The Brethren Response

They crowd into leaky boats and already jammed camps, clinging to a thin hope that there is a better life awaiting them somewhere—if only they can hold on. *Over 370,000 Indochinese refugees overwhelm the availability of food, fresh water and medical supplies.* Brethren are responding but *much more is needed!*

CONGREGATIONS and individuals are sponsoring refugees for resettlement—about 1,000 since early 1978. *Can we resettle 3,000 by the end of 1980?*

BROTHERHOOD FUND is providing refugee relocation services from the New Windsor Center and has sent H. McKinley Coffman to Indochina to help coordinate CWS work with that of other agencies responding to the crisis.

EMERGENCY DISASTER FUND contributions are being used to assist refugees directly in the camps and through resettlement.

In the spirit of Matthew 25:35-46 . . . *RESPOND!*

Response to **Indochinese refugees** 1979

☐ Please inform me about becoming a refugee sponsor

☐ $________ is enclosed for the Brotherhood Fund refugee relocation services

☐ $________ is enclosed for the Emergency Disaster Fund resettlement efforts

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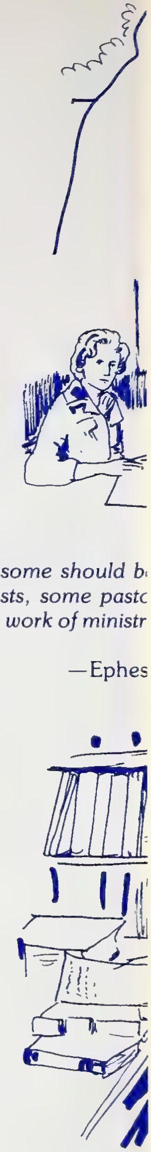

"And his gifts were that some should b
prophets, some evangelists, some pasto
to equip the saints for the work of ministr
the body of Christ."

—Ephes

In 1979-80 Bethany Seminary commemorates its 75th year of training individuals for the pastoral ministry and other types of Christian service.

Join Bethany in its celebration by responding with your gifts and prayers so the "work of ministry" may be continued.

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Butterfield and Meyers Roads
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messenger

CHURCH OF THE BRETHREN DECEMBER 1979

A CALENDAR OF SONGS, PRAYERS AND AFFIRMATIONS FOR ADVENT

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10 **Do You Feel a Draft?** Draft opponents have won the most recent Congress skirmish but the battle for conscription still wages. Where are we now? An overview of the current status of draft legislation, how we got there and how Brethren should respond. Story by Steve Simmons.

13 **Howard and Edith Bosler: God Swept the Road Clean.** With the words, "we need you in Africa" resounding in his ears, Howard and his wife Edith, became pioneer missionaries to Nigeria. The leper colony, considered the greatest evangelistic influence in the entire mission program, was one achievement of their nearly 20 years of service. "Doc" has worked constantly since his 1950 "retirement" and now at 80, shows no signs of quitting. Story by Mildred Hess Grimley.

15 **A Calendar of Songs, Prayers and Affirmations for Advent.** To celebrate the "coming season" an eight-page compilation of music, musings and inspiration to mark the holy days. Written and collected by Charles R. Simmons.

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In Touch profiles Grace Steiner, Wooster, Ohio; Lowell Dell, Beatrice, Neb.; and Luther Bartron, Glendale, Calif. (2) . . . **Outlook** reports on New Windsor anniversary. Draft legislation. Nuclear issues seminar. Disaster funds to Cambodia. WCC racism grants. SAC conference. New Call Peace Caravan. Refugee efforts. Papal visit. Nestlé boycott. Nurse to Nigeria honored. US, German churches push disarmament. BRF meeting. New media curriculum (start on 4) . . . **Underlines** (7) . . . **Update** (8) . . . **Media**, "J. S. Bach: Joy to the World," by Steve Simmons (26) . . . **Resources**, "Worship," by Bob Bowman (28) . . . **Pilgrim's Pen** (29) . . . **Prayer Calendar** (30) . . . **Turning Points** (32) . . . **1979 Index** (33) . . . **Editorial** "There May Be No 1990s," by James Taylor (36)

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letters

A PLEASURABLE EXPERIENCE

Reading the September Messenger was a pleasurable experience. Dave Horsey's cover was excellent and attracted my attention to the outstanding articles on colleges.

The editorial on Ambassador Young captured his essence—a person of God whose faith resulted in some highly unorthodox but extremely refreshing diplomatic activities. Many American Baptists will also miss him in our government, and will be indebted to you for your incisive analysis.

Philip E. Jenks
Editor
The American Baptist
Valley Forge, Pa.

THAT COVER WAS FAR OUT

We are sending the September cover back to you. We don't want it displayed in our house where friends might see our church magazine with this horrible cover. Let the devil advertise his own beer and cigarettes. How far out is our church going, anyway? We don't enjoy Messenger like we used to 50 years ago . . . when it was like it should be *now*. We really enjoy other church magazines, which don't have far out pictures on the cover.

Mr. and Mrs. George H. Getz
Fort Wayne, Ind.

(The September cover asked this pertinent question: "Can we find good colleges these days for our young people to attend?" It had nothing to do with promoting beer and cigarettes. By your criteria, it could as easily have been an advertisement for Bibles and tennis rackets.—Ed.)

NEGLECTED AND AWAITED NEW DAY

Thanks for Harriet Z. Blake's excellent article, "Three Little Churches and How They Grew," in the September Messenger. It is satisfying to observe that apparently a long-neglected and a long-awaited new day in church extension has dawned.

Thanks, too, for the brief notation about our district's newest church extension venture, the Lampeter Fellowship. It was recognized as a new fellowship at the 1978 district conference; already its membership is 70 and attendance averages close to 100. We are excited about its potential and future. Lots of hard work, planning, sacrifice, prayer and God's blessings are bearing fruit.

Harold Z. Bomberger
District Executive
Atlantic Northeast
Harrisburg, Pa.

THANKS FOR THE MESSAGE

Thanks to Don Jordan (October) for leading and reporting on a much needed ministry to divorcees and those facing divorce. Beacon Heights is surely not alone among our congregations in this effort, but many are seeking handles and encouragement, which are clearly provided in your article.

Also for Dale Goldsmith's clear indictment of the "electric rip-off" of our society and faith, so vulnerable to television. The prostitution both of the medium and the real message of the Christian gospel badly needs this exposure within our readership.

Alan Kieffaber

McPherson, Kan.

A THING OF WONDER

Yesterday (September 8) was the 34th anniversary of the arrival of Mary and Ivan Eikenberry in Nigeria.

Today, 30 believers were baptized into the fellowship of believers in Jesus the Christ, the Son of the Living God.

—The baptismal service was planned by Nigerian believers.

—Those baptized had been instructed and led in spiritual growth by a Nigerian evangelist.

—Baptism was administered by an ordained Nigerian minister of Christ.

—The newly baptized believers were assisted from the water by Nigerian deacon-equivalent members of the church committee, including a father who assisted his son.

—They were welcomed into fellowship by a Nigerian congregation.

—It was a Nigerian believer who raised a question regarding the correctness of a statement made during the baptismal service.

—Mary and I, the only non-Africans, sat amongst the Nigerian believers, participating only as witnesses and fellow worshipers.

What an anniversary celebration! Not celebrating anything that we have done, but celebrating the work of God the Holy Spirit, the Nigerian Church of Christ; the Ekklesiyar Yan'uwa a Nijeriya (Church of the Brethren in Nigeria); this miracle of the Holy Spirit; this potential of the Holy Spirit.

Later that ordained Nigerian minister of Christ, assisted by Nigerian men and women, led about 400 Nigerian believers in a confessional, footwashing, meal-eating, bread-and-cup-partaking love feast communion. We, as members of this fellowship of believers, that is, EYN, shared in it all.

Abin mamake! (A Hausa phrase; usage: "A thing of wonder, mystery, amazement!") A wonderful 34th anniversary celebration! Praise God!

Ivan Eikenberry

Mubi, Nigeria

ANGRY YOUTH ACTED BEAUTIFULLY

As one of the persons at the Seattle Annual Conference present at the "hearing" which followed the cancellation of the film *Coming Home* (See September letters, "Youth Want a Voice"), I want to respond to the issue. I had seen the film, found it excellent as a strong antiwar statement and recommended it—with great discretion—to *adults*. I felt and still do feel, that to show such a film at any Annual Conference session, youth or otherwise, would be unwise and would create unnecessary uproar.

In 1974 I was on the Annual Conference youth program committee. If someone had at the last minute taken the heart out of our program I would have hit the ceiling! So I have great feeling for the hurt, the agony, the confusion which the film cancellation must have caused. I wish it could have been avoided, or that more time would have given me an opportunity to handle the matter differently. I am sure there were better ways. I didn't learn about the showing until the morning of the planned date. So I shared my concern directly with the Annual Conference manager, who carried the issue from there.

In the tv version of the film, shown since Conference, much was cut, mainly the explicit sex scenes. The persons at the "hearing" at Conference felt that the love scenes are a vital part of the message, because they emphasize the plight, the frustrations, the hunger for normal relationships, for expressions of love. Most of the antiwar message remained, especially that beautiful, moving speech by Luke (Jon Voight) to the high school class.

Everytime I think of that Annual Conference incident it feels like a nightmare. I think of hurt feelings, my own inadequate handling of the affair, the disappointment of hundreds of young people and of the planners, the betrayal and rejection felt by Howard Wolff (as a disabled person he played a bit part in the film), who was sharing his own life and feelings—all of it.

The best thing that came out of the meeting for me was to be able to see angry youth act so beautifully: They did not come to the "hearing" to condemn, to accuse, to insult, to add hurt to hurt. Rather, they came to hear reasons and present their case. And then they offered the list of suggestions which were printed in the September Messenger letter. I do hope that they will be heard; for if they are, we will take a big step together toward avoiding such nightmares in the future.

Karen S. Carter

Daleville, Va.

A BRETHREN POSITION ON SCRIPTURE

The introduction to the October article, "What Do Brethren Believe About the Bible?" says that the Annual Conference paper "made no attempt to state a Brethren position on the issue." It is true that in the context of the representative positions delineated in the paper, the decision does not opt entirely for any one. This is not to say that one cannot learn a lot of the Brethren view of the Scriptures from the paper. Though not quoted in the article, the section in the historical portion which outlines the Brethren position represented a consensus of the committee and was not basically questioned on the floor of Conference. Likewise, as quoted in the report of the article, the statements of agreements can tell us also as much about the position of the Brethren as we can ever approach in most any of our corporate decisions at our "big meeting."

Dale W. Brown

Lombard, Ill.

page one

In last December's editorial, the writer told of his family's Nigerian crèche. He pondered the question if the crèche should not be left in place all year to remind him that Immanuel is "God with us" every day.

This column is a confession that the crèche, in fact, went back into its customary box in the crawl space (not any indication that the writer's faith wavered). But this Christmas it reappears in Messenger, this time in a photograph illustrating our Advent calendar, which begins on page 15.

Except for the Nigerian crèche, all the nativity scenes in the Advent piece were photographed from the large selection in the Book Store/Gift Shop at the General Offices in Elgin. Many readers are unaware that this shop exists, or that it carries a large selection—in addition to Brethren Press books and those of other publishers—of exotic handicrafts from around the world. Almost all of these are SERRV products.

SERRV is a program administered by the World Ministries Commission of the Church of the Brethren. Through this program, a wide variety of groups cooperate to offer a market to small crafts producers in developing countries to sell their products without being exploited by middle-persons.

International gift shops located in Church World Service Centers across the US (particularly the New Windsor, Md., shop) account for about 25 percent of SERRV sales volume.

You may participate in the SERRV self-help ministry by selling SERRV handicrafts in your own community. Address all inquiries to SERRV, Box 188, New Windsor, MD 21776.—The Editors.

in touch

Grace Steiner: Putting the pieces together

Next Annual Conference look around the area where the quilting party is going on. Either at the frames, or behind a curtain at the ironing board or sewing machine, you are sure to find Grace Steiner in action. Grace has been the "on-the-spot coordinator" of the quilting project since she stepped in at a moment's notice four Conferences ago.

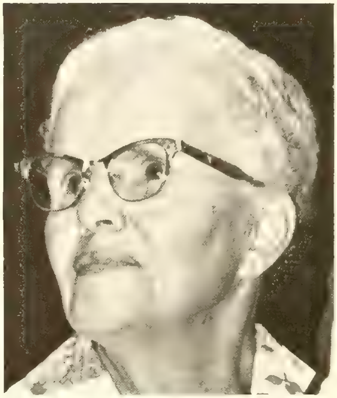
Grace has assumed major responsibility for seeing that the quilting frames are set up, lining, batting and top are pinned in place and needles and thread are ready to go. For the past few years one quilt has been pieced ahead of time so that quilting can begin as conferencegoers arrive.

As more squares are brought to the quilting area they are signed in, pressed and trimmed. Grace confides, "It would be so much easier for us if they'd all be the right size." Three or four women usually work together in deciding the layout.

Sewn to strips of solid-color fabric, the squares are grouped around a center depicting the Conference symbol. Soon another quilt is ready to be framed. Grace estimates that with about 10 people working at a frame it takes 12 to 15 hours to complete the quilting. After it is bound, the finished quilt is displayed until the Saturday afternoon auction. But, with four quilts to be made, Grace and her coworkers stay on the job all week.

A graduate of Manchester College, Grace taught grades one to eight in a country school for seven years before her marriage to Harold Steiner, a now semi-retired oil distributor. Grace helped her husband make deliveries in the early years by drawing gasoline from the truck and carrying it in buckets. The Steiners have a son, a daughter and six grandchildren. They are members of the East Chippewa Church of the Brethren near Wooster, Ohio.

Grace served on the trustee board of the Westview Manor Retirement Home for six years and as president of the auxiliary for five. Volunteer work at the retirement home is still her "hobby" and she regularly crochets afghans for the gift shop.



People wonder if Grace quilts at home. "I used to," she explains. "I've made four or five. But now because of arthritis, I can't anymore." Grace intends to keep coming to Annual Conference to help others quilt as long as possible. But she is concerned that someone be ready to take her place.

Quilting has become an exciting feature of Annual Conference. It has also been a profitable venture for its sponsor, the Association for the Arts in the Church of the Brethren (AACB), and the Brotherhood's SHARE program, which receives half the proceeds from each annual quilt auction. Thanks to persons like Grace Steiner, the quilting party goes on and on. — ANNE SHIFFLET

Anne Shifflet is editor of the Association for the Arts newsletter and is a member of the Glade Valley congregation, Walkersville, Md.

Lowell Dell: Witnessin

Lowell Dell is a quiet young man from Nebraska. A "Mr. Average" with an average height, an average beard, an . . . but there the stereotype ends. The piercing gleam in his light blue eyes attests to the major responsibility which is his for three months of the year and his continual concern for global community he carries quietly within. In his quietness he commands respect.

During the summer months, Lowell is foreman of a custom combine crew. He is a fourth generation Nebraska Brethren. Lowell's great-grandfather Isaac Dell moved to Nebraska in 1876, homesteading near Beatrice. Lowell and his brother-partner, Stan, live near Beatrice and manage the family farm.

Lowell and Stan began custom combining five years ago when Lowell returned from Brethren Volunteer Service. He had served one year in Parkersburg, W. Va., working with the Boys Clubs of America program and two more years in rural Italy, near Rome.

Each May, Stan remains to farm while Lowell puts together a combine crew to do custom wheat cutting for farmers in southern Oklahoma, western Kansas and Nebraska, on into northeastern Montana. With an investment price roughly in the $225,000 range on two combines, two trucks and supporting equipment, their crew is small in comparison to many of the crews who traverse the western plains. However, no combine crew is perhaps better received in local Brethren congregations than Lowell's. There is a two-way exchange of information as Lowell carries messages from friends in one church to friends in another. Many times the crew is introduced to a new way of work, life and belief.

with a combine

Both Lowell and Stan believe that one's faith takes form wherever one is and in whatever situation one finds one's self. The young men in Lowell's crew learn not only responsibility but maturity and concern for others. A mistake may be costly both to themselves and to the machinery, but it is not the end. The biblical concept of stewardship as found in Genesis is interpreted through their work to mean the stewardship of both our natural and human resources.

Lowell Dell takes seriously the Christian's responsibility for the needs and welfare of the global community. After returning to the United States following his BVS experience he became aware of how insensitive Americans are to other cultures.

Lowell's approach to his work and his life-style is one which witnesses to a sense of dependence upon God for all we have and a responsibility to make a living without seeing how much we can earn doing it or how much we can squander on ourselves. — JANE DAVIS

Jane Davis is a member of the Enders (Neb.) Church of the Brethren.

Luther Bartron: A disaster-oriented ministry

Standing alone on the sidewalk, the young man shivered under a blanket grabbed as he fled flames that were now devouring his home. He stared almost transfixed at the fire, asking only one question of the fire department chaplain who walked up to him: "When can I go back in?"

Luther Bartron, "Bart" as his friends know him, of Glendale, Calif., is visitation minister at the Glendale Church of the Brethren. He and his wife, Mava, have been there since moving from the Long Beach church in 1954. But he also serves as a chaplain with the city's fire department.

The young man whose home was in flames did not understand there was nothing left, nothing to go back in to find. "Fire is a paralyzing experience."

Luther Bartron arrives at fires soon after the fire fighters. He finds victims crying, injured or just mesmerized into shock at the scene. No one asks the chaplain to pray with them, but they usually ask for special rites if they are being taken away to hospitals.

Luther says most people are surprised to see ministers at a fire. "They are a little hesitant to talk, defensive at first. We just let them know we are there and then wait."

For Luther, being a GFD chaplain is "like coming home." His father started out on the force in 1914 and spent 37 years with the Long Beach Fire Department. "I know every time a fire fighter is called to face a fire, a life is put on the line to save the lives and property of others."

Through study under District Executive Truman Northup, Bartron became a minister of visitation in 1968. This not only gave him the "Rev" title but enables him to officiate at funerals, visit hospitals and serve the city. He was president of the Glendale Council of Churches in 1974-75 and has been on the board of directors for Hillcrest Homes (in La Verne) for 11 years.

Chaplain Bartron wears a regulation fire fighter helmet — with one difference. There is a cross emblazoned across the front. Serving with a partner, he comes armed with prayer in his heart and telephone numbers of all available volunteer services in his hand. When the situation calms, the chaplains usually marshall doughnuts and coffee for exhausted fire fighters and the fire victims.

"This is an open ministry, disaster-oriented, I grant you, but the most rewarding work a minister can be called on to do," says Luther. "I'm inspired by the way fire fighters meet each crisis." — JACKIE BROYLES

Jackie Broyles is a staff writer for the Glendale, Calif., Ledger.

New Windsor hosts 500 at 35th anniversary

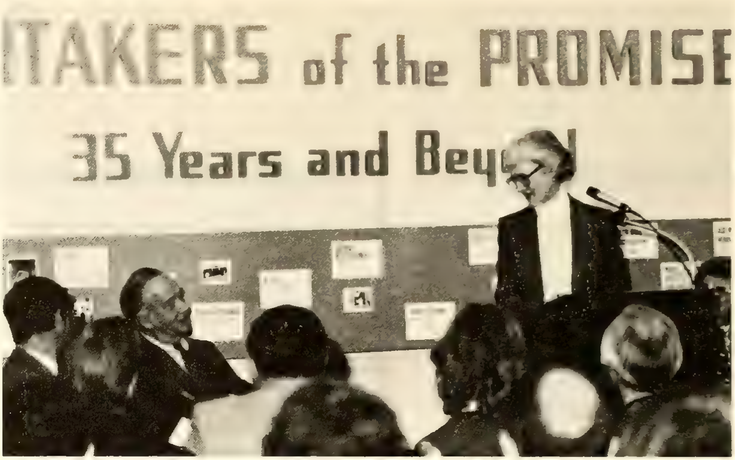
Sunshine and brisk breezes greeted more than 500 visitors to the 35th anniversary celebration of the Brethren Service Center in New Windsor, Md., on Sunday, Oct. 14. The visitors came from as close as across the street and from as far away as Kansas, Arkansas, Georgia and New York. They came to tour the six program-centered buildings, to eat at a bountiful smorgasbord and to attend a program of commitment to the future.

Featured speaker at the program was Senator Charles McC. Mathias (R-Md.) who issued a "Challenge to the Future" for those "who, like our Lord, keep their eyes on the sparrow." Noting the Service Center's "extraordinary record of anticipating human needs," the Senator called those present to help "build a new consensus in America – a consensus that favors looking beyond ourselves and our parochial problems to the wider world whose future is so intimately, so inescapably entangled with our own." Such an attitude, said Mathias, was present in the US 35 years ago but has disappeared in all but a small constituency, of which the Center is a prominent part.

Ruby Rhoades, executive secretary-elect of the World Ministries Commission, responded to the Senator's challenge with a commitment on behalf of the Center. She reflected that the Church of the Brethren has traditionally worked for international solidarity and has a heritage of conservation and sharing. She committed the Center and its parent denomination to work toward normalization of relationships and resumption of trade with Vietnam; to renewed concern for the hungry in a world where 20 percent of the population uses 80 percent of the resources; and to act with courage and creativity on the issue of peace.

Giving a welcome on behalf of the Church of the Brethren was Clyde Shallenberger, chairman of the denomination's General Board. Among the honored guests at the celebration were Paul McCleary, executive director of Church World Service; Terry Ford, executive director of Heifer Project International; John Hostetler, president of Interchurch Medical Assistance; and representatives from the American Baptist Churches, Lutheran Church in America, Presbyterian Church US, United Church of Christ and the United Methodist Church.

The Center was purchased for the Church of the Brethren in October 1944. In addition to cooperating with many ecumenical service and relief programs, the Center is headquarters for Church of the Brethren service ministries including programs of refugee resettlement, disaster response, material aid and SERRV. Many Brethren were introduced to the Center during their Brethren Volunteer Service orientation and many still travel there to give time in clothing processing and other material aid operations. Among the ecumenical programs with offices at New Windsor are CROP, Heifer Project International, Church World Service and Lutheran World Relief. – MICKI SMITH



A ceremony committing the New Windsor Service Center to a future of service was part of the recent 35th anniversary celebration. Above, Ruby Rhoades responds to the challenge issued to the center by Sen. Charles McC. Mathias (second from left).

BRF marks 20 years at special meeting

The Brethren Revival Fellowship gathered for a special meeting marking its 20th anniversary in early September at the Upton Meeting House of the Back Creek congregation in the Southern Pennsylvania District.

The meeting was marked by reflection, reminiscing and renewal of friendships among the 260 persons attending. Included were expressions of gratitude for the consideration shown by the denomination for this minority group. Participants represented more than 40 congregations from six states.

The meeting celebrated the accomplishment of the group's early goals while emphasizing the need to continue diligently toward the original objectives. Mistakes were acknowledged but participants affirmed that the BRF has made a strong biblical witness in the life of the church in the past two decades.

The BRF has been accused of being a divisive group in the denomination but members denied this, declaring that the group has served instead as an agent of reconciliation and unity in the church. It has given witness through publication, has been in service through the special BRF Brethren Volunteer Service units and has been a source of counsel and support to individuals and groups in the church. Past and present members of BRF/BVS units witnessed to the meeting about their experience.

Donald E. Miller, Arlen Longenecker and BRF chairman James F. Myer were speakers for the event, presenting inspirational messages. Myer urged members to read MESSENGER in order to know what is happening in the Church of the Brethren. He also reported that in a recent meeting with minority leaders of other denominations he sensed that their concerns are a carbon copy of those emphasized by the BRF.

The participants called for a reaffirmation of teaching and emphasis on the virgin birth, sacrificial death, resurrection and second coming of Christ. They declared that the purpose of BRF is renewal and not division – renewal of faith in an authoritative Bible, renewal of obedience to the clear demands of the Scriptures and renewal of fervency for the Great Commission. – J. STANLEY EARHART

Nuclear issues focus of Brethren seminar

The first Brethren workshop to examine the church's response to both nuclear power and weapons was attended by a dozen Brethren and two ecumenical participants during the first week of August in Southern Ohio.

Sponsored by the World Ministries Commission of the General Board and the Southern Ohio District Nuclear Study Committee, the seminar focused on the linkage between nuclear energy and weapons, the effects of radiation on the environment, the morality of weapons production, the problems of nuclear waste and a Christian responsibility for earth's stewardship.

In addition to discussing these issues and studying the research done by the Ohio committee, the participants were able to talk with executives of three nuclear plants, laborers from one plant and a contractor. Two scheduled tours of area nuclear plants were cancelled.

Participants were so deeply engrossed in the week's study that Julie Garber, one participant, reports they found themselves discussing the issues at all available moments, including while standing in the middle of a swimming pool. Each participant made a commitment to the rest of the group for follow-up activity.

Chuck Boyer, Brethren peace consultant, reports that one follow-up event the group plans will take place at the 1980 Annual Conference "to sensitize people to what's happening in their own backyards."

Tentative plans are underway for a second such seminar in the summer of 1980, this one to focus specifically on nuclear energy and to be located in Illinois, an area highly dependent on nuclear power.

Nestlé boycott groups adopt united stand

Hoping to bring the Nestlé Company to the bargaining table, 22 organizations involved in the Nestlé boycott have taken steps toward the formation of an ongoing coordinating mechanism and negotiating team.

Meeting under the co-sponsorship of the Infant Formula Action Coalition (INFACT) and the National Council of Churches, the boycott representatives set up a committee to prepare a formal proposal for a coordinating mechanism and negotiating team, to be submitted to all organizations involved in the boycott.

They also voiced a working consensus of "unity on the Nestlé boycott demands" and commitment to "pursue the boycott until they are met." The demands ask that Nestlé stop all promotion of infant formula. Any negotiation with Nestlé would be to seek agreement to that demand in return for an end to the boycott.

Those present at the Sept. 11 meeting included representatives of INFACT, the NCC, the Interfaith Center for Corporate Responsibility (ICCR), Protestant denominations from the US and Canada (including the Church of the Brethren) and the Women's International League for Peace and Freedom. Two major American trade unions have also joined forces with church groups in support of the boycott.

The Nestlé boycott was launched in 1977 by INFACT, a Minneapolis-based organization with grassroots chapters across the country. INFACT and others contend that widespread use of powdered formulas in the Third World, often the result of hard-sell marketing by corporations like Nestlé, leads to malnutrition and disease far in excess of that which would occur if mothers stayed with breast feeding.

The boycott is aimed at all products made by Nestlé, the giant of the infant formula industry. Some of the more visible targets include Taster's Choice, Nescafe, Nestlé's QUIK, Nestlé's Crunch bars, Nestea and all products and services of the Libby and Stouffer corporations. The Church of the Brethren General Board endorsed the boycott at its February 1979 meeting.

Juniata youth meeting to precede conference

Plans are underway and excitement is mounting for the 1980 Youth Study/Action Conference scheduled at Pennsylvania's Juniata College June 20-24. Drawing its theme from the denomination's Goals for the 80s, the conference will examine how individuals and the church can "Do Justice, Love Tenderly, Walk Humbly."

At its first meeting in late September, the conference steering committee decided the conference will involve extensive Bible study and theological reflection on the Micah 6:8 theme. Group activities will examine how youth can respond to the theme's challenge.

Among goals for the three-day conference are engaging participants in Bible study, a look at Brethren heritage, examination of social issues and an experience of Christian community. Discussion, recreation and music will be other components.

Youth *now* in grades nine through 12 or one year beyond high school are eligible to attend. Those registering prior to April 1 will receive a free T-shirt displaying the conference symbol. Registration fee will be $90. The conference will begin Friday evening and finish at noon Tuesday.

Adult advisers for the conference are Andy and Terry Murray of Juniata College. Dennis Benson will be a key resource person with four Brethren Bible scholars working with him. Coordinator of the conference is Brethren Volunteer Service worker Marie Neher. Serving on the SAC steering committee are Beth Bowser of Gettysburg, Pa., Karen Lease and Richard Moyer of Elizabethtown, Pa., Anita Long of University Park, Pa., Bruce Weaver of Altoona, Pa., Robin Weber of Cumberland, Md., Karen Norton of Juniata College, the Murrays, Neher and Ralph and Mary Cline Detrick, General Board staff.

More information is available from Marie Neher, SAC Coordinator, Brethren General Offices, 1451 Dundee Ave., Elgin, IL 60120.

The symbol for the June 1980 Youth Study/Action Conference repeats boldly the conference theme from Micah 6:8.

DO JUSTICE
LOVE TENDERLY
WALK HUMBLY
Micah 6:8

Brethren seek $100,000 for starving Cambodians

Massive starvation in Cambodia has prompted a Brethren appeal for $100,000, and two grants from the Emergency and Disaster Fund totaling $30,000. Other recent grants amounting to $20,000 have assisted victims of Hurricanes David and Frederick.

For the first time since 1975, two international assistance organizations were permitted into Kampuchea (Cambodia) this past summer. They report extreme physical conditions and widespread starvation and estimate 2.25 million Kampucheans are facing starvation.

Voluntary agencies, including Church World Service, immediately requested funds for purchase and distribution of food and medical supplies for Kampuchea. A grant of $5,000 was made from the Brethren Disaster Fund. In late October, President Carter pledged $69 million in government aid and asked religious and voluntary agencies to supplement this funding. An urgent appeal went to Brethren seeking $100,000 in designated gifts for this cause and an immediate grant of $25,000 was made from the Disaster Fund.

Brethren staff member Mac Coffman, returning to the US in mid-October during an assignment in Indochina, has visited the Kampuchean border. He calls the present Indochinese situation, including the Kampuchean starvation, "the worst I have ever seen" and urges Brethren to continue their refugee work.

The Dominican Republic and Dominica were among areas hardest hit by Hurricane David. In the Dominican Republic, more than 1,300 people were killed and more than 150,000 left homeless. Most of the year's food crop was damaged. Dominica also suffered severe crop loss and property damage. A grant of $10,000 has been made in response to the hurricane's destruction in the Caribbean.

Hurricane Frederick, striking the southern US, was one of the worst storms in recent years. A grant of $10,000 was made from the Brethren fund in response to the destruction. Brethren disaster response workers had established a project in the Citronelle, Ala., church not far from hard-hit Mobile shortly after the storm and Jan Thompson, coordinator of disaster response, predicts a long-term project there to assist in reconstruction.

During his US visit in September, Bishop Albrecht Schönherr (center) found himself the honored guest at a surprise birthday party at the general offices. With him are his interpreter, Barbara Green, and Brethren staff member H. Lamar Gibble.

US, German churches call for disarmament

Religious leaders from the US and the German Democratic Republic issued a joint call for unilateral steps toward disarmament by the US and the Soviet Union.

The call was issued from a September consultation between representatives of 11 Protestant denominations, all members of the National Council of Churches, and representatives of the GDR's Federation of Evangelical Churches and Association of Free Churches. Chairing the consultation was Brethren peace and international affairs staff H. Lamar Gibble.

The consultation followed a similar meeting held in Chorin, East Germany, in April 1978. The representatives focused on continuing theological reflection on peace and disarmament, the economics of disarmament and peace education.

The report issued by the three groups emphasized that "alternative security systems must be developed" and "trust-building measures between governments must be strengthened."

"The task remains for Christians and churches to find a common ground from which they can encourage the world around them to give up the balance of terror and mutual distrust, plan for economic conversion from arms production, practice peaceful coexistence and undertake joint actions for peace," it said.

Prior to the consultation the five German leaders visited congregations and church leaders around the US. Bishop Albrecht Schönherr, head of the visiting delegation, preached at the Highland Avenue Church of the Brethren in Elgin and visited at the general offices. He is bishop of the Evangelical Church in Berlin-Brandenburg and chairs the Federation.

Book, curriculum series examine media, values

Two new resources examining television, its values and effect on viewers are being produced with Church of the Brethren participation.

A revised edition of *Television Awareness Training: A Viewer's Guide* was published this fall by Television Awareness Training (T-A-T). The Church of the Brethren was among four agencies which created T-A-T.

The new book is a collection of writings which analyze television content such as violence and sexuality. The new edition includes sections on sports, minorities, theology, soap operas and game shows. Also examined are television and children, cable tv, public broadcasting and commercials.

Although the revised book will be used by T-A-T workshop participants, it is of interest to a much broader audience—anyone who wants to better understand television. It is available for $14.95 from The Brethren Press.

The second project is a Christian education curriculum dealing with television's impact on people's lives. Called *Growing with Television: A Study of Biblical Values and the Television Experience,* the series will be available for five age levels and can be used in many settings. The Brethren Press will be printing the materials for older elementary youth.

The series will examine biblical values over against the world's values that are imparted by the media. The printed materials will revolve around the television experience at home and allow opportunity to "debrief" television experience and relate it to biblical, cultural and personal values.

Materials will be available from The Brethren Press after Sept. 1, 1980.

Brethren churches, staff keep up refugee efforts

Brethren members and congregations and the refugee resettlement staff at the New Windsor office continue to respond to the increased demand for refugee sponsors.

The Brethren Service Center at New Windsor, Md., has been designated the Church World Service short-term transit center on the east coast. Several transit centers around the country are used to temporarily house refugees who arrive in the US before sponsorship arrangements are finalized or whose cases are complicated for other reasons.

A short-term employee is working with the refugee resettlement office during this time. John DiCara is available to help refugees located at the center in any way.

To further increase congregational sponsorship of refugees, Ralph and Betty Ebersole, refugee resettlement coordinators for the Middle Pennsylvania District, coordinated a regional refugee resettlement workshop Sept. 30. More than 30 persons attended, representing 14 congregations. Preliminary response shows a handful of new sponsors emerging from the group.

Rebecca Eduard of the resettlement office notes that the need for sponsors continues to be critical. Through the end of September, Brethren had sponsored more than 400 non-Indochinese refugees and over 500 Indochinese refugees in 1979.

Although the need for Indochinese refugee sponsors is in the headlines, refugees from other parts of the world also await sponsors. Eduard points out that by following international news, one can predict where the next flow of refugees will come from as people flee the world's troubled areas. Refugees are coming now from such places as Iran, Iraq and Ethiopia.

Congregations or individuals wanting information about refugee resettlement should contact Rebecca Eduard, Refugee Resettlement Office, Brethren Service Center, P.O. Box 188, New Windsor, MD 21776 or call (301) 635-6464.

underlines

HEADED FOR AFRICA ... A telegram from the Sudan Council of Churches has confirmed the appointment of *Roger Schrock* as field coordinator of an SCC project to develop a primary health care system for residents of one area of the Sudan's Upper Nile Province. Roger and his wife *Carolyn* and their two sons will leave soon for the Sudan from the pastorate of the Lewiston (Minn.) church. That congregation has experienced exciting change during the Schrocks' time there. A commissioning service at the church Dec. 30 will express the congregation's gratitude to the Schrocks and its continued prayers for the family in their new ministry. . . . *John* and *June Fike* of Sebring have gone to Nigeria where he has accepted a short-term BVS assignment in the Church of the Brethren Mission business office in Garkida until a Nigerian, *Jesse Shinggu*, completes his studies at Manchester College and assumes the post. . . . *Daryl* and *Martha Parker*, veteran Brethren overseas medical workers, left for Nigeria in November for a short-term assignment.

NAMES YOU KNOW ... Long-time Brethren peace and service activist *M.R. Zigler* was the recipient of an Outstanding Service Award from Bridgewater College at the annual President's Dinner Nov. 2. . . . *Harold B. Statler* begins the new year as executive of the Indiana State Council of Churches, headquartered in Indianapolis. He leaves the executive position of the York County (Pa.) Council of Churches. . . . Southern Pennsylvania's Brethren Home in New Oxford, Pa., has a new chaplain in *Vernon F. Miller*, formerly pastor of the Arlington (Va.) church. . . . Goshen City (Ind.) layman *Ronald Workman* has been reappointed to a four-year term on the Indiana Rehabilitation Services Board. . . . *Nelda Rhoades*, former pastor at Northern Indiana's Bethel church and a member of the Committee on Interchurch Relations, is a student at Chicago's Lutheran School of Theology. . . . *Willard* and *Jewel McDaniel*, resident managers of Camp La Verne in the Pacific Southwest Conference, plan to retire at the beginning of June.

INFLUENCING GOVERNMENT ... US Brethren continue to hear from Nigerians who have been elected or appointed to positions in Nigeria's newly-elected civilian government. The latest list of EYN members in government includes *Jabani Mambula*, Commissioner of Health in Borno State; *Stanley Balami*, Commissioner of Education in Borno State; and *Paul Wampana* (a former student at the Waka Teachers' College), Speaker of the House in Gongola State. Borno and Gongola states are the states with the highest concentration of EYN members. (EYN means Ekklesiyar Yan'uwa a Nigeria--the Church of the Brethren in Nigeria.)

WORKING FOR PEACE ... A Manchester (Ind.) area group has organized to support a fulltime worker to do regional work in peacemaking. Volunteer worker *Julie Garber* and others are engaging in peace witnessing and education by providing workshops, seminars, worship speakers and other resources. The project relates both to the Fellowship of Reconciliation and the New Call to Peacemaking. A grant from the South/Central Indiana District helps fund the work.

update

ECUMENICAL AWARD CREATED ... An "Ecumenical Award" honoring a person who has worked to increase cooperation among all Christians locally, regionally, nationally or internationally will be presented for the first time this year by the *Committee on Interchurch Relations*. Nominations are due by Feb. 5 and the recipient will be announced at Annual Conference. Nominees should have made a significant contribution in bringing a sense of oneness to the body of Christ; should exemplify wholeness in their Christian life; should be an active member of their local congregation. The names of nominees and a paragraph describing each one's ecumenical involvements should be submitted to Committee on Interchurch Relations, 1451 Dundee Ave., Elgin, IL 60120 by Feb. 15.

SETTING GOALS ... Among goals adopted by the *Atlantic Northeast District Conference* for the 1980s is the establishment of two new congregations in the decade ahead. The thriving *Lampeter Fellowship*--a new congregation in the district--doesn't count toward the goal. . . . In *Southern Pennsylvania District*, a shorter-term, challenging goal has been established--the resettlement of 100 refugees in the district in the 18 months ending June 30, 1980. A half-dozen congregations have already sponsored refugees or applied for sponsorship. Another dozen are interested. Denominational staff hope to see the Church of the Brethren resettling 120 to 150 refugees per month. For information, contact the Refugee Resettlement Office, Box 188, New Windsor, MD 21776 or call Rebecca Eduard at (301) 635-6464.

FOR YOUR CALENDAR ... The winter term of the Brethren Bible Institute sponsored by the *Brethren Revival Fellowship* is Jan. 7-Feb. 15. For details, write Brethren Bible Institute, Rt. 10, Box 49, York, PA 17404. . . . The *Church of the Brethren Conference on the Holy Spirit 1980* is planned for June 29-July 2, directly after Annual Conference, at West Liberty State College, West Liberty, W.Va., an hour and a half drive from the Pittsburgh Conference site.

MILESTONES ... A book about the *Frederick* (Md.) church records the 100-year history of the congregation and commemorates the 25th anniversary of the erection of the present building. 1980 is the "silver centennial" year. . . . A Homecoming Day Dec. 2 climaxed a year of celebration for the *Lorida* (Fla.) church which is marking its 50th anniversary. Other activities included burning the parsonage mortgage in January and breaking ground for a new sanctuary on Oct. 14. . . . Members of the *Wenatchee* (Wash.) *Brethren Baptist Church United* marked the 50th anniversary of their church building Dec. 1 and 2. . . . Homecoming, Love Feast and special services of dedication marked the Nov. 2-4 celebration of the 30th anniversary of Southern Ohio's *Middle District* church. . . . Oct. 28 was a festival day for the *Pottstown* (Pa.) church as it burned the mortgage on its education building. . . . Two Atlantic Northeast congregations celebrated Sept. 30--*Skippack* dedicated its new social-fellowship hall and *East Fairview* dedicated a new organ and remodeled facilities.

Peace caravan gets new staff for second year

The Midwest Peace Caravan, a project of that area's New Call to Peacemaking, has begun its second year. This year's team has a full complement of workers, one from each of the three cooperating church groups.

Representing the Church of the Brethren on the team is Julie Anderson, a Brethren Volunteer Service worker from Fresno, Calif. Dave Bowman of Akron, Pa., is the Mennonite representative and Elaine Crauder of Yellow Springs, Ohio, represents the Friends. The caravan will again have its headquarters at the Reba Place Fellowship in Evanston, Ill.

During its first year, the caravan was an Illinois based and supported team. The new team has broadened its territory to include Iowa and parts of Minnesota and Missouri.

The team was gathered by mid-September and began its work in mid-October. It is eager to present programs on peacemaking to school and church groups, at conferences and fairs. Persons interested in hosting the caravan or in providing financial assistance should contact the Peace Caravan, 723 Seward St., Evanston, IL 60202.

Groups fighting racism receive WCC grants

Nearly $350,000 has been granted to 33 different groups working against racism on every continent. The grants were made from the World Council of Churches' Special Fund to Combat Racism.

The continent receiving the largest amount for racially oppressed groups is Europe where $120,000 was granted.

Eight US groups received grants totaling $75,000. Among them was the Indian Law Resource Center in Washington, D.C., a recipient of a 1978 Church of the Brethren SHARE grant. Among other US organizations receiving funding are ones addressing the rights of California Chicanos, Haitian refugees, and Native Americans.

The Patriotic Front of Zimbabwe was granted $35,000 in 1979 to help support its technical and secretarial services at the constitutional conference in London. The Patriotic Front is among the groups engaged in the struggle for liberation of

Zimbabwe (formerly Rhodesia). Controversy has surrounded the Programme to Combat Racism since its grant in 1978 to the Patriotic Front.

All those receiving grants pledge that the money will be used for humanitarian purposes such as social, health and educational purposes and legal aid.

Funds for the grants come only from designated gifts. The Church of the Brethren is not a contributor to the Special Fund to Combat Racism.

Congress rejects draft; issue likely to return

The House of Representatives voted in September to kill the proposal to renew draft registration but opponents of the measure fear the victory over conscription is only temporary (See story, page 10).

The House action came Sept. 12 and was soon followed by withdrawal of a similar measure in the Senate, ending any chance of the draft legislation being approved this year.

"I'm very thankful for what's happened," said Chuck Boyer, General Board peace consultant, who testified against the bill. He has talked with scores of youth about the possible implications of a return to the draft since the legislation was introduced in the spring. "There should have been some way to celebrate this little victory," he said. "We don't win many—and we've only won temporarily."

Boyer expects that the issue will be dormant for several months and that "we won't hear much until the autumn of 1980." He hopes it will be an issue in the presidential campaign because "it's to the advantage of the opposition to have it debated as widely as possible." He is skeptical, though, whether it will become an issue of broad debate.

Although the immediate possibility of a return to conscription is past, Boyer urges young people to continue to file evidence with his office of their conscientious objection to serving in the military. (Boyer was receiving forms from approximately one church youth group per week in the early fall.) "Just because we won this time is no guarantee that we'll be able to avoid conscription forever," Boyer pointed out.

Youth interested in receiving peace packets with instructions for documenting their conscientious objection position should write Chuck Boyer, 1451 Dundee Ave., Elgin, IL 60120.

Peace, justice, liberation on Pope's US agenda

The historic visit of Pope John Paul II to the US in early October put religion on the front pages of major newspapers for a week and reminded Catholics and Protestants alike of the agenda facing the church in the coming years. The Pope raised the issues—peace, justice, liberation, women's rights, abortion. Whether Brethren agreed with his positions, they found themselves among the millions who heard and watched the Pope on television and in person and many were hopeful that his warmth and personal appeal would quicken the nation's spirit and further the cause of world peace. He spoke eloquently for peace and disarmament when he addressed the United Nations General Assembly (above): "The life of humanity today is seriously endangered by the threat of destruction . . . The continual preparations for war demonstrated by the production of ever more numerous, powerful and sophisticated weapons in various countries show that there is a desire to be ready for war . . . Are the children to receive the arms race from us as a necessary inheritance?" The Pope's reception was generally warm but a court case was filed in Philadelphia when Mayor Frank Rizzo declared the city would pay the expenses of the Pope's visit rather than following the lead of other cities where the Catholic archdiocese bore expenses of the Catholic liturgy. And in Washington, D.C., persons protested the Pope's refusal to consider the ordination of women.

Nigerian official lauds retiring Brethren nurse

Retiring Brethren nurse Grayce Brumbaugh was honored recently by the Borno State Commissioner of Health for her distinguished service to the people of Nigeria. The speech and ceremonial gift were given when Brumbaugh was in Maiduguri to complete her contractual arrangements with the government. She is the first expatriate nurse so honored by the Borno state government.

Brumbaugh is terminating her work after 42 years of service, a record for Nigeria missionaries. After completing nurse's training at Bethany Hospital in Chicago, she went to Nigeria in 1937. Until 1974, she served at Chibuk and Lassa where her primary assignments were medical work. She also was always active in the work of the Nigerian church.

During the 1970s drought in the Sahel, Brumbaugh worked in Niger in the Agadez government hospital.

She and Mary Dadisman were both cited by the General Board for their long and devoted service in February 1977.

Dadisman is also retiring after 38 years in Nigeria. A nurse and an educator, Dadisman served as teacher and administrator of Hillcrest School at Jos in her early years in Nigeria. Later, she was a teacher and acting principal at Waka Schools. She taught numerous courses in the medical field to hospital and dispensary workers. She also worked with the Lafiya program helping teach village health workers.

Both women plan to retire to Hillcrest Homes in La Verne, Calif.

Do you feel a draft?

by Steve Simmons

With the House vote against registration (Sept. 12), draft opponents won a victory, a minor one, but a triumph nonetheless. Yet the battle will continue.

By squelching the registration amendment, tacked onto an arms appropriation bill, the house killed six bills dealing in some way with the return of the draft.

As a historic peace church, The Church of the Brethren has always waged war on war, opposed compulsory servitude and supported war resisters. Again the church is working singly, and with others, to stop the preparation for war and find alternatives. For the Brethren, deeply rooted in a passion for peace, the issues are ones that never die.

As Washington office interim director Ron Hanft said in a Senate committee hearing: "We believe that the security of the citizens of our country does not depend upon military forces, but upon the strength of our moral, economic, social and political institutions and upon the awareness of the global interdependence of the human family."

Now there is no legislation in either the House or the Senate calling for draft reinstatement. When the House turned down registration it voted for an amendment by Rep. Patricia Schroeder (D-Colo.) to delete registration provisions and called on President Carter to study Selective Service System needs and report to Congress next year.

All the report does, according to Hanft, is postpone the registration process. "The report could have an effect but it will not keep the issue from being raised. There are legislators who currently have proposals of their own to resume the draft."

When next year's report is out (probably in February), Hanft does not expect the results to dictate the Congressional response and Senator Sam Nunn (D-Ga.) will again propose registration. No matter the findings, militarist forces in the legislature will have counter data.

Efforts to resume the draft came to a head last year when several Congress members criticized the All-Volunteer Force (AVF), the nation's recruiting arm since 1973 when the draft ended.

Critics of the AVF contend it is below personnel requirements in the reserves, has recruited too many people with less than high school educational ability and has too high a percentage of minority recruits (primarily black) and desertion.

Yet the AVF reached an all-time high in the recruitment of women and "has prospered" according to a Pentagon report, "America's Volunteers." The Pentagon has declared the AVF a success and said there is no need to return to the draft.

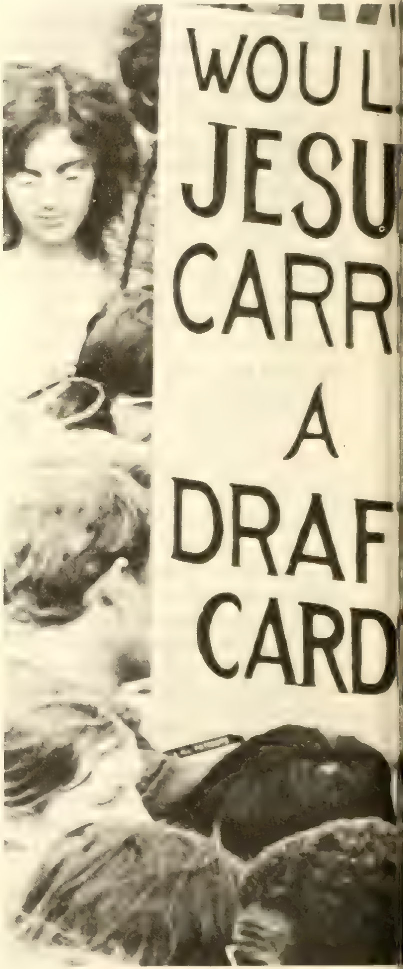
Hanft points to the December 1978 study by the Department of Defense which concludes that the All-Volunteer Force has "provided the military service with a full-strength, active force of a quality equal to or superior to that achieved under the draft."

Congressional critics have voiced concern about US mobilization capacity—our ability to go to war as needed. Strongest proponents, Senators Sam Nunn (D-Ga.) and John C. Stennis (D-Miss.), state that without registration or classification of draft-eligible youth, the US will not be prepared for war with Russia, which could break out in Europe, the Persian Gulf or Africa.

For Hanft and Church of the Brethren peace consultant Chuck Boyer, the manpower (the voted-down amendment excluded females) assessments are the key issue and the crux of debate. "The Department of Defense isn't that far from its personnel quota," says Boyer, "The military is just so used to getting what it wants. If they want two million in active duty, they feel they should have them. But we don't know how they decide how many recruits or how much money they need."

Is there a significant shortage of combat power? Senator Nunn's figures are based on the scenario of a NATO war against the Soviet Union and Warsaw Pact countries. He holds it as the major planning contingency and the foundation for Defense Department figures. Says Hanft, "The figures are based on assumptions of what we should be prepared to do. The studies done, such as 'Nifty Nuggets' suggest that we could not call up enough forces for a sustained land war in Europe if numbers of people were killed at the outset."

Senator Nunn believes that "the less capable we are in a conventional sense (with normally equipped combatants), the more likely it is that nuclear weapons would be used at the start"—that if we're not prepared to win conventionally, we



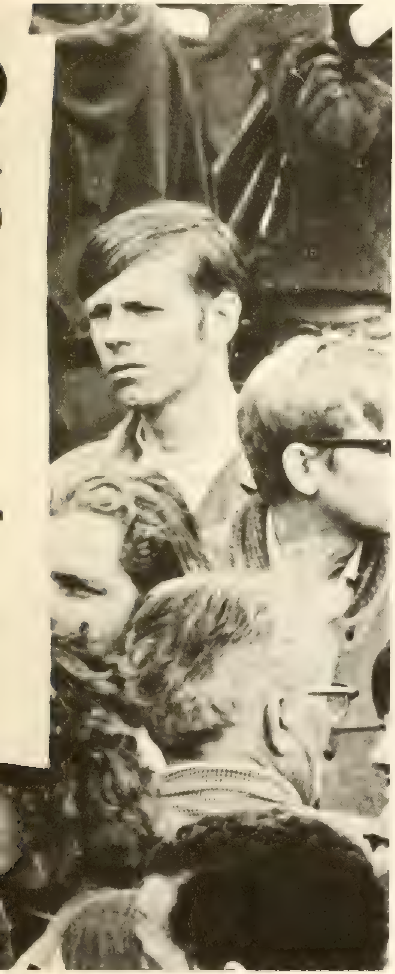
There are several moral issues tied up in a return to registration besides the one on the sign carried by a 1971 demonstrator (right). Many denominations and groups hope the US learned from Vietnam and that youth will again voice their objections. Conscription is expected to again reach legislators by late February.

It is building to gale forces and storm warnings from Congress are still up. Will 'Onward Christian Soldiers' be our cry?

will resort to nuclear war.

Hanft and the Washington office present the argument that nuclear weapons are likely to be used at the outset (he points out that the atomic bombs were dropped on Japan to shorten the war and save lives and there was similar temptation during the Vietnam conflict) and the projected combat forces are not needed. Nunn concludes this could become a self-fulfilling prophecy.

Neither Hanft or Boyer is ready to buy Senator Nunn's arguments. "They say there are not enough reserves and National Guard personnel as needed," says Boyer, "yet the Selective Service says that if they have new mechanics and technology they can process the people in the Congress-mandated time frames." Hanft adds, "No one is arguing with the time requirement, just the process of recruiting people and what they will be required to do."



And so combat numbers (How many? Why are they needed? Who decides how many and on what criteria?) remain the center of debate. The church's Washington office maintains the position that these are the areas of foreign policy and may call for reassessment of such. Hanft considers the two entities closely intertwined and asks, "What kind of foreign policy do we have and what do military personnel have to do with it?"

Rep. James Weaver (D-Ore.) and others have argued that since the most volatile area of the world is the Middle East, a return to registration represents intervention on behalf of our economic interests around the world, rather than finding answers within our own borders.

"Everyone uses their own figures for assessment," says Hanft. "If the draft is part of foreign policy then it increases the likelihood of war. More personnel and weapons set us up for nuclear holocaust."

Boyer and Hanft also raise questions about the implementation of a renewed draft. Both believe that since the Vietnam War, resistance to military force has stabilized. "We are still trying to heal the wounds of that war," says Boyer. "That conflict is not lost on the legislators when I talk with them. We got out of Vietnam at the end because so many people refused to cooperate with the war machinery. And it is a concern of legislators. When I testified before the House Subcommittee on Manpower and Personnel they couldn't have cared less about my beliefs, they just wanted to know if there would be resistance among young people.

According to Hanft, many proponents assume that all will co-operate with an induction system and have not looked at the problems of implementation: How will it be handled? How will people be notified? Will the privacy act be suspended for the Selective Service?

In his testimony before the Senate Subcommittee, Hanft pointed out that the constitutionality of the peacetime draft has not been finally decided in the courts and that a peacetime conscription "is a gross violation of personal rights in violation of constitutional prohibitions against involuntary servitude."

In 1975 when it was suggested that school records could be used for registration, many institutions, including church-related schools, took non-cooperative positions against what they saw as violations of privacy and grossly in conflict with their missions. For Hanft, the use of educational institutions "for the militarization and the regimentation of our young people" and the waver of the Privacy Act create serious problems and should be prohibited.

Hanft sums up Brethren concerns: "We feel that we are viewing proposals for draft registration which are a threat to personal liberty and an unjustified disruption of civilian life. We believe they are unconstitutional; will use public and private institutions as instruments of the military; will violate the rights of privacy of citizens and involve problems of enforcement that are cumbersome, costly and socially disruptive."

Boyer, who also serves as chairman of the National Interreligious Service Board for Conscientious Objectors (NISBCO), wants registration and the draft as a campaign issue, as does Hanft. "Many Senators balked at the way conscription was introduced on the floor without opportunities for open debate," said Boyer. Liberal Senators such as Mark Hatfield (D-Ore.) and George McGovern (D-S. Dak.) threatened filibuster if the draft again arose without public participation. "It would help in the long run to have it out," says Boyer.

"I think it is something the people should not let go of," says Hanft. "Legislators think they can ride it out through the coming election year. All they have to do now is tell people they've acted on it and put people off. The draft is not a past issue. It is vitally important for people to find out where their officials stand before they vote."

Not until after the elections will the draft again become an issue, predict Hanft and Boyer. The 96th Congress has adopted the style of not involving the public. Hanft points out that the more the public is involved, the less supportive it is of a return to conscription.

Proponents of conscription will keep up the visibility. The major "problem people" for opponents are in Congress. The President and the head of Selective Service are not calling for a draft-registration. Legislators may change their positions, but currently the President does not support a peacetime draft. It is Carter's prerogative as Commander in Chief to instate a draft and some legislators and militarists are trying to force his hand.

According to Boyer, the President's position is clear—he has taken a position against draft-registration but, "might reinstate it if it becomes politically expedient and helps with the passage of SALT II, if the negotiations carry out too long, or if the House and Senate were to overwhelmingly move toward conscription.

The President's advisors say he can work with the Selective Service in its current form. Boyer and Hanft want issues like mobilization scenarios open to the public.

Hanft is quick to point out that the Pentagon has never had its assessments challenged. "They set quotas only they can understand—certainly they cannot be understood by the average citizen—and then they can call their information classified. The public has no check and balance except to say 'No.' The military is not used to being challenged or being accountable to the public. They see themselves as experts not to be questioned. There is also a strong, determined group in Congress and the public is mostly apathetic with a great lack of information. If a peacetime draft were proposed, not all public segments would oppose it. The public simply isn't used to asking questions ," Hanft says.

The current victory, "our first one in a long time," says Boyer, is attributed greatly to churches' marshalled opposition. Presbyterians, Methodists, the United Church of Christ and peace churches launched campaigns to get the issue from Congress halls to public forums.

For both Hanft and Boyer, and the church, now is the time to strengthen the Church of the Brethren commitment. Hanft calls on Brethren and all peace churches to call attention to the issues and keep interest keen. "Peace churches have a special burden to bear in this difficult task," he says. Boyer urges the church to look within: "Will we stick with our open, non-violent, non-cooperation stance?"

"As a church," says Boyer, "we need to encourage and support our youth struggling with the issues. Peacemaking is a lifelong struggle which goes beyond the draft."

Boyer urges Brethren to work with their legislators (in letters remember to express pleasure as well as disappointment with actions) and groups such as NISBCO and CARD (Committee Against Registration and the Draft) who oppose conscription and keep the public alerted.

Both Hanft and Boyer have served in positions of leadership of Brethren Volunteer Service, Hanft as orientation co-ordinator, Boyer as director. One of Boyer's aims then was "to relate to the Selective Service System in keeping Brethren aware of the need for ongoing peace education and avoidance of supporting military service."

Boyer's ties with the Selective Service began when he was a BVSer in Europe and strengthened during his five years as ecumenical minister to international students at Purdue University. In his current peace consultant role, Boyer continues to work with the SSS, legislators and young people wrestling with conscientious objector issues.

The church will continue to struggle with the conscientious objector form and status. Boyer points out that the Selective Service, "in deep standby," is not registering and COs do not currently have the opportunity to register their convictions. Many believe that when the draft resumes it will be under a computerized system that does not give conscientious objectors a chance to register opinion until after they receive induction orders. Boyer encourages all youth between 18 and 25 to consider the CO position and fill out SSS Form 150, available from Boyer's Elgin office or NISBCO (500 Washington Building, Washington, DC 20005).

No one knows what validity the forms will have if draft-registration is again instated, but "it points to sincerity," says Boyer. Filing a claim with any religious organization early speaks to any questions of action out of expediency that could be raised by SSS personnel.

Boyer also encourages church school classes to study and use his office's "peace packet." Along with the old SSS Form 150 it includes aids on guiding thinking for answering the questions, a statement of the church on war and papers on a biblical basis of a peace witness and obedience to God and civil disobedience. Boyer notes that the Selective Service no longer honors the form and it isn't official. "In 1973," says Boyer, "I received only two CO forms a month." Last fall they started coming in eight a week with 40 percent of the forms reaching Boyer's desk from women.

Considered a threat, the National Service makes involuntarily conscripted forces a reality. The National Service concept, youth working at least a year for the country, is seen as a way to work around the draft.

Brethren have had an eye on the program for 10 years. "We haven't found a form we could support," says Hanft. "Its primary purpose is to become and provide a base for the military, a conscripted way of getting people involved in service programs. A conscripted force violates our conscience and negates the purpose, use and 'sense' of BVS," says Hanft.

Alternative service or draft resistance will be items of contention for the church as well as the role of Brethren Volunteer Service. National Service, for Hanft, would be a major question to settle in whether to support or withdraw.

The return of the draft in one form or another is likely to occur. "I doubt we will have nine months to rest before attempts to bring something to the government start cropping up," says Boyer. Militarist voices say the US should be prepared for anything and make the draft a national security issue. From Congress observers one hears, "The situation is unclear, we just don't know what way it will go."

One thing is clear, all that the anti-draft forces have won is time. But it is time to educate more people, form a cohesive strategy and build a solid draft opposition. If education and organization are accomplished, the draft can be defeated, registration can be defeated and the national youth service can be turned down when a few members of Congress and the military renew their full-scale efforts. □

Howard and Edith Bosler: God swept the road clean

by Mildred Hess Grimley

Their zeal to aid a sick and suffering world has taken the Boslers to Nigeria and back. And hasn't ebbed yet.

It was raining hard and the water was rising rapidly in the Dzongola River. But Howard Bosler, Herman Landis and Kurawa were on an errand of mercy and high water was not going to stop them. A call had come from Marama—40 miles away—to aid a woman in a difficult delivery.

It was 1:30 a.m. and pitch dark. Six inches of water ran over the bridge, a concrete slab with no guard rails. The men drove carefully through the water but found to their dismay that the bridge approach on the other end had been completely washed out.

"Nothing to do, but go back!"

As they started backing across the narrow bridge, a wall of water rolled in, covering the floor boards of the car and rocking it precariously. Bosler and Landis scrambled out. Kurawa, apparently reasoning that safety was anywhere *out* of the water, climbed to the roof of the car. There was a short rope in the car, so Bosler tied one end to the car, and, holding onto the rope, leaned into the swift surging water, sliding his feet along the ledge until he reached the cement post at the end of the bridge. Landis followed along the rope, but Kurawa kept to the car roof.

Suddenly the rope snapped! Helmets, glasses, money, lantern, umbrellas, car and Kurawa disappeared downstream. But miraculously, the Nigerian clutched the end of the rope and was pulled to safety, whereupon he collapsed in the grass and wailed at the top of his voice.

This was the rainy season in northeastern Nigeria in the early days of mission work there. The rainy season with its overflowing rivers, cars bogged down in bottomless holes, sand flies, malaria, dysentery, ulcers ("At the present time we're treating 150 ulcers," Bosler wrote in 1933), followed by the dry season with dust, rutted roads, chilly nights, torrid days ("The sweat is dripping off my elbows as I write. The days are awfully hot! I'm all washed out, and low on pep!"), elephantiasis ("Today I operated on a man and removed an 80-pound scrotum), malaria, pneumonia, meningitis and huge abscesses. Bosler once wrote, "Pus runs deep in Africa." And on top of it all was leprosy.

It's all a part of the call of the Lord to a land such as Nigeria. And who counts the cost when the Lord calls? Several missionary graves at Garkida testify to the dedication of those who have selflessly given their all.

Young Howard Bosler first responded to this call at the age of 11 when he "went forward" in response to the preaching of George Studebaker.

"The Lord touched me and something happened to my soul. I promised him I would go and do whatever he wanted." Howard was baptized in Albert Gump's watering tank in which a heater vainly atattempted to heat the water and melt the ice at the same time.

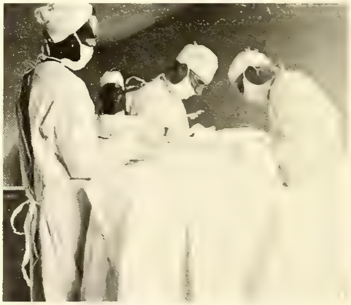
Getting an education was not easy. He had heard his father say more than once, "Want to spoil a child—send him off to school!" And with 10 sisters and two brothers, and living on a farm—the possibility of further education seemed like a dream.

But the Lord was faithful and Howard managed to finish high school.

"I wanted so much to go to Manchester College, but there seemed no way. I threw myself down in the alfalfa field and cried my heart out. And then it seemed as if the Holy Spirit was right there with me. I asked Jesus to help me. Suddenly the frustrations were relieved and I felt calm in my heart. I knew God was in control of the universe . . . and me."

Years later Howard expressed the same joy when writing from Nigeria. Although he had had an unusually hectic schedule with many setbacks and disappointments, he wrote, "But really, as we stop and think of it as a whole, we praise God that we have such a great opportunity to serve in such a needy place."

Below: *Drs. Studebaker and Bosler with Nigerians Thlama and Kwangula at the Garkida hospital in 1938, seven years after the Boslers arrived in Nigeria. As Bosler recalls that early period, "I had to perform surgery I had never seen before. And I didn't know the language. I felt the gap in our cultures and prayed, 'Lord, show me the way.'" By 1950, the Garkida Leprosarium had earned the respect of Nigerians and the medical world, evidenced by "Doc's" consultations with visiting leprologists* **(left).**



The Lord fulfilled his promise in the alfalfa field, but the road was not without detours. Before entering college, Howard had to work two summers. Then he received a loan from a neighbor, and was at last able to enter Manchester in 1920. Six months later, however, the neighbor asked for the loan to be repaid, so he left college and worked in the Goodyear Tire Company in Akron, Ohio, until it closed, then on to Kansas wheat fields and finally two summers as a California cowboy. With joy in his heart for God's leading via rubber, wheat and horses, Howard en-

(Continued on page 23)

A Calendar of Songs, Prayers, and Affirmations for Advent

by Charles R. Simmons

Words fail me. That's what I say when the thoughts and feelings I want to express exceed my vocabulary. Advent tells us that God is coming to articulate his very word of love in an absolutely human way. The Word in person is particular and totally universal at the same time.

Bethlehem is the beginning place for us, not Eden—that's gone. It is remarkable that the story begins in an out-of-the-way town in an occupied land. A certain carpenter and his young wife travel to the ancestral homeland just in time to be caught without even a decent room for the birth of their child.

We locate the time and place of the event in history and on the map. At the same time we know that this is not only history but an invitation to enter in. In this simple nativity we discover something that calls us to see in it our birth, our hope, our light and our peace.

"Advent" is an exciting word. Having the same root as "adventure," it speaks of the thrill of something happening, or about to happen, which is quite out of the ordinary.

This is the "coming season," quite

(Continued on page 22)

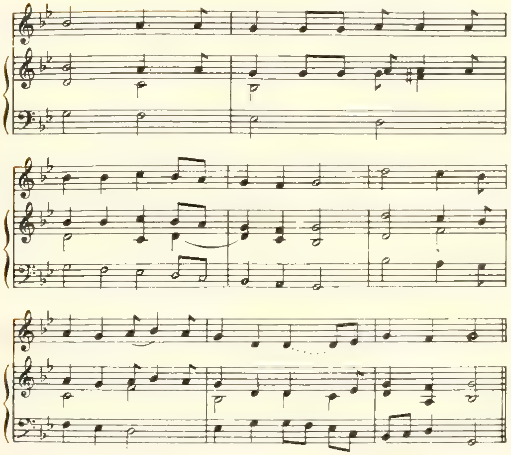
FIRST SUNDAY OF ADVENT

DECEMBER 2

What is the crying at Jordan?

by Carol Christopher Drake

Traditional Irish Melody
Harm.: Norman Mealy (b.1923)



1. What is the crying at Jordan
Who hears, O God, the Prophecy?
Dark is the season dark our hearts
And shut to mystery.

2. Who then shall stir in this darkness
Prepare for joy in the winter night?
Mortal in darkness we lie down
Blind-hearted seeing no light.

3. Lord, give us grace to awake us,
To see the Branch that begins to bloom;
In great humility is hid
All Heav'n in a little room.

4. O Gate from Eden to Heaven,
Come Gate and Garden at once at hand,
Opening now to Bethlehem
That leads to Jerusalem.

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"Behold, the days are coming, says the Lord, when I will fulfill the promise . . . " (Jer. 33:14).

Today we begin with God's promise. He will bring justice and righteousness. He is not a Santa Claus in the sky but a god who comes to us and calls us to live according to the promise. This is the time to look for the places where the Good News must be expressed.

Lord, give us ears to hear, hearts that are open and wills that may be changed. Amen.

MONDAY, DECEMBER 3

"When Daddy comes home you're going to get it!" A small child threatens an older one with such words. How do we respond to words that speak of the end? Is the word of the end a threat or a promise? It is surely a call to be faithful where we are good stewards of the resources of life, brothers and sisters on earth and children of the Father who loves the last and least of us. "When 'Abba' comes" is good news. Let's pray in the light of it and live in harmony with our prayers.

TUESDAY, DECEMBER 4

Are you sending packages overseas? Are there cards to order? Letters to be written? It is difficult to send a gift or prepare a Christmas letter long before we are in the mood. But on a deeper level, Advent calls us now in the middle of a week in early December to remember that God could not come in Christ without the preparation of prophets and simple folk who gave him a place in their home. Now let us "prepare Him room."

WEDNESDAY, DECEMBER 5

Because Christmas is the *good news* of the gift of love in the person of Jesus Christ, we must question messages which make it above all else the world's great sales pitch. There is no need for us to denounce the commercialization of the season; but there is need for us to consider a creative rather than a consumer approach. You may wish to consider an "alternative" Christmas this year. Publications such as the *Alternative Celebrations Catalogue* ($5), *Alternative Christmas Organizers Manual* ($1.50 plus $1.50 p&h) and *Voluntary Simplicity: A Study/Action Guide* ($3) for church groups are available from a nonprofit group: Alternatives, P.O. Box 429, Ellenwood, GA 39206.

THURSDAY, DECEMBER 6

Wake up! Who wants to hear that?

Advent is a time of awakening. We remember Jesus' story of the householder who came back from his journey at the time when he was least expected. We may not be "struck by lightning" but surely this is a time to wake up to God's purpose in our use of resources and abilities. To awaken from sleep may be to suddenly discover that happiness is not on sale. The alarming ring in our ears may tell us that an elderly person or a little child is more in need of our time and our company than of one or more gadget or trinket.

Wake up. Christ is coming. When Abba comes, he surely wants us to be sharing the gift of his love. Pass the word.

FRIDAY, DECEMBER 7

"Remember." Just what was it that Americans were to remember? The Alamo? The Maine or the tea party in New England? Oh yes, Pearl Harbor.

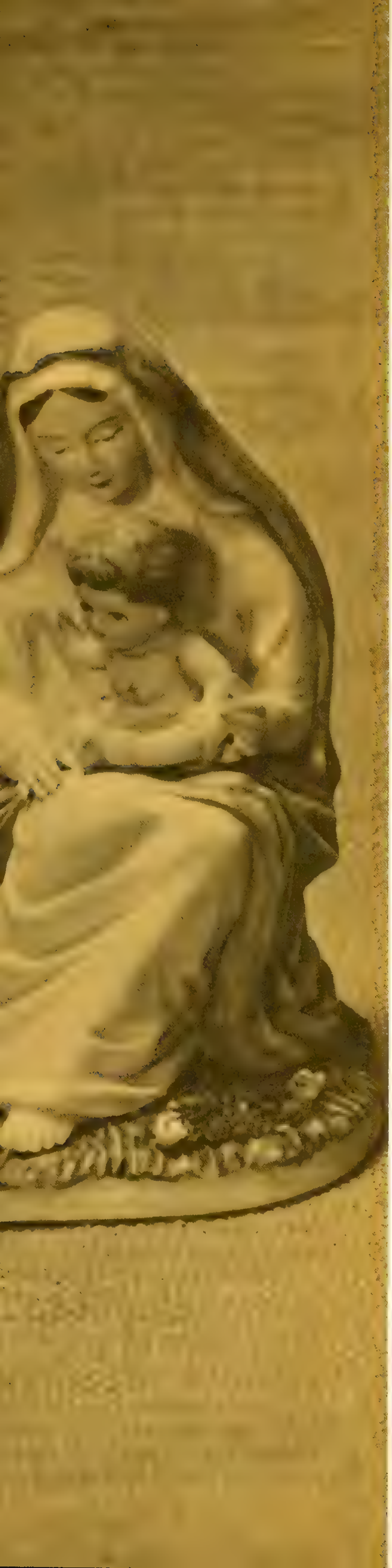
And what do Christ's people remember? Bad memories cannot be erased, not even with other bad memories such as My Lai and Hiroshima.

Our memories must go all the way back to the reason for this hopeful season of the Coming. Reconciliation and renewal have been given birth.

As we continue to move through life we are always called to be midwives to the Coming Christ. There is something in us, and in others, yet to be born.

SATURDAY, DECEMBER 8

Lord,
You are alive in the birth that is to come.
You are doing more than we know or see in life.
We want your Spirit to give us hope
because we have too much news and too little of the Good News.
We need your power because we use things and materials
and so little of our energy is centered in love.
We give thanks that you awaken us to what is really happening in and to our world.
Come, Lord, beginning and end. Amen.



SECOND SUNDAY OF ADVENT

DECEMBER 9

A Mary Carol

by Ronald P. Hanft

1. Mary said, Where will he lay his head?
He'll never own his bed
And by the birds be fed. Mary said.

2. Mary cried, Who will be by his side?
His friends will run to hide.
Hanging alone, he'll die. Mary cried.

3. Mary smiled, Life will not be defiled.
His love is strength though mild.
Lulay thou little child. Mary smiled.

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(Number 28 in *The Brethren Songbook)*

"The people who walked in darkness
have seen a great light;
those who dwelt in a land of deep darkness,
on them has light shined"(Is. 9:2).

Anyone who has been in the utter blackness of night knows what the light of Advent really is. Those who have been surrounded by the darkness of despair and loneliness know what it is to dwell in deep darkness. During the days of December we look forward to the coming of light which floods the world. But this light begins as from a flickering flame, frail and insignificant. As we light the candles of Advent let us also bear witness to both the light that has come and is yet to come in fullness.

MONDAY, DECEMBER 10

This is Human Rights Day and this is the International Year of the Child. United Nations pronouncements may not make much difference in keeping a day or making this a special year, but we do see all the peoples of the world as persons of dignity and worth who rightfully deserve freedom, justice and peace. Each child in the huge cities and barren rural places is now to be seen in a new light.

Father and Mother of us all,
Let your care of your children be unhindered
by our waste and selfish use of resources.
Forgive us our narrow definitions of family
and our tribal and national loyalties
which limit love—even yours. Amen.

TUESDAY, DECEMBER 11

"Can you wait, Daddy?" a little boy asked.

"Yes," I replied, "I can wait until Christmas."

For various reasons, most of which are well known to the general adult population, there is an anticipation gap in many homes this season. From "I just can't wait" to "There's too much to do" to "I'm so tired" to "I'll just be glad when it is over," our moods and expressions run the gamut.

Children do have something to say to tired and bored parents and neighbors. *Anticipation* is important in all our lives. It is important in the community of faith. The church that expects nothing new—in mission ventures, in community outreach, in growth in nurture ministries, in a greater sense of stewardship—is not an Advent church. If we are simply waiting with no hope and no enthusiasm for the future, we may need to be awakened.

WEDNESDAY, DECEMBER 12

My wife and I were students a long way from home with little to live on, but with much to do. When packages came for Christmas the words "Do not open until . . . " were ignored. Christmas Day came. We had no gifts to open. It wasn't a bad Christmas. There was much to be thankful for, and we were not hungry. But we did miss the surprise and the joy of waiting until just the right time to open the gifts.

Anticipation calls for some tension in our lives. There are times when we lose patience with another person. We refuse to let a child grow into an adult. We expect now what will come later. We may open a cocoon but we cannot force a butterfly to appear.

Jesus came at the full time, the right time, God's time.

As we live and work, let us also learn to wait for God's sense of creative time.

THURSDAY, DECEMBER 13

John the Baptist recited words from Isaiah:

"Prepare the way of the Lord,
make his paths straight.
Every valley shall be filled,
and every mountain and hill shall be brought low,
and the crooked shall be made straight,
and the rough ways shall be made smooth;
and all flesh shall see the salvation of God" (Luke 3:4b-6).

For us this may be saying:

"Clear the way for the coming of God!
Don't try to give God a little place in your life.
Don't expect Christ to come by way of the back roads.
Clear the rocks and debris from the highway of your life."

How many road blocks and detours have we placed before the Christ? John says, "Repent, turn from the things, the thoughts and deeds which keep you from God."

Prepare the way for the Lord;
Clear a straight path for him.

FRIDAY, DECEMBER 14

Anticipation includes rejoicing as well as repentance. As we turn around from the despair of the locked-in hate and greed of the world to the loving freedom of the God who leads us in new life, we know the joy of prayer. Anticipation is not anxiety. Caring in the spirit of Christ is not a burden. Prayer will enable us in the midst of life's chores, demands, routines and ruts to also know the peace of God. (See Phil. 2:4-7.)

SATURDAY, DECEMBER 15

God, You have a way of surprising us.
We think that you are far away and uninvolved
and then you come and catch us
by the light that flashes across the dark background
of the whole world.
Help us to wait with eagerness for ways in which
you unwrap your love and
bring it in person.
Help us now to live by the light yet to be revealed. Amen.

THIRD SUNDAY OF ADVENT

DECEMBER 16

Tomorrow Christ Is Coming

(May be sung to "St. Theodulph," commonly used for "All Glory, Laud, and Honor," number 155 in *The Brethren Hymnal.*)

1. Tomorrow Christ is coming,
as yesterday he came;
a child is born this moment,
we do not know his name.
The world is full of darkness,
again there is no room;
the symbols of existence
are stable, cross and tomb.

2. Tomorrow will be Christmas,
the feast of love divine,
but for the nameless millions
the star will never shine.
Still is the census taken
and men are on the move;
new infants born in stables
are crying out for love.

3. There will be no tomorrows
for many a baby born.
Good Friday falls on Christmas
when life is sown as corn.
But Jesus Christ is risen
and comes again in bread
to still our deepest hunger
and raise us from the dead.

4. Our Lord becomes incarnate
in every human birth.
Created in his image
we must make peace on earth.
God will fulfil his purpose
and this shall be the sign:
we shall find Christ among us
as child or youth or man.

From *Pilgrim Praise,* copyright © 1968 by B. Feldman & Co. Ltd.

Advent is a time for answers. The Comin
more like a nativity play in which we all
istence, we discover that we are not up i
"Immanuel" means that God is with us.
our participation.

Frederich Buechner described the ap
her about the coming miraculous birth,
because she seemed so young. Then, Bue
the child was to be named, and who he
was to come upon her. 'You mustn't be

"As he said it, he only hoped she w
wings he himself was trembling with fear
now on the answer of a girl."[1]

MONDAY, DECEMBER

Does it really matter how I answer the q
the middle of life now? Have you ever f

as: "Will you be a missionary?" "Are yo
teach a class?" but not with the kind of
the right thing to do. Remember Joseph
expecting. He struggled with the decision
didn't put out a bulletin or a news story
fashion. He quietly responded to the wor

We, too, must answer God with live
know only part of the story, or judge by
day in the "affirmation of faith" that is
the move just before who knows what.

TUESDAY, DECEMBER

Dag Hammarskjöld, the former Secretar
ings: "I don't know Who—or what—put
don't even remember answering. But at s
Something—and from that hour I was ce

ent is not a drama which we watch. It is
a role. When God comes into our ex-
balcony, but we are on stage in the action.
oming Christ must have our response and

nce of the angel Gabriel to Mary, who told
hough he could hardly believe it himself
writes that Gabriel " . . . told her what
be and something about the mystery that
, Mary,' he said.
t notice that beneath the great, golden
ink that the whole future of creation hung

ns that come not from the sky but from
t God comes to people with questions such

ng to be a minister?" or "Are you ready to
ons that catch us not knowing just what is
nly shaken to know that his bride was
rding the decent thing to do. Then he
ning that God worked in a rather unusual
a faithful, loving way.
cannot always be explained to people who
ward appearances." Answers are given each
oken in church just before a hymn, but on

eral of the United Nations, wrote in *Mark-*
uestion, I don't know when it was put. I
moment I did answer *Yes* to Someone or
that existence is meaningful and that,

therefore, my life, in self-surrender, had a goal."[2]

And later he wrote (Gustaf Aulen's translation): "As I continued along the Way, I learned, step by step, word by word, that behind every sentence spoken by the heros of the Gospels, stands *one* man, and one man's experience."

WEDNESDAY, DECEMBER 19

Al Laney was a sportswriter in New York. With a lull in his regular reporting he wrote some human interest stories on several formerly well-known sports figures. Among these was Sam Langford, a black boxer, once known as "The Ghost of the Ghetto." After a long search in Harlem he discovered the "retired" fighter now blind and forgotten. Having been on and off welfare rolls, Langford existed with the help of a kind butcher who gave him scraps of meat. Laney found him in a terrible room with only a bed for furniture and a single bare light bulb hanging above. The stench in the room was as terrible as the gloom. But the old blind fighter was cheerful and delighted to have company.

As a result of the visit, Laney wrote an article that was to receive the greatest response of any piece he ever published. After it was picked up by The Associated Press the response was even greater. From all over the country stamps, currency and coins poured in. Laney took gifts and cash to Sam Langford. Then he made a visit during December: "Sam was wonderful, and there was this one wonderful touch. He was blind, remember, but he said, 'I got a little money. Buy me a couple of candles, will you?'

"He fished into his pocket and gave me a quarter. 'I want you to light the candles. I can't see them. But I want the candles lit for Christmas.'"[3]

And I, too, in my spiritual blindness, want to light candles that shine with Christ-light.

THURSDAY, DECEMBER 20

A poem, "The Stable," tells the story of the first cry of the infant Jesus on a cold winter night. The animals all crowded around the baby—to warm him, to shelter him and even to lick him—and everything became chaos, then

"The virgin, confused among such horns
and whiteness of breathing
fluttered hither and yon
unable to pick up her Child.
Joseph arrived laughing
to help her in her confusion
and the upset stable was like
a forest in the wind."[4]
—Gabriela Mistral, translated by Langston Hughes

Perhaps this picture is closer to reality than that of crèche and Christmas card. As we prepare our homes for Christmas, the confusion may remind us that birth has a way of upsetting old routines. Christmas chaos may enable us to see the promise of God's way of setting things right and bringing reconciliation where the world's old way is that of revenge. How good it is that God turns life around and upside down.

FRIDAY, DECEMBER 21

We speak of the coming of Christmas. There is another sense in which we come to Christmas as much as it comes. In our activities, our gatherings, our greetings and in the giving of gifts, we have the opportunity to move toward the One who is come. This is a time for spiritual pilgrimage. The true light that enlightens every person is coming into the world. In this illumination of love we have the opportunity to re-order the direction of our life. In John Erskine's poem, "Kings and Stars," one of the wise men says:

"The world widens
By starlight,
The mind reaches;
Stars beget journeys."[5]

SATURDAY, DECEMBER 22

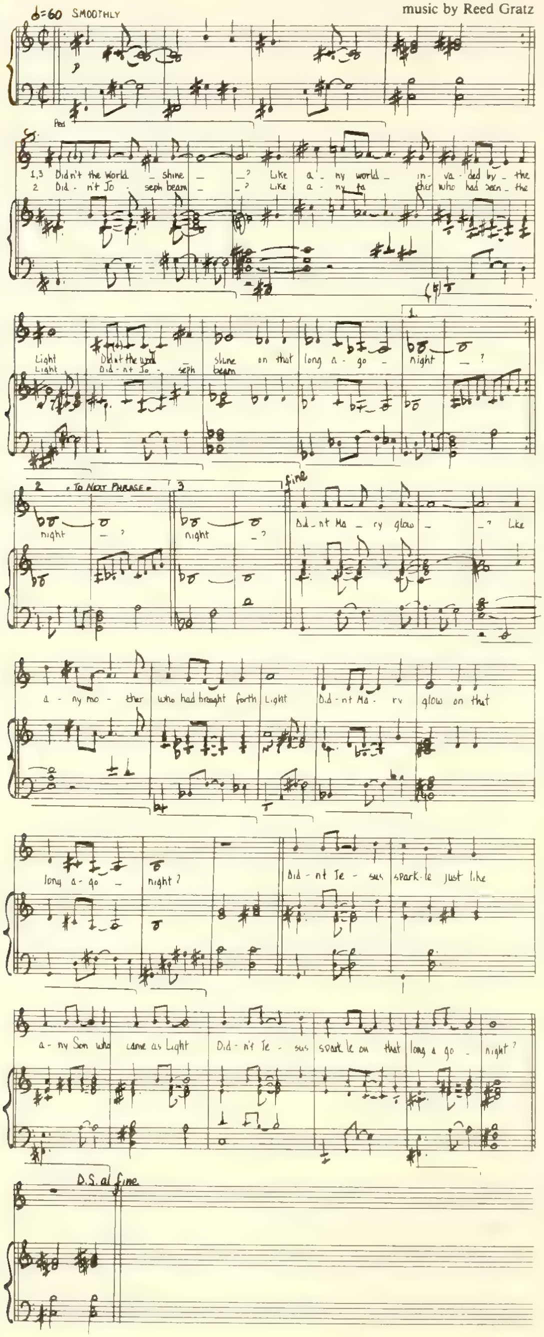
O God of Bethlehem's beckoning call,
we have been moving about,
but we are uncertain of the direction of life.
We pray that You would grant us
the simplicity of shepherds
and the vision of the wise
that we might move
to the manger
and then discover
Glory splashed across all life
each day
Move with us, move through us,
that our life journeys might
be enlightened now. Amen.

FOURTH SUNDAY OF ADVENT

DECEMBER 23

Light of the World

by Patricia Kennedy Helman
music by Reed Gratz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Ped
1,3 Didn't the World shine — ? Like a-ny world in-va-ded by the Light Didn't the World shine on that long a-go night — ?
2 Did-n't Jo-seph beam — ? Like a-ny fa-ther who had seen the Light Did-n't Jo-seph beam
2 To Next Phrase night — ?
3 night — ?
Fine
Did-n't Ma-ry glow — ? Like a-ny mo-ther who had brought forth Light Did-n't Ma-ry glow on that long a-go night ?
Did-n't Je-sus sparkle just like a-ny Son who came as Light Did-n't Je-sus sparkle on that long a go night ?
D.S. al fine

Light of the World

by Patricia Kennedy Helman
music by Reed Gratz

1. Didn't the world shine?
   Like any world
   invaded by Light
   Didn't the world shine
   on that long ago night?

2. Didn't Joseph beam?
   Like any father
   who had seen the Light
   Didn't Joseph beam
   on that long ago night?

3. Didn't Mary glow?
   Like any mother
   who had brought forth Light
   Didn't Mary glow
   on that long ago night?

4. Didn't Jesus sparkle?
   Like any Son
   Who came as Light
   Didn't Jesus sparkle
   on that long ago night?

5. Didn't the world shine?
   Like any world
   invaded by Light
   Didn't the world shine
   on that long ago night?

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The songs and symbols of this season may cause us to miss the reality of Christmas. An Anglican minister, Trevor Huddleston, described an experience in Sofiatown near Johannesburg, South Africa, which awakens us to awareness that this is not an occasion for escape but a call to faith and work. Huddleston recalls the visit of several black Africans who had returned home after work to find the roofs stripped from their shacks:

"I went with them to see for myself and found a woman in labor under the winter stars that night. 'There was no room for them at the inn'—and so, on a winter night in Bethlehem nearly two thousand years ago, the Son of God had entered His world in the bleak and barren shelter of the stable. It has come back to me again and again in the richest city of the southern hemisphere just how easily man can reject the Christ he proclaims to worship. But in that dejected little group in Edith Street, the picture of Bethlehem and the rejection there, came to life. It has never left me and I pray it never will. I think that the carols, beautiful as they are, of our day, can distort the truth: can be a dangerous escape from the realities of the Christian faith if we do not remember that, in fact, God's entry into the world was unwelcomed and uncared for when it happened: that 'He came unto His own and His own received him not.'"[6]

MONDAY, DECEMBER 24

Today, tonight, we remember "Silent Night."
The memory of that birth, that time, that place
speaks to us, saying:
"God's undeserved kindness has burst upon us,
bringing healing for all humanity."

We have read the papers and heard the news.
There is much to shame us in what we have done to one another;
and in what we have failed to do and say
to bring kindness and hope and healing.

This is a time for silence
and also a time to break silence—to break
—our mute consent to injustice for the powerless
—the stillness of indifference
—the quietness of bitter isolation
—and the apathy that consents to hunger in other homes.

Christ comes always
all the way across the "communication gap"
between God's love and our life.

Let us now go into Christmas
that always and in all ways in our life
Christ may appear
in birth which brings healing—
the ground of our hope—
the starlight that has come
all the way into the stable-cave and the tomb-cave
and into our darkness too.

CHRISTMAS DAY

DECEMBER 25

Sing Ye All Hosanna

by Steve Engle

1. 'Twas a frosty winter morn when the Holy Babe was born
In a manger so rough and bare.
But the Child was safe and warm; He was sheltered from life's storm
By the mother love—kindled there.

2. Came three wise men from afar, being guided by that star,
Over Bethlehem it came to rest.
There they found the Babe and knelt, bearing gifts of precious wealth:
Offring gold and myrrh and frankincense.

3. Virgin Mary soft and mild, bending o'er the sleeping Child:
Did she know the hymn the angels sang?
And the joy he was to bring to a world long suffering:
Of peace and love to ev'ry land.

4. Centuries have now gone by since our glorious Savior died,
Sisters, brothers, if you're wondering,
In this sinful world of ours you can walk beneath the stars.
If you'll listen hear the angels sing.

Chorus: Sing ye all hosanna! Sing allelulia!
Glory to God, Peace on earth, to all good will!
Sing ye all hosanna! Sing alleluia!
Glory to God. Peace on earth, to all good will!

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(Number 73 in *The Brethren Songbook)*

In *The Genesee Diary,* Henri Nouwen recounts a period in his life of renewal through the simplicity of life in a monastery. He writes of Christmas:

"What can I say on a night like this? It is all very small and very large, very close and very distant, very tangible and very elusive. I keep thinking about the Christmas scene that Anthony arranged under the altar. This probably is the most meaningful 'crib' I have ever seen. Three small wood-carved figures made in India: a poor woman, a poor man and a small child between them. The carving is simple, nearly primitive. No eyes, no ears, no mouths, just the contours of the faces. The figures are smaller than a human hand, nearly too small to attract attention at all. But then—a beam of light shines on the three figures and projects large shadows on the wall of the sanctuary. That says it all. The light thrown on the smallness of Mary, Joseph and the Child projects them as large, hopeful shadows against the walls of our life and our world. While looking at the intimate scene we already see the first outlines of the majesty and glory they represent. While witnessing the most human of human events, I see the majesty of God appearing on the horizon of my existence. While being moved by the gentleness of these three people, I am already awed by the immense greatness of God's love appearing in my world. Without the radiant beams of light shining into the darkness there is little to be seen. I might just pass by these three simple people and continue to walk in darkness. But everything changes with the light."[7] ☐

Charles R. Simmons is pastor of First United Methodist Church, Ventura, Calif.

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[1] Frederick Buechner, *Peculiar Treasurers: A Biblical Who's Who,* Harper and Row, 1979, p. 39.
[2] Dag Hammarskjöld, *Markings,* Alfred A. Knopf, 1964, p. 205.
[3] Jerome Holtzman, *No Cheering in the Press Box,* Holt, Rinehart and Winston, 1973, pp. 92-93.
[4] *The Selected Poems of Gabriela Mistral,* translated by Langston Hughes, Indiana University Press, 1963.
[5] John Erskine, "Kings and Stars," quoted in *Christ and the Fine Arts,* ed. Cynthia Pearl Maus. Harper & Bros., 1959.
[6] Trevor Huddleston, *Naught for Your Comfort,* Macmillan, 1963, p. 32.
[7] Henri J. M. Nouwen, *The Genesee Diary: Report From a Trappist Monastery,* Doubleday & Company, Inc., 1976, pp. 190-191.

(Continued from page 15)

literally. In these December days we look forward to the celebration of the coming of Christ. But it is not merely a matter of getting ready for Christmas. Advent reminds us that we are called to awaken to the coming of God in Christ breaking into time. The first entrance and the last are in the message of Advent. We cannot remember the Christ who came without living today in the light of the Christ who is to come. The fulfillment of the prophetic promises in Jesus are for us the call to live faithfully. Now. From that new beginning in Bethlehem the end shall have its meaning.

Crèches made out of native materials with the particular gifts of carvers, potters and artists attempt to say "Christ is born among us."

The marvelous mixture of music, legend, poetry and great paintings also says to us that the wonder of it is beyond our words. The mystery that is expressed in Advent and Christmas is unfolded first in the simplest of tales, but they tell us that in this Coming everything has changed.

As we enter into the season let us never forget that this wonder is not a fantasy, though it may be expressed in myth and music. Let us never fall prey to the delusion that this is winter madness which is only an interruption in the way things really are. Yes, this is the time for dreams and imagination, for glory and for absolutely amazing light to come into our midst. But in it God speaks the true word, gives real meaning for all time.

Angels are in the accounts, but so are closed doors and stable smells. There are not only the marvelous star and the heavenly voices but also the human doubts and troubled questioning. Jesus Christ was born. Born, not ushered in with a palace guard or delivered from space. The birth includes fear and pain. This helpless newborn infant is born in a West Bank town to a displaced couple. The story includes not only Luke's shepherds and Matthew's wise men, but also Herod. The threat of violence and the reality of death was there.

God did not wait, and will not wait, until we have cleaned up our act and prepared the house for the perfect party. He came and He comes . . . ready or not. So let's not tie all our preparations to one day. Advent is the time when we are summoned to be, right now, part of the kingdom which we hope and pray for. We are already in what is to come. ☐

(Continued from page 14)

tered La Verne College and finished his first year.

In 1923 Howard completed his B.A. at Manchester in chemistry and all pre-med requirements. During his senior year, Edith Mae Gump, a neighbor from home, entered Manchester. Both Howard and Edith became actively engaged in the Volunteer Mission Band in college.

Edith had been interested in missions since she was five, having had contact with China missionaries George Hilton and Mary Schaeffer and children of India missionary Wilbur B. Stover. And later, at Manchester, she heard Albert Helser speak of his work in Nigeria.

"From that day there was no doubt in my mind about what and where I wanted to serve," Edith said.

After graduation, Howard taught two years in Montana and two in Indiana, during which time he asked Edith to marry him and "go wherever the Lord leads." They were married in June 1926.

Life was good as Howard worked for and received his M.D. degree. Yes, life was good, but Howard questioned, "Now what, Lord?"

Just before Howard's graduation from medical school, Manchester president Otho Winger spoke on missions in the Pleasant Hill church in Indiana. As soon as the service was finished, Howard rushed to Winger and asked, "Is there any place you need a doctor and a teacher? Appalachia maybe?" Without hesitation, Winger replied, "Howard, we need you in Africa."

The road to the church and medical building **(left)** *lined with patients and guests. Efforts of "Doc" Bosler and the hospital staff* **(above)** *made the leprosarium "the greatest evangelistic influence in the Brethren mission program."*

"I rushed over to the women's side of the church and asked Edith if she would be willing to go to Africa."

"But you have no license to practice medicine yet; you don't even have your diploma."

"Mr. Winger doesn't care. He says we're to go *now!*"

The young couple arrived in Garkida, Nigeria, September 1931.

"The first three years were frustrating," Howard recalls. "I had to perform surgery which I had never seen done before. I diagnosed tropical diseases with which I had had no previous experience. I had little time to study the Bura language. I felt the great gap in our cultures and ways of thinking. My prayer was often, 'Lord, show me the way!'

"Under such intense pressure of caring for the multitude, however, I grew spiritually. I felt that if the Africans were to know our Lord and Savior, they needed to see Christ through me—as an example of faithful Christian day-to-day living."

This desire gave Howard such calmness and joy in these frustrating situations, that the Africans began to call him "the laughing doctor."

For part of the time, Howard was medical administrator of Garkida Hospital, as well as doctor and dentist to the many missionaries and their children. At times he was the only doctor within a hundred miles. His work also took him into villages beyond Garkida. Snake bites, deliveries and meningitis called him into Nigerian homes at all hours.

But the work which won Howard the most distinction was at the Leper Colony. It began with a handful of lepers willing to walk the many miles (some as many as 150) to live in the colony, away from family and friends, to receive injections of medicine. Leprosy was cured ("arrested") slowly so patients lived at the colony several years. But as other lepers witnessed the help their friends received, they too joined the growing group. By 1950, when the Boslers retired from the mission field, 2,000 persons were being treated annually.

"This has been a great day," Howard wrote in 1933. "We again injected the lepers. To handle a group of 400 people and keep them acting intelligently so it might all get done in a day and also that I can hold my patience with the exceptionally contrary ones, I find a great task! And when I come and take a bath, I feel like a rag the rest of the evening. But after it is all done, one gets a great joy out of it, for it is helping people on a great scale and I think God is with us in such work. It is a terrible, awful disease."

The Leper Colony was a large undertaking. It had developed into a 500-acre farm colony where the patients could work their farms (if physically able), and sell their produce. A large orchard supplied fruit to the patients. A well-organized system of government within the colony helped maintain order among the many tribes represented.

Edith supervised the elementary school with more than 350 pupils, training the teachers through lesson plans she had drawn up, often teaching classes of religious education herself. She was the colony treasurer and at times supervised

(Continued on page 30)

Song of a true believer

Read: Luke 1:5-80

We dare call Zechariah a man of faith. He was a witness to his community, not just because he was a priest, but as a person who kept the commandments. He was indeed a true believer. He believed fully and completely in God.

But he had a harder time believing in himself, and that gave him a bit of trouble. It happened when an angel told him that he, old man that he was, and his wife, just as old, would have a child.

That was just too much to believe. He could trust in God, and in that he set an example for everyone. But to believe in God working through people, and especially that God would work through him, well, that taxed his belief to the limit.

But he was given nine months of silence to work that one through. And once the miracle happened with the birth of a child called John and the people asked, "What then will this child be?" (Luke 1:66), Zechariah began to speak. In fact, he found that he had a lot to say and a lot to sing about. He sang in words from the Old Testament, words that showed just what he believed and how much he believed it.

But had he learned to believe in people as much as he believed in God?

Let's look at the poem that he left for us, a song of blessing which has been called *Benedictus,* after the Latin for blessing. His hymn (Luke 1:68-79) carries on the convictions of *Magnificat,* the song of Mary, Elizabeth and Hannah (Luke 1:46-55). For, like them, Zechariah praises the new order and the new society of which the child born into his house will be the forerunner.

Zechariah also gave depth and definition to the song of the angels, especially to the meaning of the words "on earth peace among men with whom he is pleased" (Luke 2:14). All the biblical songs of Christmas move around this angels' song, for it is God's song and represents God's intention.

Salvation is the theme of the song by Zechariah. God had visited and redeemed His people. God had set His people free, working through a mighty Savior who came from the house of David.

He saw the salvation event in the stirring drama of the Exodus – the people crossing the Red Sea, escaping from their enemies engulfed in the waters or left behind on the other shore. He believed the word of "holy prophets from of old" who had given the promise of God "that we should be saved from our enemies, and from the hand of all those who hate us" (Luke 1:71).

One of these prophets was the psalmist who told of people "saved . . . from the hand of the foe, and delivered . . . from the power of the enemy. And the waters covered their adversaries; not one of them was left" (Ps. 106:10, 11). When people are in trouble, that's the kind of salvation that they want – a saving that's complete and final.

Such redemption has a purpose: "That we, being delivered from the hand of our enemies, might serve him without fear, in holiness and righteousness" (Luke 1:74, 75). The people God has rescued live in a new way and with new power. Zechariah talked about and knew power.

God, he said, "has raised up a horn of salvation for us in the house of his servant David" (Luke 1:69), referring to the Messiah and to Jesus who was to come from the house of David (Luke 1:32).

The horn of salvation is a figure of speech for the power of the Messiah. The psalmist says that God will cause "a horn to sprout for David" (Ps. 132:17). This vision includes a glimpse of a new order that has special meaning for the poor, for God says that when he comes to dwell in his Jerusalem, "I will abundantly bless her provisions; I will satisfy her poor with bread" (Ps. 132:15) – a phrase that reminds us of Mary's praise for the bread that comes with the new Jesus economics (Luke 1:53).

In the new moral order, people will be saved from their sins. John, the forerunner of the Messiah, will "give knowledge of salvation to his people in the forgiveness of their sins" (Luke 1:77).

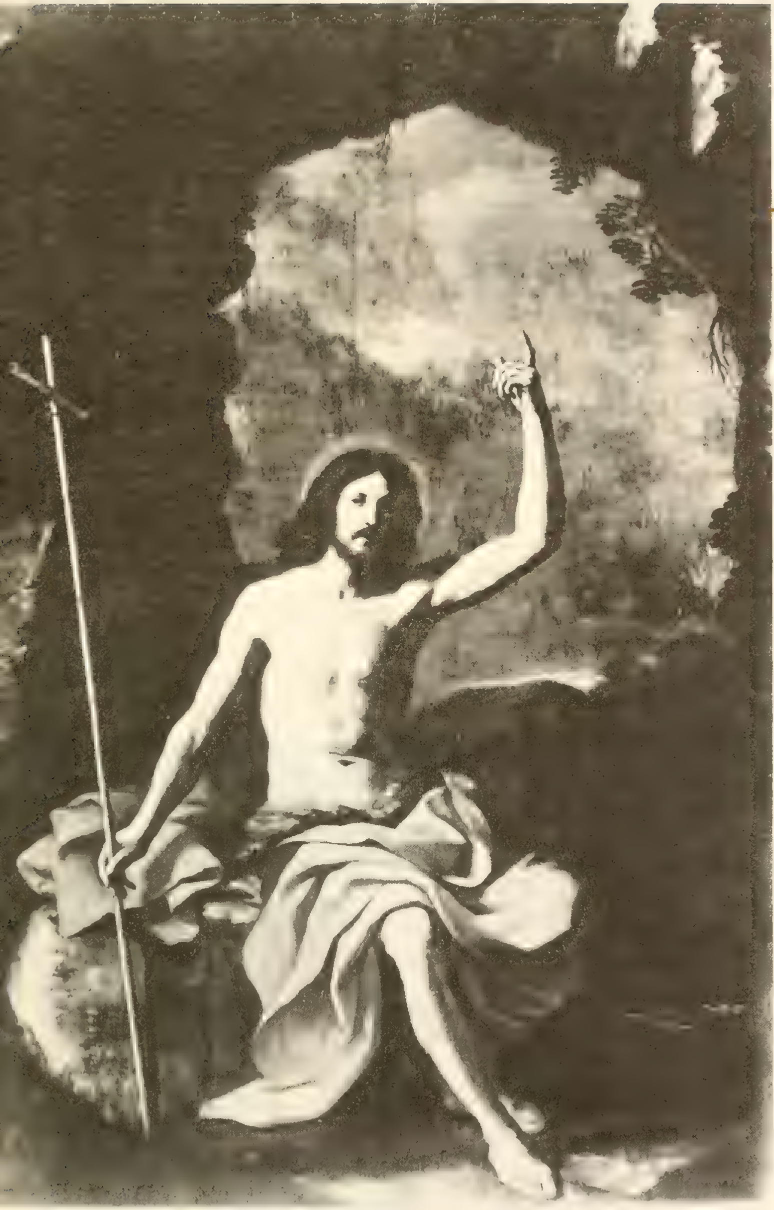
The new order will be greeted with much joy. The day of salvation comes "when the day shall dawn upon us from on high" (Luke 1:78). When the "dayspring will visit," according to an alternate reading found in some margins and footnotes, the people will rejoice. So, the prophets proclaimed: "Arise, shine; for your light has come, and the glory of the Lord has risen upon you" (Is. 60:1).

But it remained to Malachi to show us how rousing the coming of the light and the new life in Christ could be: "You shall go forth leaping like calves from the stall" when "the sun of righteousness shall rise, with healing in its wings" (Mal. 4:2).

Isaiah put music into the theme when he wrote, "The people who walked in darkness have seen a great light; those who dwelt in a land of deep darkness, on them has light shined" (Is. 9:2).

Zechariah took this theme to describe

Zechariah had a lot to sing about



"The Voice of One Crying in the Wilderness," by 17th century Italian artist Giovanni Barbieri symbolizes the beginning of Advent. Zechariah praised in song the new order and the new society of which his son John would be the forerunner.

the purpose of the new order: "to give light to those who sit in darkness and in the shadow of death" (Luke 1:79). Thus Jesus also spoke of his own ministry as one of "recovering of sight to the blind, to set at liberty those who are oppressed" (Luke 4:18). And that became the sign of the "acceptable year of the Lord" (Luke 4:19), year of Jubilee and the "way of peace" (Luke 1:79) in the last words of Zechariah's song. The old systems of the world have been replaced with the new life in Christ and a new order.

That was the stuff of Zechariah's faith. He rejoiced in it and so do we. It's the way God planned it and God is putting the plan to work. But Zechariah couldn't sit by and watch it happen. He had to put himself into the thick of the action. The carrying out of this salvation plan depended on Zechariah and on Zechariah's son, John (later to be called "the Baptist"). "And you, child, will be called the prophet of the Most High; for you will go before the Lord to prepare his ways, to give knowledge of salvation to his people" (Luke 1:76, 77).

Zechariah, after those long nine months of silence, came to see what he might otherwise have overlooked: God's new salvation community includes people who will serve other people. Some will be priests and prophets, but many will be ordinary people and people who will consider themselves too old or too tired or even too busy. God has work for all such believers in the new order of living that Christ's coming created.

It takes a true believer to believe this, but a real believer to give life to that faith. ☐

Maynard Shelly is a Mennonite free lance writer from Newton, Kan.

by Maynard Shelly

media

J. S. Bach: Joy to the

by Steve Simmons

THE JOY OF BACH, a Lutheran Film Associates production. Executive producer, Robert E. A. Lee, produced by Lothar Wolff. Directed by Paul Lammers. Written by Allan Sloane.

We have seen the word "joy" exploited lately—linked with cooking, sex and numerous other activities. Granted, those can all be justified, but a truly legitimate use of the word is its application to Bach and the sensations one feels listening to his music.

The Lutheran Film Associates have done that with "The Joy of Bach," an hour-long public broadcasting special to be telecast December 23 at 8 p.m. (time and date may vary in a few places). LFA executive secretary Robert E. A. Lee terms the production, "a musical Christmas gift to the American people—and it is our hope that the production will become a perennial television favorite."

The program is an international salute to the influence of Johann Sebastian Bach on serious and popular music over two centuries. "Joy" tells the story of the musical genius and shows how his music is appreciated today in churches, concert halls and even discos.

Since joy was chosen as the dominant motif of the program, a major goal of the program is to communicate that joy to a public unacquainted with the magic and energy Bach's music possesses—to share him with those who find his genius high brow and unattainable.

To not only show the historical Bach, (composer, organist, organ tester, director of church music in Leipzig, court musician and family man), but to also illustrate the power his music still wields, the producers have mixed vignettes of Bach's life with artists performing his works. Bach is played by British actor Brian Blessed ("Blessed is Bach") who also serves as host. Thus the production has a "counterpoint" approach; snatches of the life of the Lutheran composer interspersed with segments illustrating the broad range and use of Bach's music from his lifetime to today.

The Church of the Brethren uses Bach to good extent and he is well represented in *The Brethren Hymnal* as both composer and harmonizer. "With Happy Voices Singing" and "O Joyous Easter Morning" share the same tune. Bach's famous "Jesu, Joy of Man's Desiring" is, of course, included. "Oh, How Is the Time So Urgent" forms the most unique tie of Bach to Brethren, featuring Bach's music to the words of Alexander Mack (the two were contemporaries). Of the nine hymns Bach is associated with in the hymnal, he is composer of five and harmonizer for four.

"Joy" pays special attention to the way Bach compositions have held their popularity to the present time, as the music is presented through individual artists, choirs, ensembles and dance.

In selecting pieces for inclusion, the producers searched Bach's repertoire for both sacred and secular music (Bach made no distinction between the two) and use organ and other keyboard works, choral, instrumental, ensemble and solo work. There are also examples of cantatas, the Brandenburg Concerti, the passions, chorales, dance music and, of course, some of Bach's "greatest hits," "Jesu, Joy of Man's Desiring," "Bist du bei mir," "Sheep May Safely Graze" and the "Toccata and Fugue in D minor."

Performers in the production include, Yehudi Menuhin, Jean-Pierre Rampal, Rosalyn Tureck, Christopher Parkening, Swingle II, the Canadian Brass, Larry Adler, Virgil Fox, the Brooklyn Boys Choir and Andre Benichou.

Filming took place in five countries, including Bach locales in East Germany. Much of the filming was done at original settings, as the St. Thomas church in Leipzig (where Bach was cantor) and the Leipzig city hall. Other historical sequences filmed in the German Democratic Republic were at Dessau, Forcheim, Potsdam and Roetha.

Since most of the audience would not have an acquaintance or knowledge of Bach and his music, Lee realized that the pictures would have to capture their attention. One of Lee's concerns was to keep his audience watching and not simply listening to Bach music on television. To help viewers share in the joy, performers were filmed in innovative styles and locales.

Harmonica virtuoso Larry Adler was filmed at Bank Street School in Manhattan, surrounded by children as he per-

"The Joy of Bach," to be telecast December 23, includes vignettes from his life such as Bach's (Brian Blessed) stint as instructor of the St. Thomas Boy's Choir in Leipzig.

world

formed his own arrangement of "Sicilliano from Sonata 2 in E flat for flute and harpsichord."

Violinist Yehudi Menuhin is photographed playing in the music room of his Highgate, London, home. The camera moves in from the garden at twilight and peers through a lighted window before showing the face of the rapt performer.

Classical guitarist Christopher Parkening, who studied with master Andreś Segovia, performs "Sheep May Safely Graze" against the snow-capped mountains and streams near his ranch in Montana. Segovia claimed it would be impossible to transcribe the work satisfactorily for guitar, but Parkening was successful by retuning his instrument for the work. A background of water from the mountain stream is appropriate for the pastoral quality of Bach's music.

Flautist Jean-Pierre Rampal is discovered atop the red and blue Pompidou Center in Paris. He stands in the breeze, with the roof-tops of Paris and the Eiffel Tower as a backdrop lost in the "Boureé Anglaise from the Sonata in A minor for unaccompanied flute."

Designed primarily as an entertainment for television, the production, according to Lee, also "communicates something of the profound spirituality that people have discovered in Bach's music."

He feels Bach's faith is already present in the religious dimension and gospel content of the music. In dramatic sequences, Bach is shown as a perfectionist—an artist who dedicates his manuscripts with the inscription SDG—*Soli Deo Gloria,* Glory to God Alone—and insists that music and worship be as perfect as possible.

Lutheran Film Associates broke into commercial films 25 years ago with the film *Martin Luther*. Bach, considered the second most influential Lutheran in history, was chosen as a sequel.

Difficulties with scripts and treatments left the project on the shelf until 1973 when LFA went to work. Funding was provided by the Lutheran Brotherhood, The American Lutheran Church, the Lutheran Church in America and The George Gund Foundation.

Lee and the LFA are hoping the program will not only acquaint audiences with the 18th century composer, but bring him to contemporary people who sometimes shy away from the stuffed-shirt images his name conjures.

There is no hard-sell to remind viewers of Bach's motivating Christian faith, but "The Joy of Bach" presents his words and music in the same tone as Christ when he comforted his disciples, "So you have sorrow now, . . . your hearts will rejoice, and no one will take your joy from you" (John 16:22). ☐

Counting The Cost

The Life of Alexander Mack

The documented story of an eighteenth century Anabaptist whose conscience led to a separation with the established church.

Although Alexander Mack preferred not to be known as the founder of the German Baptist Brethren, it is clear that from his spirit and conviction came the impetus and direction for the family of churches now commonly referred to as the "Brethren."

"I am enthusiastic about the publication of a biography of Mack," comments Brethren historian Donald Durnbaugh. "We have really done little to perpetuate his memory. A study of his life is not only worthwhile, but it is also essential for understanding the Brethren."

The volume was thoroughly researched through a ten year pilgrimage in which the author literally traced Mack's footsteps from Schriesheim to Germantown.

"This book," writes Willoughby, "is an interpretation of Mack's life, of the impact of that life upon many other people, and of the subtle changes he made in his style of leadership. Throughout his life Mack pursued a dream—a dream which never dimmed, although his understanding of it was continuously modified by new insight and experience."

$9.95 cloth; **$6.95** paper; plus 7% postage & handling

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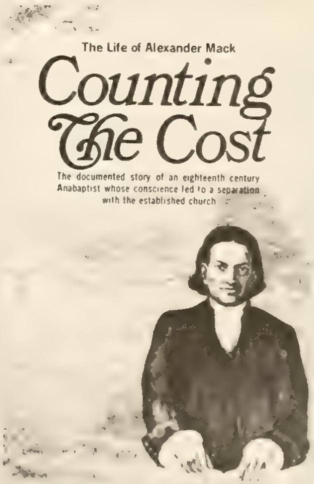

The Life of Alexander Mack

Counting The Cost

The documented story of an eighteenth century Anabaptist whose conscience led to a separation with the established church

WORSHIP

Early in the 50s, *Moody Monthly* printed an article which ended with the ringing call, "If biblical Christianity is to survive the present world upheaval, we shall need to recapture the spirit of worship. We shall need to have a fresh revelation of the greatness of God and the beauty of Jesus. We shall need to put away our phobias and our prejudices against the deeper life and seek again to be filled with the Holy Spirit. He alone can raise our cold hearts to rapture and restore again the art of true worship."

Thirty years later, the renewal of worship in the church is still high on the agenda. Some recent resources which may be of help to you and your congregation are mentioned in this article. Keep in mind that much of the best writing on worship renewal is being done today by those denominations which have a long liturgical tradition, Lutheran, Episcopal and Roman Catholic. While our own understanding of worship differs from theirs in some respects, reading what they have to say is of great benefit as we rethink our own traditional worship.

History and Theology

Pastors and ministers within congregations will be interested in some books on the background history and theology of worship. One of the good offerings in this field is *The Future Present* (by Marianne Micks, Seabury, 1970. $4.95). It is a heavy book and 10 years old, but Micks has explored the whole range of worship and pointed to many of the elements which have become a part of worship experience in our churches.

Worship as Pastoral Care (by William H. Willimon, Abingdon, 1979. $9.95) explores worship from a direction we usually overlook. Dr. Willimon attempts to integrate the roles of pastor and priest. He points to many areas where the resources of pastoral care and counseling can enrich worship life and how, in turn, the liturgy of the church can serve as a form of counsel and pastoral care. Definitely a recommended book.

Two magazines are recommended for continuing study of worship. *Worship* is published bimonthly as the organ of the North American Academy of Liturgy. It contains a minimum of actual worship aids, but concentrates on theology of worship. *Modern Liturgy* appears eight times a year and, while it does have some articles on the theology of worship, contains more resources and articles on how to go about it. It is Roman Catholic in orientation, but its resources are for all.

Planning and Learning

Worship committees as well as pastors will be interested in the new book of worship resources, *We Gather Together* ($14.95), published this past summer by The Brethren Press. In a loose-leaf binder are more than 200 pages of Brethren authored suggestions and resources for worship committees. Already it has been received with enthusiasm among the Brethren. A copy ought to be in your church library.

Worship committees will also be interested in the book *Liturgy as Life-Journey* (by William B. Oden, Acton House, 1976. $4.95). After a sound introductory chapter, the book consists of worship resources for the year following the lectionary of the United Methodist Church. *Preparing the Way of the Lord* (Abingdon, 1978. $6.95) and the resource book which goes with it, *God-With-Us,* (Abingdon, 1979. $5.95) are two books by Miriam Therese Winter, composer of the popular song "Joy Is Like the Rain." These books will be appreciated by persons responsible for worship in a congregation. In addition to her usable resources and study of how to go about preparing a worship service, Sister Winter approaches the more difficult topic of learning to worship.

Teaching ourselves to worship is also the theme of *Don't Waste Your Time in Worship,* an excellent new book by James Christensen (Revell, 1978. $5.95). It is a worship handbook for worshipers and ought to be required reading for membership classes.

MODERN LITURGY
WORSHIP
WORSHIP as Pastoral Care
WILLIAM H. WILLIMON
WE GATHER TOGETHER
Worship Resources for the Church of the Brethren
MIRIAM THERESE WINTER
PREPARING THE WAY OF THE LORD
LITURGY AS LIFE-JOURNEY
Don't Waste Your Time in Worship
God-with-Us
MIRIAM THERESE WINTER

Music and Children

Remember resources for special interests within the congregation. For music leaders and ministers, *Ministry and Music* by Robert Mitchell (Westminster Press, 1978. $5.95) is a worthy companion to the older *Music and Worship in the Church* (by Lovelace and Rice, Abingdon, 1976. $12.95 revised and enlarged) which is also available in a revised edition making it more valuable than ever.

Everything You Need for
CHILDREN'S WORSHIP
*(Except Children)
By Jack Noble White
MINISTRY AND MUSIC

For those who have responsibility for worship where only children are involved, one new resource is *Everything You Need for Children's Worship (Except Children)* (by Jack White, St. Anthony Press, 1978. $3.25). Again, this is one of the exciting new resources from the Roman Catholic Church, but with the exception of one worship service for a "Saint's Day," the book is quite usable by Brethren congregations.

Joy and Dedication

Thinking about what goes on in our worship, needs to continue among us if we are to move toward making the Sunday morning congregational worship a great "shout of joy" which entails offering ourselves "as a living sacrifice to God, dedicated to his service and pleasing to him."—Bob Bowman

Bob Bowman is Parish Ministries staff for worship and heritage resources.

pilgrim's pen

by Patricia Kennedy Helman

The pilgrim is a wanderer . . . over the highways, on the byways, through the skyways of life . . . and as she wanders, her thoughts meander along.

• God came down to us in a storm of glory . . . the surprised stars shook in the winter sky . . . the angelic host filled the heavens with a treasure of sound . . . gloriously new and unforgettable to all who heard it.

God was embodied.
The Word became flesh.
"The abstract became concrete.
The universal became local."
The all-wise, all-seeing, all-powerful God is really a small bundle of dependent protoplasm, wrapped in swaddling clothes.
His face is the tender, trusting face of a child.
God's high hand of command is the tiny fist of a helpless baby.
The Voice of Yahweh is an infant crying in a manger.
Alpha and Omega is one hour old.
That which was hidden is seen.
The unknown becomes known.
God gives His Son as a gift of Love.
The Gift is a beginning again.
"The language of law becomes the language of love."
"The old order . . . the ancient hatreds are broken by the gift of embodiment."
The Word became flesh and dwelt among us. . . . "The human image . . . the mirror of our divinity is restored."*
In the new birth . . . in the restoration . . . is our hope of a mysterious second birth—
  To broken spirits
  To lost souls
  To families split asunder
  To relationships gone sour
  To alienation between the generations
  To a torn, bruised, longing world, He comes . . . and in His coming is the possibility that each of us may have a spiritual birthday.
In our spiritual renascence, we become heirs of the most glorious legacy . . . a legacy of Love.
Hallelujah!
Hallelujah!

• Even though the energy crisis is a reality, Christmas lights will again burn brightly in America this year. The lights of the world may fluctuate in their dimness or brightness, but the Lumen Christi—the Light of Christ—will always dispel the darkness.

• To celebrate Christmas in the City of God would be to sit at the table knowing that all of God's family had food . . . to warm myself at the fireside, knowing all of God's children were warm . . . to walk in freedom, knowing that all of God's children were free.

• Years ago Pilgrim's 2½-year-old daughter was helping put up the crèche. As she placed the various figures she named them, saying, "This is Baby Jesus, this is the Mary, this is the Joseph." When she came to the wise men she looked puzzled, then brightened up and said, "One baby sitter, two baby sitters, three baby sitters."

• One of the nicest gifts I received came as a complete surprise. I was looking out my kitchen window one spring morning and a glorious host of daffodils had appeared in the woods. After some sleuthing I discovered two dear friends had surreptitiously planted a basket of bulbs in the fall and waited patiently for me to be surprised. How about a real "surprised by joy" gift for someone this Christmas?

• How grateful I am to have this special time when I can come to the manger and bow down in adoration before Him who gives meaning to every hour of my life. Hearts are captured again by the haunting drama of Bethlehem . . . the manger becomes a throne. And if a manger can become a throne, cannot darkness become light, hate become love, defeat become victory, death become life? We live in hope. May that spirit of hope attend a joyous holy season.

See you on the journey—P.K.H.

**To Dr. David Martin, London, England, friend and teacher, I'm indebted for quotations which appear in the opening statement.*

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prayer calendar

December Prayer Calendar

December 2-8: Pray for Brethren Volunteer Service workers Sandra Mason and Burdene Stauffer serving at Hospital Castañer, Puerto Rico.

Remember these Brethren Volunteer Service workers who will soon conclude their assignments: Charles Schaefer at Krakow, Poland; Kenneth and Leona Holderead at Esperanza School, Woodstock Home, Woodstock, Ill.

December 9-15: Pray for these Brethren Volunteer Service workers on assignment: Conni Nafzinger with the International Fellowship of Reconciliation in Holland; Scott Lecrone, at Jericho in the Middle East; Carol Edelen in Dublin, Ireland.

December 16-22: Pray for Kristin Flory, BVSer in Deutsche Friedensgesellschaft/Vereinigte Kriegsdienstgegner (Germany).

Give support to Roger Schrock, former administrator of Nigeria's Lafiya program, and his wife, Carolyn, as they prepare to work with the Sudan Council of Churches in developing a health system for the Upper Nile province of Sudan.

December 23-29: Uphold in prayer Ruby Rhoades who will assume her duties as executive secretary of the World Ministries Commission, Jan. 1, 1980.

Pray for James and Merle Bowman, at the Waka Schools, Biu, Nigeria.

While celebrating Christmas, remember to thank God for giving us a Savior.

December 30-January 5: Remember BVSer Mark Steury in Berlin, Federal Republic of Germany.

Uphold in prayer Chet Thomas and Maria Anieta Thomas, World Ministries Commission personnel serving in Guatemala city, Guatemala. ☐

(Continued from page 23)

the nursery. In her "spare time" she helped adults learn to read in several nearby villages and also conducted school for the missionary children.

By 1937 there were 600 lepers in the colony and the number of Christians had increased from 80 to 200. Edith remembers, "The Leper Colony church was a joy and inspiration. They were so grateful and responsive to know that someone cared for them. Over and over they would say, 'In former times we never met like this except to fight. Now we sit here as brothers and sisters. This is what Jesus Christ has done for us.'"

In 1936 Howard wrote, "The church building was built when there were about 100 cases in the colony. It was built to hold 200 when full. Today there were 230 present, some sitting outside. We hope to build a larger church next year, to hold about 500 or 600."

It has been said that the Leper Colony was the greatest evangelistic influence of the entire Church of the Brethren mission program, for these Christians returned to their villages as farmers, teachers, medical workers and evangelists.

As a result of his "devoted service to lepers" Howard was awarded by King George VI of Great Britain the coveted Honorary O.B.E. medal and scroll (Honorary Officer of the Most Excellent Order of the British Empire). The ceremony took place in the Nigerian capital, Lagos, on June 28, 1950, and the

presentation was made by His Excellency, Sir John McPherson, Governor-General of Nigeria. This honor conferred upon him the title of Howard Bosler, A.B., M.D., O.B.E.

Their last Sunday at the Leper Colony was celebrated by a parade and a four-hour church service. "They seemed to have forgotten all our sins and weaknesses. Any good traits they intensified under high-powered magnification. I'm glad only two other missionaries were present," Howard said.

One of the heartaches of the early missionaries was leaving their older children in the States, since there were no school facilities in Nigeria. So daughter Esther Gene remained with her Gump grandparents after the Bosler's first tour, while Howard and Edith returned to Nigeria alone. Much to their joy, Cynthia Ann was born in 1948, at the Leper Colony.

To build a new life upon returning from the mission field is not easy. But the Boslers were eager to share the healing ministry wherever they went. They settled and worked in the Goshen, Ind., area for 14 years (1950-1964). While in general practice there, Howard did most of his own major and minor surgery, as well as maternity cases. In the summer of 1958 the urge to again practice medicine at the grass roots level took the Boslers to Puerto Rico to work as volunteers in the Castañer Hospital for several months.

During their stay in the Goshen area, Howard represented the Church of the Brethren on the Mennonite Psychiatric Board to plan, finance and construct the Oaklawn Center at Elkhart, Ind.

From 1964 to 1972, Howard and Edith were involved in still another avenue of healing. They worked at the Norman Beatty Hospital for the mentally ill.

Nearly 50 years after going to Nigeria the Boslers show few signs of slowing down. Howard returned to general practice when they settled in Goshen, Ind., and they volunteered in Castañer Hospital in 1958. From 1964-1972 "Doc" and Edith worked with the criminally insane and with elderly mental patients.

Howard says, "For five of those years I worked with the criminally insane in maximum security. There was a case load of 530 people; 160 of them had committed murder. There were five steel gates between the entrance and my office. It gave me a strange feeling as each gate clanged behind me. I felt vulnerable!"

After five years Howard requested a transfer to the infirmary, where he worked with 300 elderly mental patients "helping the old forgotten cases to be happy." He reflects, "This was a new challenge."

At the age of 73, when most persons are "taking their ease," Howard had become so entrenched in "giving" as a way of life that he contracted with Goshen General Hospital for service in the emergency room for three years. During this time, his desire to be up-to-date with his treatments took him to seminars for emergency medical care in Orlando, Fla., Ann Arbor, Mich., and Philadelphia, Pa.

In 1975, Howard and Edith "retired" to the Greencroft Mennonite Retirement Home in Goshen.

And now, at 80, what are they doing? Howard has been a volunteer for the past two years, 20 hours a week, at "The World Missionary Press" in New Paris, Ind. His eyes light up with enthusiasm and joy as he describes how they prepare and mail Christian literature in 132 different languages to many countries of the world. He often takes four or five volunteers along to help.

For two years he has been conducting free blood pressure clinics at the Goshen Salvation Army every five weeks. He is now serving his second three-year term on the Greencroft Foundation Board.

To explain his latest project, Howard smiles, glances at his watch and hurries out the door, calling as he goes, "Six evenings a week I feed wheelchair patients here in the home. Can't be late for that, you know!"

The Nigerians have a blessing they offer departing guests: "May God go before you and sweep the road clean." For Howard and Edith Bosler the road has been long and challenging, but God has, indeed, gone before them, sweeping their road clean. ☐

Mildred Hess Grimley is a freelance writer, a former Nigeria missionary, and is a member of the Brookville (Ohio) congregation.

CLASSIFIED ADS

TRAVEL—Grand Tour of Europe, including Oberammergau Passion play, Schwarzenau, and Kassel. June 16-July 7, 1980. Write Dr. J. Kenneth Kreider, R.D. 3, Box 660, Elizabethtown, PA 17022.

TRAVEL WITH A PURPOSE—See the Passion play and spend 15 days touring Europe in July 1980. Join Anna Mow, Wendell Bohrer and Joan Bohrer as your tour hosts. Visit Schwarzenau, Oberammergau, visit Worms, enjoy river boat ride on the Rhine River and visit Reformation Park in Geneva. (Price $1,499.) For information write Wendell Bohrer, pastor, 96 Penrod St., Johnstown, PA 15902. (814) 536-1811 or (814) 266-2629.

TRAVEL—15-day Alpine countries and Oberammergau Passion play July 15, 1980. Inquire immediately for Passion play reservations. Write for brochure: Rev. Richard C. Wenger, 314 E. Washington St., Huntington, IN 46750. (219) 356-7983 collect.

TRAVEL—Juniata College Tours 1980: Oberammergau Passion play, following Pittsburgh Annual Conference, 14 days. Includes Bavaria, the Alps, Rhine Cruise, Berlin and Prague. June 30 departure. Also, July 19 departure from Washington, D.C. for 17 days to Paris, Oberammergau and the Passion play, Munich, Salzburg, Innsbruck, Lucerne, Luxembourg, Moselle Valley, Marburg and Schwarzenau. Harold B. Brumbaugh, host conductor. Other scheduled tours: Caribbean Cruise, South American and Galápagos Islands and China. Information: Weimer-Oller Travel Agency, Inc., 405 Penn St., Huntingdon, PA 16652. Tel. (814) 643-1468.

WANTED—Registered Nurses, Licensed Vocational Nurses—come to sunny California to live and work. Casa de Modesto Retirement Center has new 59-bed nursing wing. Need RNs, LVNs. Large, community-based retirement center; warm, caring service top priority. Church of the Brethren in Modesto; many members residents, patients, employees or volunteers at Casa de Modesto. Phone Felton Daniels, Adm., (209) 529-4950, or write: Felton Daniels, Adm., Casa de Modesto, 1745 Eldena Way, Modesto, CA 95350.

WANTED—Young people for truck drivers, 21 years or over, good driving record necessary, Brethren preferred, but not required, would also do warehouse work, loading and unloading. Contact Eleanor Rowe, Director of Administrative Services, Brethren Service Center, Box 188, New Windsor, MD 21776, telephone (301) 635-6464.

FOR SALE—Unique custom-built brick house. Overlooks Bridgewater, Va. four-bedroom; two-and-a-half baths; two fireplaces; recreation room; family room. Two-story workshop with root cellar. One acre land. 100 Breezewood Terrace, Bridgewater, VA 22812. Tel. (703) 828-3141.

Christ's rule encompasses every aspect of life. He is gathering a community and leading it himself. Publishers of Truth, 1 S 147 Third St., Lombard, IL 60148.

turning points

Licensing/ Ordination

Keister, Sharon Louise, licensed May 20, 1979, Buffalo Valley, Southern Pennsylvania

Nye, Paul Edward, licensed Aug. 19,. 1979, Plymouth, Northern Indiana

Spaeth, Ada M., licensed Aug. 20, 1979, Hollidaysburg, Middle Pennsylvania

Pastoral Placements

Bloom, Louis D., from Wiley Ford, West Marva, to Koontz, Waterside, Middle Pennsylvania

Cassell, David, from other denomination, to Weston, Oregon/Washington

Catania, Robert, to Mount Pleasant, Western Pennsylvania

Driver, Brent, from secular, to Auburn, Northern Indiana

Fasnacht, Everett M., from missionary, India, to Peace Valley, Southern Missouri

Fulk, Roy, from Oak Grove, Illinois/Wisconsin, to Girard, Illinois/Wisconsin

Glass, Jeff, from Bethany Theological Seminary, to Cloverdale, assistant pastor, Virlina

Keister, Sharon L., to Indian Creek, Atlantic Northeast, Director of Christian Nurture

Reinke, J. Herman, from Olivet, Southern Ohio, to White Cottage, Southern Ohio, interim, part-time

Ridge, Arthur, from other denomination, to Enid, Southern Plains

Roberts, Donald E., from Nettle Creek, South/Central Indiana, to Lanark, Illinois/Wisconsin

Rowe, Dewey, from retirement, to Salkum, Oregon/Washington

Shank, Walter E., from Eden Valley, Western Plains, to Arcadia, Florida/Puerto Rico, part-time

Thomas, Ralph F., from Silver Creek, Northern Ohio, to Rice Lake, Illinois/Wisconsin

Toller, Thomas, from other denomination, to Bakersfield, Pacific Southwest

Waggoner, Wesley, from secular, to Bowmont, Idaho

Zuckschwerdt, Otto, from Muskegon, Michigan, to Florence, Mich., Northern Indiana

Wedding Anniversaries

Bechtold, Mr. and Mrs. Jay, Mount Morris, Ill., 50

Burner, Mr. and Mrs. Mark, Dixon, Ill., 50

Dalzell, Mr. and Mrs. Arthur C., Sidney, Ohio, 60

Detwiler, Mr. and Mrs. Jerry, New Enterprise, Pa., 50

Doss, Mr. and Mrs. Kenneth, Roanoke, Va., 50

English, Mr. and Mrs. Raymond, Huntingdon, Pa., 60

Fitz, Mr. and Mrs. Robert, Waynesboro, Pa., 59

Flora, Mr. and Mrs. Claude, Roanoke, Va., 50

Grossnickle, Mr. and Mrs. C. Elbert, Myersville, Md., 64

Jackson, Mr. and Mrs. Cecil, Glendora, Calif., 60

Klepinger, Mr. and Mrs. Raymond, Englewood, Ohio, 50

Kline, Mr. and Mrs. Floyd A. Sr., Anderson, Ind., 50

Kreig, Mr. and Mrs. Arthur, Cerro Gordo, Ill., 65

Kretchmen, Mr. and Mrs. Alvin, Windber, Pa., 60

Lengel, Mr. and Mrs. Charles H., Windsor, Colo., 50

Livengood, Mr. and Mrs. Carton, Bedford Pa., 50

Luper, Mr. and Mrs. Fred, Rossville, Ind., 59

Nobles, Mr. and Mrs. Carl, Fort Wayne, Ind., 50

Ritchey, Mr. and Mrs. Delmar, New Enterprise, Pa., 51

Roberts, Mr. and Mrs. Lyle, Quinter, Kan., 50

Roth, Mr. and Mrs. Emmerson, Rossville, Ind., 60

Sassetta, Mr. and Mrs. Joe, Kent, Wash., 50

Semones, Mr. and Mrs. James A., Roanoke, Va., 50

Shock, Mr. and Mrs. Emerson, New Lebanon, Ohio, 51

Snyder, Mr. and Mrs. John, New Enterprise, Pa., 50

Wareham, Mr. and Mrs. Paul, Martinsburg, Pa., 50

Wenger, Mr. and Mrs. Paul D., Leola, Pa., 55

Wilson, Mr. and Mrs. Ray, Tonasket, Wash., 50

Yeager, Mr. and Mrs. Raymond, Chambersburg, Pa., 50

Deaths

Adams, Otto, 78, Eureka, Calif., Aug. 8, 1979

Barr, Paul E., 79, Altoona, Pa., June 18, 1979

Barrett, Freda, 75, Windber, Pa., Sept. 1, 1979

Bechtel, Donald, 50, New Enterprise, Pa., May 16, 1979

Bevington, Grace, 77, Council Bluffs, Iowa, June 13, 1979

Bibbee, Helen, 78, Marion, Ohio, June 24, 1979

Bollinger, Hiram B., 89, Manheim, Pa., Aug. 20, 1979

Borneman, Edith Z., Royersford, Pa., May 12, 1979

Brower, Estella Virginia, 89, South English, Iowa, July 5, 1979

Buckingham, Ada, 96, Cerro Gordo, Ill., July 13, 1979

Clair, Galen, 88, Lena, Ill., July 25, 1979

Cline, Herman, 89, Port Republic, Va., Aug. 22, 1979

Coffey, Goldie, 80, Girard, Ill., July 2, 1979

Cole, Abe, 71, Tonasket, Wash., Aug. 11, 1979

Coon, Essie, 81, Roanoke, Va., July 31, 1979

Crowe, Dorothy Ann, 56, Cumberland, Md., Aug. 16, 1979

DeCoursey, Frank J., 86, Nampa, Ida., Aug. 17, 1979

Diehl, Clark, 88, Port Republic, Va., Aug. 30, 1979

Donmoyer, Viola, 65, Lebanon, Pa., July 5, 1979

Dove, Effie Carr, 87, Nokesville, Va., June 16, 1979

Eikenberry, Velma, 69, Greenville, Ohio, April 12, 1979

Eshleman, David, 81, Ephrata, Pa., Aug. 14, 1979

Frantz, Hazel, 68, Eureka, Calif., Aug. 12, 1979

Gary, Silas, 71, Erie, Pa., 7, 1979

Gibbel, Elizabeth W., 83, Neffsville, Pa., Aug. 4, 1979

Gordon, Joseph C., 68, Martinsburg, Pa., July 16, 1979

Gottshall, Samuel M., 83, Harleysville, Pa., July 29, 1979

Groff, Elam N., 73, Mount Joy, Pa., Aug. 2, 1979

Heck, George Sr., 58, Woodbury, Pa., May 19, 1979

Hilbert, Warren D., 63, Harrisonburg, Va., Aug. 19, 1979

Howerton, Frank, 94, Eden, N.C., Aug. 4, 1979

Huje, Maude M., 74, La Place, Ill., Aug. 20, 1979

Jones, Charlene Harris, 52, Eden, N.C., Aug. 4, 1979

Kagarise, Mabel I., 77, Curryville, Pa., Aug. 4, 1979

Kauffman, Sadie, 96, Columbiana, Ohio, June 19, 1979

Koenig, Katharine, 92, South Bend, Ind., June 28, 1979

Kreitzer, Lottie, 81, Richmond, Ind., Aug. 1, 1979

Lane, Mary Katherine, 64, New Carlisle, Ohio, Sept. 8, 1979

Lashley, Daniel K., 65, Curryville, Pa., Sept. 1, 1979

Law, Maude E., 90, Dixon, Ill., July 10, 1979

Layman, Cecil, 97, Peru, Ind., July 19, 1979

Lineaweaver, Amy, 87, Annville, Pa., April 1979

Lineaweaver, William H., 89, Annville, Pa., July 13, 1979

Long, Howard C., 92, Roaring Spring, Pa., July 18, 1979

Markey, Tillie, 95, York, Pa., June 25, 1979

Martin, Rhoda, 95, Mercersburg, Pa., July 13, 1979

May, Adele, Port Republic, Va., Sept. 4, 1979

Mead, Alta Shafer, 73, Oakwood, Ohio, June 1, 1979

Meyers, Eva Jane, 86, Waterloo, Iowa, July 4, 1979

Miller, Fred, 73, Mercersburg, Pa., June 8, 1979

Moon, Howard, 86, North Liberty, Ind., Aug. 31, 1979

Myers, Paul A., 76, York, Pa., Aug. 14, 1979

Neff, Ida E., 85, Milford, Ind., Aug. 18, 1979

Neskovich, Alex, 63, Lebanon, Pa., June 19, 1979

Orendorf, Ronald, 34, Greenwood, Del., Aug. 19, 1979

Parker, Ina, 66, Cumberland, Md., Sept. 8, 1979

Patterson, Irene Susan, 86, Vale, W. Va., June 10, 1979

Poffenberger, Robert, 68, Polo, Ill., July 19, 1979

Rhodes, Lois, 72, Nampa, Ida., Oct. 21, 1978

Roberts, Clarence H., 80, Cerro Gordo, Ill., Aug. 26, 1979

Robertson, Alwilda, 78, North Liberty, Ind., June 10, 1979

Roeder, Roy, 66, Peoria, Ill., June 26, 1979

Rogers, Edythe, 73, Roanoke, Va., Feb. 24, 1979

Sawyer, Ethel Rebecca, 66, Silver Spring, Md., Aug. 1, 1979

Shatto, Lottie, 88, Sidney, Ohio, July 25, 1979

Shue, Harvey E., 85, Manchester, Pa., July 12, 1979

Smith, Nancy Yager, 43, Collegeville, Pa., June 23, 1979

Sollenberger, Betty M., 58, Martinsburg, Pa., June 24, 1979

Spessard, Keller, 94, McPherson, Kan., July 14, 1979

Stambaugh, Clara, 87, Spring Grove, Pa., June 20, 1979

Statler, Margaret, 66, Windber, Pa., Oct. 5, 1979.

Stern, Newton P., 48, Martinsburg, Pa., June 12, 1979

Stoner, Charles, 76, Greenville, Ohio, March 10, 1979

Sullivan, Harry E., 86, Thomasville, Pa., July 27, 1979

Thompson, Pearle C., 85, Atlanta, Ga., Jan. 28, 1979

Walker, Grace, 82, Piqua, Ohio, May 25, 1979

Walter, Roy W., 71, Lititz, Pa., July 2, 1979

Wampler, Jacob W., 73, Weyers Cave, Va., June 6, 1979

Ward, Jeanne P., 58, Marion, Ohio, July 21, 1979

Weaver, Charles E., 76, Manheim, Pa., July 19, 1979

Wilhelm, Roy, 73, Lebanon, Pa., July 24, 1979

Williams, Kenneth, Warrensburg, Ohio, June 19, 1979

Worley, Gertrude, 84, Hanover, Pa., Aug. 30, 1979

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There may be no 1990s

The one world concern that must be solved during the 1980s is disarmament.

If we fail, there may be no 1990s. Sophisticated computer projections by various world experts agree: If present arms trends continue, World War III will begin sometime between 1988 and 1998.

Many other crises threaten human survival, from disease and starvation to industrial pollution and energy shortages. But only one—nuclear war—offers instant extinction.

Even if World War III can be postponed somehow, the amount of energy, talent and money we squander in the arms race makes peace an ever more distant dream.

Consider the immediate threat first. The Soviet Union is supposed to have enough nuclear weapons to destroy the United States 25 times over. The US, in return, can wipe out the USSR 50 times over. Last January, President Carter boasted that a single Poseidon submarine, about two percent of US nuclear firepower, could destroy every major and medium-sized Soviet city all by itself.

Tragically, this world is considerably smaller than 50 USSRs or 25 USAs.

Meanwhile, the stockpile increases at about three bombs per day.

The arms race, intended to provide security, has become the world's greatest threat to security. Arsenals are no longer protection, for future wars will not be fought as past wars were. The only defense against war today is peace.

Yet, compared to what we spend on war, we spend next to nothing on peace.

At a time of financial squeezes, every dollar spent on war is a dollar taken from peace—from development, from programs to create justice and defuse the tensions that flare into war. Even while most nations cut back on human welfare programs, they spend about $400 billion a year—nearly $1 million a minute—on programs that can only increase human misery. A few years ago, Canada saved $200 million on its family allowance; it spent twice as much on armored cars.

Around the world, there is now one soldier for every 250 people—but only one doctor for every 3,700 persons.

Consider employment. Far from creating jobs, the arms race makes unemployment worse. The same money that creates 100 jobs in military projects would provide 113 jobs through local government spending, 128 jobs in health and welfare, 155 jobs in education. That's from the US Department of Labor. Other research studies give even higher non-military job figures. A Michigan research group calculated that US military spending *cost* the country 840,000 jobs each year between 1968 and 1972.

Or consider energy. At a time of gas station lineups and cancelled flights, the US Air Force alone burns up half as much fuel as all the country's commercial airlines together—without actually moving anybody or anything anywhere.

A few comparisons show that our priorities are dangerously out of kilter.

—World renowned economist Barbara Ward estimates that just 2½ hours worth of the world's military spending would provide clean water supplies for the whole world. (Other economists suggest she's too optimistic—it might take up to three days' worth.)

—The entire United Nations staggers along on about nine hours of arms spending.

—Stopping the arms race for just 13 hours would free enough money to vaccinate all the world's infants against infectious diseases. Preventable diseases kill five million children a year in developing countries.

—Less than one day's spending would be more than enough, according to World Health Organization estimates, to wipe out malaria forever.

—One day's spending could teach every adult in the world to read and write.

—The cost of one Trident submarine equals a year's schooling for 16 billion children in developing countries; one strategic bomber equals a 10-year program to eradicate smallpox.

It's time Christians put their money where their prayers are, and started putting their resources—and the resources controlled by their elected governments—into peace instead of war efforts.

For of all the world's problems, there is only one that the arms race is capable of solving.

It could cure the population explosion. Permanently.—JAMES TAYLOR

James Taylor is managing editor of The United Church Observer. *This guest editorial was selected from editorials on disarmament shared with each other by the editors of Interchurch Features, an informal association of 10 US and Canadian church publications, to which* MESSENGER *belongs.*

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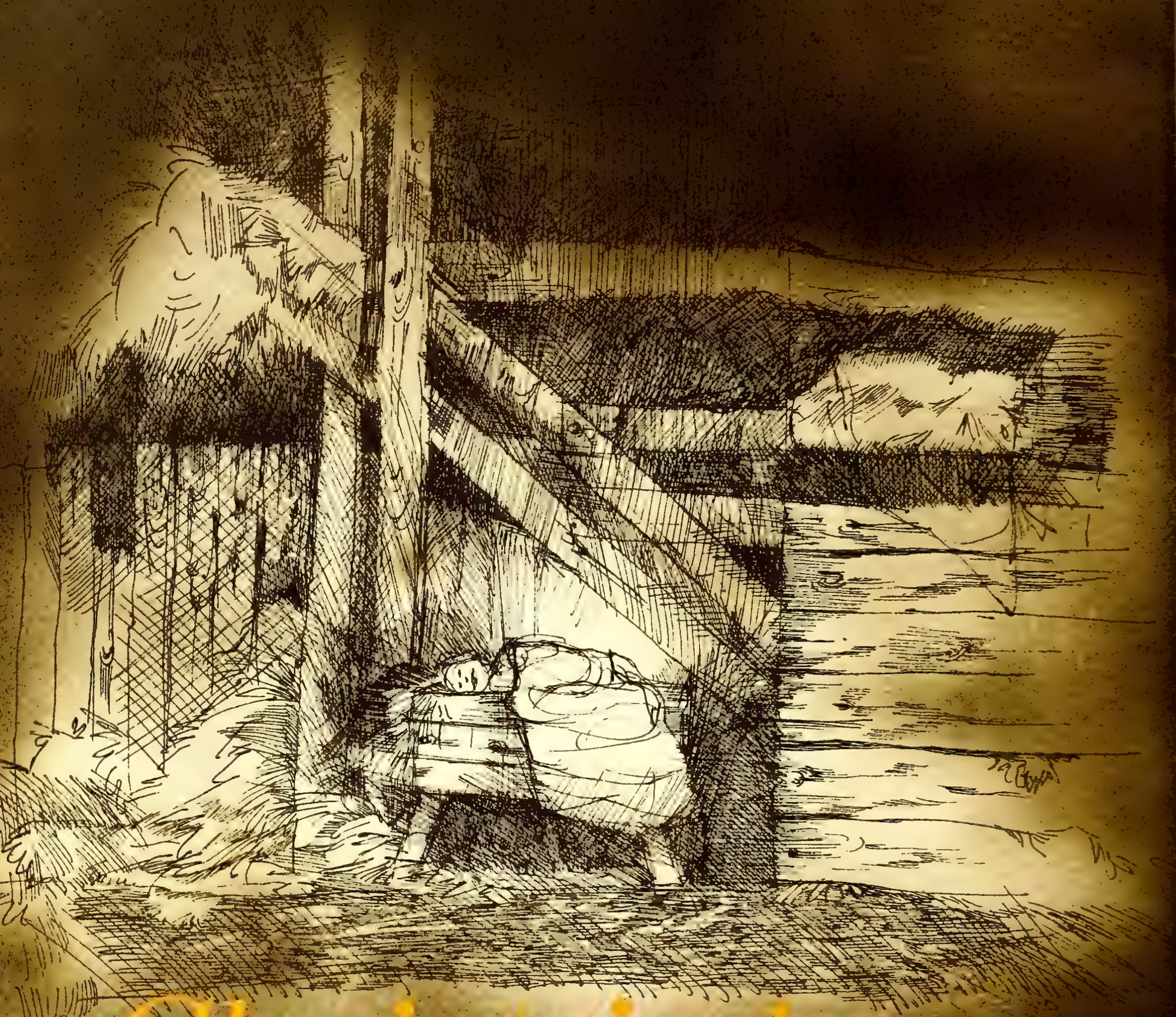

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